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# A
# NEW HISTORY
# OF THE
# HOLY BIBLE,
FROM THE
Beginning of the World,
TO THE
Eſtabliſhment of Chriſtianity.

WITH
ANSWERS to moſt of the Controverted QUESTIONS,
DISSERTATIONS upon the moſt remarkable PASSAGES,
AND A
CONNECTION of PROFANE HISTORY all along.
To which are added
NOTES, explaining difficult Texts, rectifying Miſ-Tranſlations,
and reconciling ſeeming Contradictions.

The Whole illuſtrated with *One Hundred and Four* uſeful and ornamental MAPS
and SCULPTURES, engraved by the beſt Hands, from *Original Paintings.*

By the Reverend **THOMAS STACKHOUSE**, *A. M.*
late Vicar of Beenham *in* Berkſhire.

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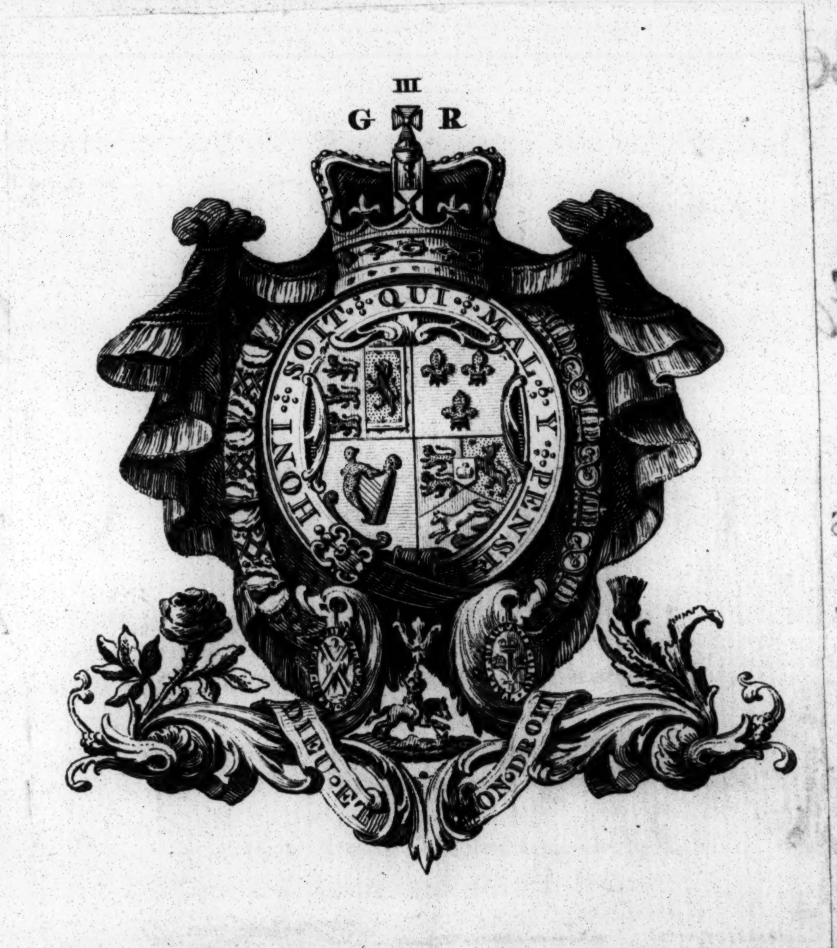
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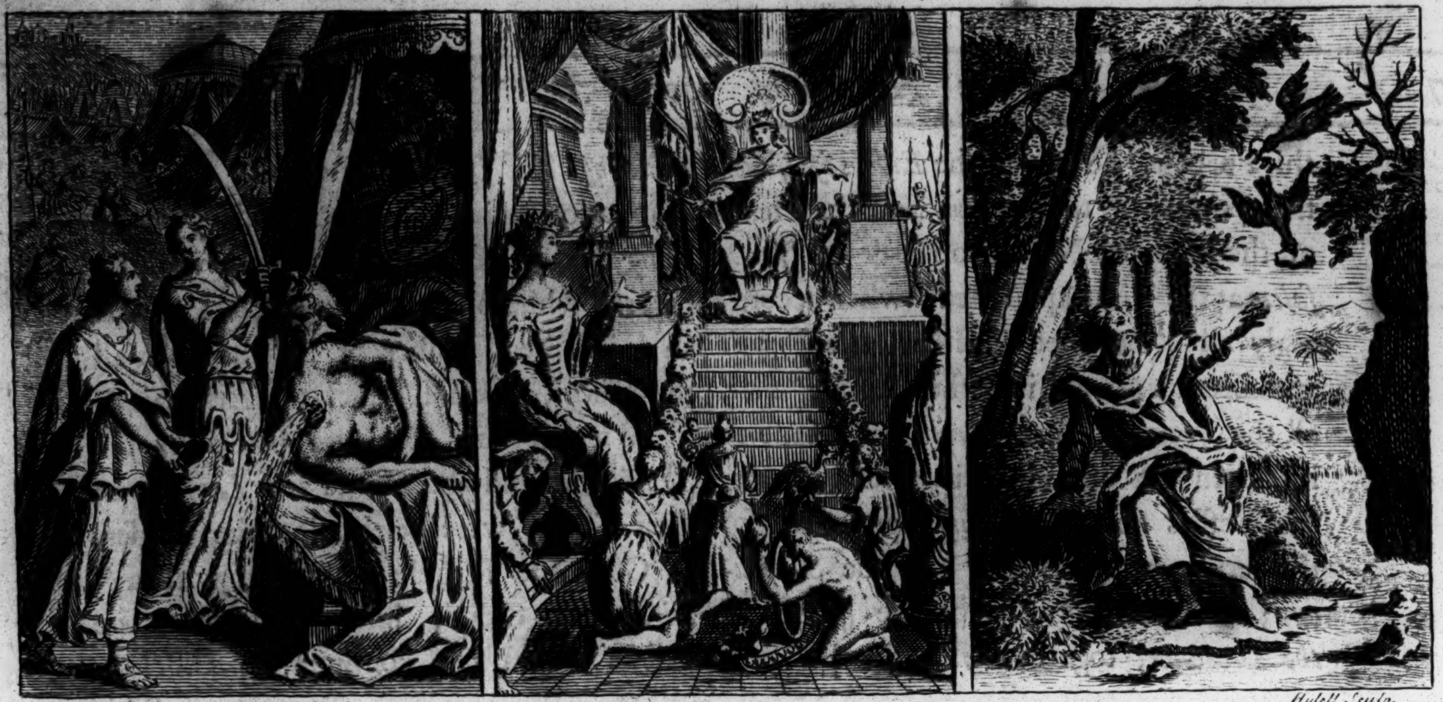
HONI SOIT QUI MAL Y PENSE
DIEU ET MON DROIT


Hulett Sculp.

THE HISTORY OF THE BIBLE.

BOOK VI.

Containing an Account of Things, from the Building of SOLOMON'*s Temple, to the* Babyloniſh *Captivity. In all about* 400 *Years.*

CHAP. I.

From the Finiſhing of the Temple, to the Reign of JEHOSAPHAT.

The HISTORY.

A. M. 3001, *&c.* Ant. Chriſt. 1003, *&c.*

Solomon's Dedication of the Temple.

From 1 Kings viii. to the End of 2 Chron.

WHEN *Solomon* had finiſh'd the Temple, which was in the *eleventh* Year of his Reign, and in the *eighth* Month of that Year, even when all the ſolemn *Feaſts* were over, he thought it adviſeable to defer the *Dedication* of it, until the next Year, (which was a Year of *Jubilee*) and determin'd to have it done ſome Days before the † *Feaſt of Tabernacles.* To

† This Feaſt was appointed in Commemoration of the Children of *Iſrael*'s dwelling in *Booths*, whilſt they were in the Wilderneſs, and of the Tabernacle, which at that Time was built, where God promiſ'd to meet them, to

A. M. 3001, &c.
Ant. Chriſt. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

this Purpoſe, he ſent all the *Elders of Iſrael*, the Princes of the Tribes, and the Heads of the Families Notice to repair to *Jeruſalem* at the Time appointed; when accordingly all being met together, the *Prieſts* and *Levites* carry'd into the Temple, firſt, all the Preſents, that *David* had made to it; then ſet up, in their ſeveral Places, the Veſſels and *Ornaments* appointed for the Service of the Altar, and the *Sanctuary*; and, laſtly, brought the ‖ *Ark of the Covenant*, together with the † *Tabernacle of the Congregation*, into its new Habitation with great Solemnity; the King and Elders of the People walking before, while others of the Prieſts offer'd an † infinite Number of Sacrifices, in all the Places, through which the Ark paſs'd.

WHEN the *Ark* was plac'd in the *Sanctuary*, and the *Prieſts* and *Levites*, in their Turns, were celebrating the Praiſes of God, the Temple was filled with a * *miraculous* Cloud, inſomuch, that the Prieſts could not continue to officiate.

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dwell among them, and to ſanctify the Place with his Glory; and might therefore be well reckon'd a very proper Seaſon, for the Dedication of the Temple, which was to ſucceed in the Tabernacle's Place. *Bedford*'s Scripture Chronology, lib. vi. c. 2.

‖ The *ſacred* Hiſtory tells us, that *in this Ark there was nothing, ſave the two Tables of Stone, which* Moſes *put there at* Horeb, 1 Kings viii. 9. and yet the Author to the *Hebrews* affirms, *that in this Ark was the Golden Pot, that had Manna, and* Aaron'*s Rod that budded, as well as the Tables of the Covenant*, Heb. ix. 4. Now, to reconcile this, ſome imagine, that before the Ark had any fix'd and ſettled Place, (which is the Time the Apoſtle refers to) all theſe Things were included in it, tho' it was chiefly intended for nothing, but the Tables of the Covenant; but that, when it was plac'd in the Temple, nothing was left in it, but theſe two Tables; all the other Things were depoſited in the Treaſury of the Temple, where the Book of the Law (as we read, 2 *Chron.* xxxiv. 14.) was found in the Days of King *Joſias*. Others however pretend, that, in the Time of the Apoſtle, *i. e.* towards the End of the *Jewiſh* Commonwealth, *Aaron*'s Rod, and the Pot of Manna were really kept in the Ark, though, in the Days of *Solomon*, they were not. But this Anſwer would be more ſolid and ſatisfactory, if we knew for certain, that, in the Times of the Apoſtle, the Ark of the Covenant was really in the *Sanctuary* of the Temple, which *Herod* built, whereas *Joſephus* (de Bello Jud. lib. vi. c. 6.) tells us expreſsly, that, when the *Romans* deſtroy'd the Temple, there was nothing found in the *Holy of Holies*. *Calmet*'s Commentary.

† But the Queſtion is, what Tabernacle, whether that, which *Moſes* made, and was then at *Gibeon*, 2 Chron. i. 3. or that, which was made by *David*, and was then at *Jeruſalem*? To end this Diſpute, ſome have imagin'd, that both theſe Tabernacles were, at this Time, carry'd into the Temple, and laid up there, that all Danger of Superſtition and Idolatry might thereby be avoided, and that no Worſhip might be perform'd any where, but only at the Houſe, which was dedicated to God's Service: But it is obſerv'd by others, that the Convenience, which *David* made for the Reception of the Ark, was never called the *Tabernacle of the Covenant*; it was no more than a plain Tent, ſet up in ſome large Room of the royal Palace, until a more proper Receptacle could be provided for it: But the Tabernacle, that was at *Gibeon*, was the ſame that ſojourn'd ſo long in the Wilderneſs. The Tent was the ſame, the Curtains the ſame, and the Altar the ſame, that was made by *Moſes*; or, at leaſt, if there was any Alteration in it, (as Things of this Nature could hardly ſubſiſt ſo very long without ſome Repair) the Reparation was always made according to the original Model, and with as little Deviation as poſſible. It is not to be doubted then, but that the *Moſaick* Tabernacle is the Tabernacle here intended, which, for the Prevention of *Schiſm*, and to make the Temple the Center of Devotion, was now taken down, and repoſited in the Treaſury, or Store-Houſe, where it continu'd until the Time that *Jeruſalem* was taken by the *Chaldeans*, when *Jeremiah*, as *Joſephus* informs us, (*Jewiſh* Antiq. lib. viii. c. 2.) was admoniſh'd by God, to take it, and the Ark, and the Altar of Incenſe, and hide them in ſome ſecret Places, (from whence, it is doubted, whether they have ever yet been remov'd) for fear of Profanation. *Patrick*'s and *Calmet*'s Commentaries.

† The Number of Sacrifices, which, upon this Occaſion, are ſaid to be offer'd, was *two and twenty Thouſand Oxen, and an hundred and twenty thouſand Sheep*, 1 Kings viii. 63. but we muſt not ſuppoſe, that theſe were offer'd all on one Day, much leſs on one Altar. The Continuance of this Meeting was for fourteen Days, ſeven in the *Feaſt of Tabernacles*, and ſeven in that of the *Dedication*; and becauſe the brazen Altar, before the Door of the Temple, was not ſufficient to receive all theſe Sacrifices, *Solomon*, by a ſpecial Licence from God, order'd other Altars to be erected in the Court of the Prieſts, and perhaps in other Places, which were to ſerve only during this preſent Solemnity, when ſuch a vaſt Number of Sacrifices were to be offer'd: For, at other Times, no other Altar was allow'd but this brazen one, which *Moſes* had made. It is no bad Obſervation however of *Joſephus*, (lib. viii. c. 2.) that, during the Oblation of ſo many Sacrifices, the *Levites* took Care to *perfume the Air with the Fragrancy of Incenſe, and ſweet Odours to ſuch a Degree, that the People were ſenſible of it at a Diſtance*; otherwiſe the Burning of ſo many Beaſts, at one Time, muſt have occaſion'd an offenſive Smell. *Patrick*'s Commentary.

* When *Moſes* had finiſh'd the Tabernacle, according to the Pattern, which God had ſhew'd him, and ſet it all up, it is ſaid, that *a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle, ſo that* Moſes *was not able to enter into the Tent of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle*, Exod. xl. 34, 35. And therefore, when the Temple was finiſh'd, and the Ark brought into

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From 1 Kings viii. to the End of 2 Chron.

This *Solomon* obſerving took Occaſion from thence to infer, that the Lord had taken Poſſeſſion of the Place; and, having for ſome Time fallen proſtrate with his Face to the Ground, he rais'd himſelf up, and, turning towards the *Sanctuary*, * addreſs'd his Prayer to God, and "beſeech'd him "graciouſly to accept of the Houſe, which "he built for his ſake; to bleſs and ſanc"tify it, and to hear the Prayers of all, "whether *Jews* or *Gentiles*, who, upon "any Occaſion, either of *public* or *private* "Calamity, might direct their Supplica"tions to him † from that holy Place. "He beſeech'd him likewiſe to fulfil the "Promiſe, which he had been pleas'd to "make to his Father *David*, in favour of "his Family, and the Kings his Succeſ"ſors;" and, having thus finiſh'd his Prayer, he turn'd to the People, and, after he had bleſs'd them, gave them a ſtrict Charge to be ſincere in their Duty towards God, to walk in his Statutes, and obſerve his Laws.

WHILE *Solomon* was thus addreſſing his Prayers to God, and his Exhortations to the People, a Victim was laid upon the Altar, and God, to teſtify his Acceptance of what was doing, ſent immediately a Fire from Heaven, which conſum'd it, and all the other Sacrifices, that were about it; which, when the People, who were Witneſſes of the Miracle, perceiv'd, they fell upon their Faces, and worſhipp'd the God of *Iſrael*: And it was, very probably, on the ‡ Night following, that he appear'd

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the Sanctuary, God gave the like Indication of his Preſence, and Reſidence there. Hereby he teſtify'd his Acceptance of the Building, and furniſhing of the Temple, as a Service done to his Name; and hereby he declar'd, that, as the Glory of the Ark, (that ſacred Symbol of his Preſence) had been long eclips'd by its frequent Removes, and mean Habitations; ſo now his Pleaſure was, that it ſhould be looked upon with the ſame Eſteem and Veneration, as when *Moſes* conducted it into the Tabernacle. For this Cloud, we muſt know, was not a heavy, thick, opaque Body, ſuch as is engender'd in the Air, and ariſes from Vapours and Exhalations, but a Cloud, that was dark, and luminous at the ſame Time, whoſe Darkneſs was awful and majeſtick, and whoſe internal Part was bright and refulgent, darting its Rays upon Occaſion, and exhibiting its Light through its Obſcurity: So that, according to its different *Phaſis*, or Poſition, it became to the *Iſraelites* a Pillar of a Cloud by Day, to ſcreen them from the Heat, and at Night a Pillar of Fire, to give them Light, *Exod.* xiii. 21. Whatever it was that conſtituted this ſtrange Appearance, 'tis certain this Mixture of Light and Darkneſs was look'd upon as a *Symbol* of the Divine Preſence; for ſo the Scripture has inform'd us, that *He*, who dwelleth in Light, that is inacceſſible, *made Darkneſs his ſecret Place, his Pavilion round about him with dark Water, and thick Clouds to cover him*, Pſal. xviii. 11. *Calmet*'s Commentary.

* The Prayer, which *Joſephus* puts into *Solomon*'s Mouth upon this Occaſion, is to this Effect: —— *O Lord, thou that inhabiteſt Eternity, and haſt raiſed out of nothing the mighty Fabrick of this Univerſe, the Heavens, the Air, the Earth, and the Sea; thou that filleſt the whole, and every Thing that is in it, and art thyſelf unbounded, and incomprehenſible; look down graciouſly upon thy Servants, that have preſum'd to erect a Temple here to the Honour of thy great Name. Lord, hear our Prayers, and receive our Sacrifices. Thou art every where, vouchſafe alſo to be with us. Thou that ſeeſt and heareſt all Things, look down from thy Throne in Heaven, and give ear to our Supplications in this Place. Thou that never faileſt to aſſiſt thoſe that call upon thee Day and Night, and love and ſerve thee as they ought to do, have Mercy upon us.* There is another Prayer, in the ſame Hiſtorian, addreſs'd to God on this ſame Occaſion, wherein *Solomon* bleſſes him for the Exaltation of his Family, and implores the Continuance of his Goodneſs and peculiar Preſence in the Temple, well worth the Reader's Peruſal, though too long to be inſerted here.

† It is the ſame Thing, no doubt, to God, wherever we pray, ſo long as we pray with a pious Mind, and a devout Heart, and make the Subject of our Prayers ſuch good Things, as he has permitted us to aſk; but it was not conſiſtent with the Preſervation of the *Jewiſh* State and Religion, that he ſhould be publickly worſhipp'd in every Place. For, ſince the *Jews* were on every Side ſurrounded with Idolaters, led away with divers Superſtitions, but ignorant *all* of the true God, 'twas highly neceſſary, that, in all Divine Matters, there ſhould be a ſtrict Union between them all both in Heart and Voice, and conſequently, that they ſhould all meet together in one Place to worſhip God, leſt they ſhould run into Parties, and fall into Idolatry, as it happen'd when the Kingdom became divided into two. And therefore, tho' *Solomon* knew very well, that, in every Place, God was ready to hear the Prayers of every devout Supplicant, yet, for the Preſervation of Peace and Unity, he was minded to give the People a Notion, that God would be found more exorable to the Prayers, which were offer'd in the Temple of *Jeruſalem*, and thereby excite them to a Frequentation of that, rather than any other Place. *Le Clerc*'s Commentary in Locum.

‡ 'Tis thus that we have plac'd the Time of God's ſecond Appearance to *Solomon*, but ſome are of Opinion, that it did not happen till two and twenty Years after God's firſt Appearance, and after that *Solomon* had accompliſh'd all his Buildings, to which the Connection of the Diſcourſe ſeems to give ſome Countenance; *and, it came to paſs, when* Solomon *had finiſhed the Building of the Houſe of the Lord, and the King's Houſe, and all that he was pleaſed to do, that the Lord appeared to him a ſecond Time*, 1 Kings ix. 1, 2. It ſeems a little ſtrange however, that God ſhould delay anſwering this Prince's Prayer for thirteen Years together, and then, when he appear'd to him, tell him, *I have heard thy*

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appear'd to *Solomon* again in a Dream, and * ſignify'd to him, "That he had " heard his Prayer; did accept of the " Temple, which he had built for him; " and would not fail to liſten to the Petitions, that proceeded from thence; " that, if he perſever'd in his Obedience " to him, as his Father *David* had done, " he would eſtabliſh his Throne, and " perpetuate a Race of Succeſſors in his " Family; but that, if either he, or his " Children prevaricated in this Matter, he " would cut them off, overturn his Kingdom, and deſtroy the Temple."

THE Feaſt of the *Dedication*, in Conjunction with that of *Tabernacles*, laſted for fourteen Days; and when all Things were thus perform'd with the greateſt Order and Solemnity, on the Morrow the King diſmiſs'd the People, who return'd to their reſpective Homes with glad and joyful Hearts.

His publick Buildings, great Revenues, and magnificent Way of living.

SOLOMON (it muſt be obſerv'd) had a ſingular Taſte for Building; therefore, after he had finiſh'd and conſecrated the Temple, he undertook a Palace for himſelf, * which had all the Magnificence that can be imagin'd, another for his *Egyptian* Queen, and a third, that was called † *the Houſe of the Foreſt of Lebanon*, where he chiefly choſe to reſide. Theſe were the Works of *thirteen* Years: And as

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thy Prayer, and the Supplication, that thou haſt made before me, and I have hallowed this Houſe, which thou haſt built, Ver. 3. And therefore, to ſolve this Difficulty, 'tis reaſonable to think, that the Diviſion of this ninth Chapter is wrong, that the firſt Verſe of it ſhould be annex'd to the Concluſion of the preceding Chapter, and ſo terminate the Account of what *Solomon* had done; and that the next Chapter ſhould begin with the ſecond Verſe, where the Hiſtorian enters upon a freſh Subject, *viz.* the Anſwer, that God return'd to *Solomon*'s Prayer, which he continues to the tenth Verſe, and preſents us with it all at once, that he might not break the Thread of his Narration. *Calmet*'s Commentary on 1 Kings ix. 2.

* *Joſephus* has made a very handſome Comment upon the Anſwer, which God made *Solomon* in his Dream. The Voice told him farther, *ſays he,* "That in caſe of ſuch an Apoſtacy, (as he had before mention'd his new erected " Fabrick ſhould, by Divine Permiſſion, come to be ſack'd, and burnt by the Hands of Barbarians, and *Jeruſalem* " itſelf laid in Rubbiſh and Aſhes by a mercileſs Enemy; inſomuch, that People ſhould ſtand amaz'd at the very Report of ſo incredible a Miſery and Diſtreſs, and be wondering one to another, how it could come to paſs, that a " Nation, which was but Yeſterday the Envy of Mankind for Riches, external Glory, and Renown, ſhould now, all " on a ſudden, be ſunk and loſt to the laſt Degree of Wretchedneſs and Contempt, and reduc'd to this deſpicable " State too by the ſame Hand, that rais'd them. To which Queſtions their own guilty Conſciences ſhall make this " Anſwer: *We have forſaken our God; we have abandon'd the Religion of our Forefathers, and of our Country, and* " *all this is juſtly befallen us for our Sins.*" Jewiſh Antiq. lib. viii. c. 2.

* The Deſcription of this Palace, which we may gather from *Joſephus*, *Lamy*, and others, that have treated of *Solomon*'s Buildings, is in this Manner related: ——— "Upon ſeveral Rows of Pillars, there was erected a ſpacious " Pile of Building, in the Nature of a common Hall, for the hearing of Cauſes. It was an hundred Cubits in Length, " fifty in Breadth, and in Depth thirty, ſupported by fifteen ſquare Columns, cover'd with *Corinthian* Work in Cedar, " and fortify'd with double Doors, curiouſly wrought, that ſerv'd both for the Security and Ornament of the Place. " In the Middle of this Hall was another Edifice of thirty Cubits ſquare, and underſet with ſtrong Pillars, wherein " was plac'd a Throne of State, on which the King himſelf us'd to ſit perſonally in Judgment. On the Right-Hand " of this *Court of Juſtice* ſtood the King's own Palace, and, on the Left, that, which he built for *Pharaoh*'s Daughter, " both fitted up with Cedar, and built with huge Stones of ten Cubits ſquare, which were partly plain, and partly " overlaid with the moſt precious Marble. ——— The Rooms were hung with rich Hangings, and beautify'd with " Images, and Sculptures of all Kinds, ſo exquiſitely finiſh'd, that they ſeem'd to be alive, and in Motion. It would " be an endleſs Work (ſays *Joſephus*) to give a particular Survey of this mighty Maſs of Building; So many Courts " and other Contrivances, ſuch a Variety of Chambers and Offices, great and little, long and large Galleries, vaſt " Rooms of State, and others for Feaſting and Entertainment, ſet out as richly as could be, with coſtly Furniture, and " Gildings; beſides that, all the Services for the King's Table were of pure Gold. In a Word, the whole Houſe " was, in a Manner, made up, from Top to Bottom, of white Marble, Cedar, Gold, and Silver, with precious " Stones, here and there intermingled upon the Walls, and Ceilings, after the Manner of the Adorning of the " Temple." *Jewiſh* Antiq. lib. viii. c. 2.

† Some Commentators are of Opinion, that this Houſe was the ſame with the Palace, which *Solomon* built in *Jeruſalem*, and that it had its Name from the tall Pillars, that ſupported it, which look'd like the *Cedars* in the Foreſt of *Lebanon*; but the contrary is manifeſt, becauſe the holy Scripture ſpeaks of it as a diſtinct Building, tho' perhaps it might not be far diſtant from the other, on ſome cool ſhady Mountain, which made it reſemble Mount *Lebanon*. For 'tis an idle Fancy to think, that this Houſe was really built on *Lebanon*, ſince we read of *Solomon*'s having his Throne, 1 *Kings* vii. 7. and the golden Shields, that he made, plac'd in it, 1 *Kings* x. 17. which he ſcarce would have remov'd to the very Extremity of his Kingdom: And therefore we may conclude, as indeed it appears from 1 *Kings*

as *Hiram* King of *Tyre* was very kind in ſupplying him with Men, Money, and Materials to carry on theſe, and many more ſtately Structures; *Solomon*, to expreſs his Gratitude, or to clear off the Debt, which he had contracted with him, ‖ offer'd him twenty Cities in the Land of *Galilee*, adjoining to his own Country. But, as theſe Places † did not ſuit his Convenience, he refus'd to accept of them; and therefore *Solomon*, having made him, no doubt, ſome other Recompence more to his Satisfaction, took and repair'd theſe Cities, and having built Store-Cities likewiſe in the Country, he ſent Colonies of his own Subjects to inhabit them, that they might be a Curb and Reſtraint on the *Syrians* of *Zobah*, who had formerly been conquer'd by *David*, and, upon their Revolt, but lately reduc'd by *Solomon*.

To conclude the Account of *Solomon*'s publick Buildings. He built the Walls of *Jeruſalem*, and a Senate-Houſe in the ſame City, called *Millo*. He repair'd, and fortify'd *Hazor*, *Megiddo*, the two *Beth-Horons*, *Baalah*, † *Tadmor* in the Wilderneſs

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1 *Kings* vii. 2.) that this Houſe was near *Jeruſalem*, and called by the Name of the *Foreſt of Lebanon*, (juſt as many pleaſant and delightful Places in that Country were called *Carmel*) becauſe it was in a lofty Place like *Lebanon*, and the Trees, which grew upon it, made it very ſhady and cool, and conſequently, proper for *Solomon* to dwell there in Summer, as he did in his Palace in *Jeruſalem* in Winter. *Patrick*'s and *Calmet*'s Commentary on 1 Kings vii. 2.

‖ It is an expreſs Injunction, which God gives the *Iſraelites*, that the Land, wherein the People had a Right by a Divine Lot, and himſelf a Right, as being the ſole Proprietor thereof, was not to be ſold or alienated for ever, *Lev.* xxv. 23. How then could *Solomon*, without violating this Law, pretend to give *Hiram twenty Cities in the Land of* Galilee? Now to this ſome have reply'd, that *Solomon* did not give *Hiram* a Property, and perpetual Right to thoſe Cities, but only aſſign'd him the Poſſeſſion of them for a Time, until the Debt, which he had contracted for the ſeveral Supplies, he had from him, while he was building the Temple, was ſatisfy'd. Others think, that upon Suppoſition, that theſe Cities were inhabited by *Iſraelites*, *Solomon* did not give *Hiram* (as indeed he could not) their particular Poſſeſſions, but only his own *Royalties* over them, (which he might juſtly do) and all the Profits, he receiv'd from them, which, according to the Taxes then impos'd, 1 *Kings* xii. 4. were not inconſiderable. But there is no Reaſon for theſe far fetch'd Solutions, when the Scripture expreſly tells us, that theſe Cities were not in the Territories of *Iſrael*, nor inhabited at that Time by the *Iſraelites*, 2 *Chron.* viii. 2. They were indeed ſome of them conquer'd by the King of *Egypt*, who gave them to *Solomon* as a Portion with his Daughter, and others by *Solomon* himſelf, who, as *Selden* obſerves, (de Jure Nat. & Gent. lib. vi. cap. 16.) had *a Right to diſpoſe of thoſe Lands, which he had conquer'd in voluntary War, without the Conſent of the Senate*: And this may be one Reaſon, why he gave theſe, rather than other Cities, becauſe theſe were certainly in his Power to give, when others perhaps were not. A learned Author, upon this Subject, has given a quite different Turn to the Senſe of the Paſſage: For his Opinion is, that *Hiram* did not return theſe Cities, becauſe he thought them not good enough, but becauſe he was unwilling to receive ſo large a *Renumeration* for the few good Offices, he had done *Solomon*, and was minded rather, that his Favours of this Kind ſhould be all *gratuitous*. ' He therefore makes the Word *Cabul* (which is the Name, that *Hiram* gives to the Country, where theſe Cities ſtood) a Title of *Reſpect*, and not of *Contempt*; for he derives it from the *Hebrew Chebes*, which ſignifies a *Bond*, or *Chain*, intimating, that theſe two neighbouring Kings had mutually bound themſelves in a *Bond* of Friendſhip, *Solomon* by giving, and *Hiram* by returning the Cities, now under Conſideration. This is very pretty: But 'tis carrying the Point of *Generoſity* in the King of *Tyre* a little too high, in my Opinion, conſidering his Acceptance of, if not expreſs Stipulation for, ſuch a Quantity of *Corn* and *Oil*, in Lieu of the *Timber*, which he ſent *Solomon*, 1 Kings v. 10, 11. *Patrick*'s and *Le Clerc*'s Commentaries, and *Pool*'s Annotations.

† The Reaſon is, becauſe the *Tyrians*, being very commodiouſly ſituated for that Purpoſe, were, in a Manner, wholly addicted to Merchandize; and therefore would not remove from the Sea-Coaſts, to live in a Soil, which was fat and deep, and conſequently, requir'd a great deal of Labour to cultivate it, which was a Buſineſs that they were very little accuſtom'd to. *Bedford*'s Scripture Chronology, lib. vi. c. 2.

† *Tadmor*, which, by the *Greeks*, is called *Palmyra*, is ſituated in the Wilderneſs of *Syria*, upon the Borders of *Arabia Deſerta*, inclining towards the *Euphrates*. *Joſephus* places it two Days Journey from the *Upper Syria*, one Day's Journey from the *Euphrates*, and ſix Days Journey from *Babylon*: And the Reaſon he gives, why *Solomon* was inclin'd to build a City in this Place, was, becauſe, in all the Country round about, there was no ſuch Thing as a Well, or Fountain, but in this Spot only, to be found. If we may gueſs by the Ruins, which later Travellers give us the Deſcription of, this City was certainly one of the fineſt and moſt magnificent in the *Eaſt*, and 'tis ſomewhat ſurpriſing, that Hiſtory ſhould give us no Account, either when, or by whom it was reduc'd to the ſad Condition, wherein it lies at this Day. But the true Reaſon for his Building this Town in ſo deſolate a Place, was the Commodiouſneſs of its Situation, to cut off all Commerce between the *Syrians* and *Meſopotamians*, and to prevent their caballing, and conſpiring together againſt him, as they had done againſt his Father *David*. *Le Clerc*'s Commentary. If the Reader is deſirous to know the preſent State of this ruinated City, he may find it related in the *Philoſophical Tranſactions*, for *October*, 1695, in a Letter from Dr. *Hallifax*, to Dr. *Bernard*, or in *Wells*'s Geography of the Old Teſtament, Vol. III. who has borrow'd it from thence.

neſs of *Syria*, and *Gezer*, which the King of *Egypt* took from the *Canaanites*, and gave it in Dower with his Daughter. He fortify'd all the Cities, which he made his Magazines for Corn, Wine, and Oil, and thoſe where his Chariots and Horſes were kept. He ſubdu'd all the *Hittites*, and *Hivites*, and *Amorites*, and *Perizzites*, that any where remain'd in the Land of *Iſrael*, and laid on them all the Drudgery, and ſervile Labour: But [*] as for his own Subjects, he appointed them either to be Surveyors of his Works, or Guards to his Perſon, or Commanders in the Army, or Traders and Merchants, that ſo he might make his Nation as famous, and as rich and flouriſhing, as it was poſſible to be effected by human Policy.

BUT it was not only a Multitude of Hands, but a large Supply of Wealth likewiſe, that was neceſſary to carry on ſo many expenſive Buildings; and therefore *Solomon* took Care to cultivate the Trade to *Ophir*, which his Father had begun, from *Elam* and [†] *Ezion-Geber*, two Ports in the *Red-Sea*, whither himſelf went in Perſon to inſpect the Building of the Ships, and to provide them with able and experienc'd Seamen, which his good Friend and Ally, *Hiram*, was never backward to furniſh him with. So that by this Means his Subjects, who ſoon attain'd to the Art of Navigation, were enabled to make ſeveral advantageous Voyages; and, particularly in one Fleet, [*] brought him home no leſs than [‖] four hundred and thirty Talents of Gold, with many other Commodities, and Curioſities of great Value. In ſhort, *Solomon* was one of the richeſt, and moſt magnificent Princes, that was then on the Face of the Earth. In his Time, Silver was no more regarded, than Stones in the Street: His annual Revenues were ſix hundred and ſixty ſix Talents of Gold, beſides the *Tributes*, he receiv'd from the Kings, and Nations, that were

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[*] Hiſtory indeed takes Notice of the ſame Temper in *Seſoſtris*, King of *Egypt*, who, upon his Return home from his ſeveral Expeditions, took it in his Head to build Temples in all the Cities of *Egypt*, but would ſuffer no *Egyptian* to do any ſervile Work therein. All the Work of this Nature was perform'd by the Captives, that he brought with him from the Wars; and therefore, to perpetuate the Remembrance of his Kindneſs to his Subjects, as well as remove ſome poſſible Odium from himſelf, upon every Temple he order'd this Inſcription to be ſet up, οὐδεὶς ἐγχώριος εἰς ἀυτὰ μεμόχθηκε, *No Native was ever a Labourer here.* Diodor. Bibliot. lib. i.

[†] *Joſephus* will needs have it, that *Ezion-Geber* is the ſame with *Berenice*, which lies indeed upon the *Red Sea*, but then it is upon the Weſtern or *African* Shore thereof; whereas the Scripture is poſitive, that it was a Port of *Idumæa*, or *Arabia Deſerta*, ſituate upon the Gulf of *Elam*, which is on the oppoſite Shore. *Elam*, or *Eloth*, or *Elath*, (for it was called by all theſe Names) was ſituate upon the ſame, and might poſſibly have its Name from thence. When *David* conquer'd *Edom*, or *Idumæa*, he made himſelf Maſter of this Port, 2 *Sam.* viii. 14. His Son, we ſee, built Ships here, and ſent them from hence to *Ophir* for Gold, 2 *Chron.* viii. 17, 18. It continu'd in the Poſſeſſion of the *Iſraelites* about an hundred and fifty Years, till, in the Time of *Joram*, the *Edomites* recover'd it, 2 *Kings* viii. 20. but it was again taken from them by *Azariah*, and by him left to his Son, 2 *Kings* xiv. 22. His Grandſon *Ahaz* however loſt it again to the King of *Syria*, 2 *Kings* xvi. 6. and the *Syrians* had it in their Hands a long while, till, after many Changes under the *Ptolomies*, and the *Seleucidæ*, it came at length into the Poſſeſſion of the *Romans*. It was formerly a ſmall Town, with fruitful Fields about it, but now there is nothing left but a Tower, which ſerves as an Habitation for the Governor, who is ſubject to the Governor of *Grand Cairo*, and no Signs of Fruitfulneſs are to be ſeen in any Parts adjoining to it. *Patrick*'s Commentary, and *Calmet*'s Dictionary, under the Word *Elam*.

[*] As great a King as *Solomon* was, we find he turn'd *Merchant*; and yet the *imperial* Laws forbid Noblemen to exerciſe Trade and Commerce, as a Thing below them; and much leſs then (as *Bodinus* de Republicâ, lib. vi. c. 2.) does it become a King. But we muſt not meaſure Antiquity by our own Times: What might be then commendable may now have a different Appearance: But the ſame Author is very right in one Conceſſion that he makes, *viz.* that, tho' he would not have Kings now to be Merchants, yet, if he might have his Choice, *I had rather a Prince ſhould be a Merchant*, ſays he, *than a Tyrant, and that Noblemen ſhould rather trade than oppreſs, and make a Prey of their Tenants.* *Patrick*'s Commentary.

[‖] In 2 *Chron.* viii. 18. the Number of Talents, brought home to *Solomon*, are ſaid to be *four hundred and fifty*: But this is a Matter that is eaſily reſolv'd, if we will but ſuppoſe, that the Charges of the Voyage to and fro coſt thirty Talents; or that *Solomon* gave *Hiram*'s Servants, for conducting his Fleet, thirty Talents; or that in refining the whole Maſs of Gold, the Waſte might be thirty Talents: So that, tho' *Solomon*'s Fleet brought him home four hundred and fifty Talents, yet by one, or more of theſe Deductions, there came clear to his Coffers no more than four hundred and thirty. *Patrick*'s Commentary.

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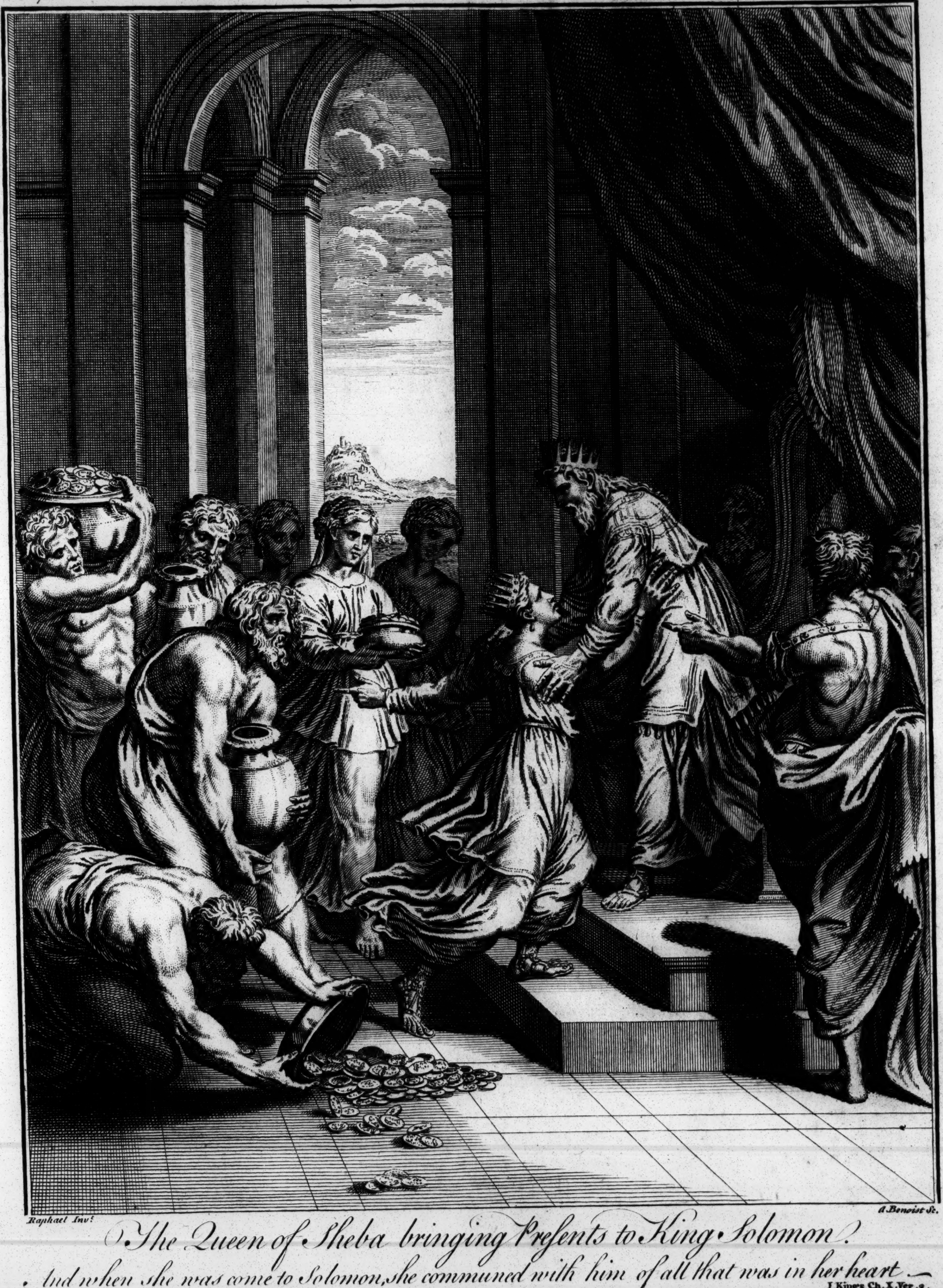

Raphael Invᵗ. A. Benoist Sc.

The Queen of Sheba bringing Preſents to King Solomon.

And when she was come to Solomon, she communed with him of all that was in her heart.

I. Kings Ch. X. Ver. 2.

in Subjection to him; the *Subſidies* which his Subjects the *Iſraelites* paid; and the Sums ariſing from the Merchants for his Cuſtoms. The Bucklers of his Guards were of Gold; the [†] *Ivory* Throne, whereon he ſat, was overlaid with it; and all the Utenſils of his Palaces, and Veſſels of his Table (which, [†] for Magnificence, and Sumptuouſneſs of Proviſion, exceeded all, that was ever known before) were of the ſame Metal. Preſents of Gold, of rich Stuffs, of Spices, of Arms, of Horſes, and Mules, were ſent to him from every Quarter; and to ſee the Face, and hear the Wiſdom of the renown'd *Solomon*, was the prevailing Ambition of the great Men of that Age.

The Viſit which the Queen of Sheba *pays him.*

CAPTIVATED with this Deſire the Queen of *Sheba* came to *Jeruſalem*, attended with a great Retinue, and brought with her rich Preſents of Gold, Spices, and precious Stones. Her Purpoſe was, to try, if *Solomon*'s Wiſdom was anſwerable to the high Commendations, ſhe had heard of it; and therefore in Diſcourſe ſhe propos'd to him ſeveral *Enigmatical* Queſtions. But when ſhe heard his clear and ſatisfactory Solutions, ſhe was not a little amaz'd at the Profoundneſs of his Judgment; and when ſhe had ſeen the Beauty, and Worſhip of the *Temple*, the Magnificence of his *Court*, and the Sumptuouſneſs of [*] his *Table* and Attendants, ſhe was quite aſtoniſh'd, and frankly own'd to him, that what herſelf had ſeen, did far ſurpaſs any, the moſt extravagant Report, ſhe had ever yet heard of him: And ſo, having made him very [*] great and noble Preſents, and, receiv'd others from him, that were not inconſiderable, ſhe took her Leave, and return'd to her own Country, highly pleas'd, and ſatisfy'd with her Viſit.

The Idolatry he fell into by the Influence of his foreign Wives.

HITHERTO we have ſeen nothing in *Solomon*, but what was truly great and wonderful; but the later Actions of his Life do ſadly tarniſh and diſgrace his Character. For he gave himſelf up to the Love of *ſtrange* Women, ſuch as were deſcended from idolatrous Nations, and, beſides *Pharaoh*'s Daughter [†] mention'd before,

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[†] We never read of *Ivory*, till about *Solomon*'s Days, who perhaps brought *Elephants* out of *India*, or at leaſt took Care to have a great deal of Ivory imported from thence; for, in After-Ages, we read of *Ivory* Beds, and *Ivory* Palaces, *&c.* At this Time however, it was every whit as precious as Gold: And therefore we muſt not ſuppoſe, that this Throne of *Solomon*'s was entirely overlaid with Gold, (for then it might as well have been made of Wood) but only in particular Places, that ſo the Mixture of Gold and Ivory, which gave a Luſtre to each other, might make the Throne look more beautiful. The like to this, the Text ſays, *there was not made in any Kingdom*, 1 Kings x. 20. and perhaps it was ſo in thoſe Days; but, in After-Ages, we read, that the Throne of the *Parthian* Kings was of Gold encompaſs'd with four golden Pillars, beſet with precious Stones; and that the *Perſian* Kings ſat in Judgment under a golden Vine (and other Trees of Gold) the Bunches of whoſe *Grapes* were made of ſeveral Sorts of precious Stones. *Patrick*'s Commentary.

[†] The Proviſions of *Solomon*'s Table, for one Day, were *thirty Meaſures* (which, according to the *Hebrew* Word *Cor*, as *Goodwin* has computed it, are ſix Gallons, above an hundred and ſixty eight Buſhels) *of fine Flour, and ſixty of Meal*, or *coarſer* Flour, for inferior Servants) *ten ſtall-fed Oxen, twenty Oxen out of the Paſtures, and an hundred Sheep, beſides Harts, and Roebucks, and fallow Dear, and fatted Fowl*, or (as *Bochart* tranſlates the Word) *the choiceſt of all fatted Things*, 1 Kings iv. 22, 23. and this, according to the *Calculation*, which ſome have made from the Quantity of Bread, that was every Day conſum'd, muſt make *Solomon*'s Family conſiſt, at leaſt, of forty, or fifty Thouſand Souls. *Calmet*'s Commentary.

[*] Our excellent Commentator, Biſhop *Patrick*, tells us, that a very great Man of our own (but is ſilent as to his Name) has obſerv'd, that ſuch Things, as the Difference of Apparel, the Order of ſitting at Table, and the Attendance of *Solomon*'s Servants, and Miniſters, were juſtly admir'd by the Queen of *Sheba*, as an Indication of his Wiſdom; *for they are the Outworks* (as he calls them) *which preſerve Majeſty itſelf from Approaches and Surprizals; and whatſoever Prince departs from theſe Forms, and Trappings, and Ornaments of his Dignity and Pre-eminence, will hardly be able, at ſome Time, to preſerve the Body itſelf of Majeſty from Intruſion, Invaſion, and Violation.*

[*] After a very complementive Speech, in which *Joſephus* makes this Queen addreſs King *Solomon*, among other valuable Preſents recorded in Scripture, *they ſpeak alſo*, ſays he, *of a Root of Balſam, which ſhe brought with her, which* (according to a Tradition we have) *was the firſt Plant of the Kind, that ever came into* Judea, *where it hath propagated ſo wonderfully ever ſince.* Jewiſh Antiq. lib. viii. c. 2.

[†] *Pharaoh*'s Daughter is generally ſuppos'd to have been a Proſelyte to the Jewiſh Religion, and therefore *Solomon*, in marrying her, incurr'd no Fault; but, in marrying ſo many Women beſides, and theſe of a different Religion, he committed two Sins againſt the Law; one, in multiplying Wives, and another, in marrying thoſe of ſtrange Nations,

who

A. M. 3001, *&c.* Ant. Chriſt. 1003, *&c.*

fore, marry'd Wives from among the *Moabites*, the *Ammonites*, the *Hittites*, the *Idumeans*, and the *Sidonians*. Nay, ſo unbounded was his Luſt, that he had ſeven hundred Wives, and three hundred Concubines, who conſpir'd not a little to pervert his Heart, and ſeduce him, in his old Age, to the Worſhip of their ſeveral *Idols*.

PROVOK'D at this his ſad *Apoſtacy*, God ſent a Prophet to upbraid him with his Ingratitude, and to pronounce this heavy Judgment upon him: —— "That, "as he had revolted from his Worſhip, "ſo the *major* Part of his Kingdom ſhould "revolt from him, and put themſelves "under the Government of one of his "*Servants*, though not in his Days, yet in "thoſe of his immediate Succeſſor:" And, to make him ſenſible, that this Judgment began already to operate, he rais'd up ſeveral Enemies to the Diſturbance of his Peace, which, as long as he continu'd in God's Service, he enjoy'd without *Interruption*.

From 1 Kings viii. to the End of 2 Chron.

The Enemies, which God rais'd up to diſturb the latter Part of his Reign, and his Death.

* THE *firſt* of theſe was *Hadad* of the Blood-royal of *Edom*, who having fled from *Joab*, when he ravag'd the Country, and put the male Children to death, eſcap'd to *Pharaoh* King of *Egypt*, where he marry'd his Siſter *Tephneh*; but, upon *David*'s Death, return'd to his own Country, and recover'd the Kingdom. † The *ſecond* was *Rezon*, who flying from his Maſter *Hadadezer* King of *Zobah*, gather'd together a great Number of Men, over whom he made himſelf *Captain*, and, with their Aſſiſtance ſeizing on *Damaſcus*, he there reign'd as King of *Syria*, and confederated with *Hadad* to diſtreſs *Solomon* in the declining Part of his Reign. But † the moſt dangerous Enemy of all was *Jeroboam*, the Son of *Nebat*, a bold and enterprizing Man, whom *Solomon* had made Overſeer of his Buildings, and who, for his great Abilities, was the *chief Ruler in the Houſe of* Joſeph, *i. e.* in the Tribes of *Ephraim* and *Maneſſeh*. † The Prophet *Abijah*, as he was walking in the Fields, happen'd to meet him; and, having

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who ſtill retain'd their Idolatry: And therefore the wiſe Son of *Sirach*, amidſt all the Encomiums, that he heaps upon *Solomon*, could not forget this heinous Iniquity, and terrible Flaw in his Character. *Thou didſt bow thy Loins to Women, and, by thy Body, thou waſt brought into Subjection. Thou didſt ſtain thine Honour, and pollute thy Seed, ſo that thou broughteſt Wrath upon thy Children, and waſt grieved for thy Folly.* Ecclus. xlvii. 19, 20. and *Patrick*'s Commentary.

* *Hadad* was a young Prince of the royal Family of *Idumæa*, who fled into *Egypt*, when *David* conquer'd that Country: For *David*, having obtain'd a ſignal Victory under the Conduct of *Abiſhai*, who, at that Time, commanded in chief, ſent *Joab* afterwards with an Order to kill all the *Males*, that ſhould be found in the Land. But *Hadad* had eſcap'd into *Egypt*, where, finding Favour in the Eyes of the King, he marry'd his Wife's Siſter, and there ſettled. But, after the Death of *David*, he returned into *Idumæa*, and gave *Solomon* no ſmall Moleſtation. For, entering into a League with *Rezon*, a Fugitive from his Maſter *Hadadezer* King of *Zobah*, but who had now made himſelf King of ſome Part of *Syria*, he, by his Aſſiſtance, made ſo many Inroads upon the Land of *Iſrael*, that all Things were in the utmoſt Confuſion, even before *Solomon* died. *Calmet*'s Commentary and *Joſephus*'s Jewiſh Antiq. lib. viii. c. 2.

† When *David* made War againſt *Hadadezer*, *Rezon*, one of his Generals, eſcap'd from the Field of Battle, with the Troops under his Command; and, having liv'd for a little while by Plunder and Robbery, at length ſeiz'd on *Damaſcus*, and reign'd there. But his Reign was not long: For *David* took *Damaſcus*, as well as the other Parts of *Syria*, and left it in Subjection to his Son *Solomon*, till God was pleas'd to ſuffer this *Rezon* to recover *Damaſcus*, and there re-eſtabliſh himſelf, to the great Diſturbance of the latter Part of *Solomon*'s Reign. *Calmet*'s Commentary.

† As *Solomon* was engag'd in ſeveral great Buildings, he took care to ſet proper Perſons over the Works, among whom *Jeroboam*, was one, and the Workmen under his Command ſeem to be chiefly of the Tribe of *Ephraim*. How he acquitted himſelf in this Capacity, we are not told; but the Pretence of his being angry with *Solomon*, and fomenting Jealouſies among the People, was the Building of *Millo*. *Millo* was a deep Valley, between the old *Jeruſalem*, and the City of *David*, Part of which *David* filled up, and thereon made both a Fortreſs, and a Place for the People to aſſemble. Another Part of it *Solomon* filled up, to build a Palace for his Queen, the Daughter of *Pharaoh*. The prodigious Expence, which this Work coſt gave *Rehoboam* an Opportunity to infuſe a Spirit of Sedition into his Brethren of the Tribe of *Ephraim*; to complain heavily of hard Labour, they were forc'd to ſubmit to, and the Taxes they were oblig'd to pay; and to repreſent the whole Thing as a Work of Vanity, merely to gratify a proud foreign Woman, and a ſilly doting King; and, by theſe Inſinuations he wrought in the People a Diſaffection to *Solomon*, and his Government. *Patrick*'s Commentary, and *Calmet*'s Dictionary, under the Word *Millo*.

† *Abijah* was a Native of *Shiloh*, and one of thoſe who wrote the *Annals* of King *Solomon*'s Reign, 2 *Chron.* ix. 29.

he

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

From 1 Kings viii. to the End of 2 Chron.

ing acquainted him from God, that he had appointed him to be *Solomon*'s Succeſſor in ten Tribes out of twelve, and that, if he would adhere to his Service, the Government ſhould be eſtabliſh'd in his Family: As he was but ill affected to *Solomon* before, and now encourag'd by the Prophet's Promiſes, he began to ſtir, and ſollicit the People to a Revolt. † The King, having Intelligence of this, was thinking to take him into Cuſtody, but he made his Eſcape, and fled † unto *Shiſhak* King of *Egypt*, where he continu'd for the ſmall Remainder of *Solomon*'s Life, † who, having reign'd forty Years, died about the fifty-eighth Year of his Age; was bury'd in the *City of David*; and was ſucceeded by his Son † *Rehoboam*.

Rehoboam *his Son's Acceſſion to the Throne, and imprudent Management.*

REHOBOAM, as ſoon as his Father was dead, went to † *Shechem*, where

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he is thought to have been the Perſon, who ſpake twice to *Solomon* from God; once, while he was building the Temple, at which Time he promis'd him his Protection, 1 *Kings* vi. 12. and at another Time when he had fallen into all his Irregularities, and God expreſs'd his Indignation againſt him in bitter Threats and Reproaches, 1 *Kings* xii. 6. His Prediction to *Solomon*, that he would one Day be perverted by Women; and that to *Jeroboam*, that *Heifers*, (meaning the two golden Calves, which he ſet up) would alienate him from the Service of God, are both taken Notice of by *Epiphanius*, de Vitâ & Morte Prophet. *Calmet*'s Dictionary, under the Word *Abijah*.

† How *Solomon* came to know, what was thus tranſacted between *Abijah* and *Jeroboam* alone, is a Queſtion of no great Difficulty: For perhaps the Prophet made no Scruple to report what he had deliver'd in the Name of the Lord; perhaps *Jeroboam* himſelf, being puff'd up with this Aſſurance, could not contain, but told it to ſome of his *Confidents* who ſpread it abroad; or perhaps his Servants, tho' they heard not the Words, that the Prophet ſpake, yet, ſeeing him rend the Garment into twelve Parts, and give ten to him, might ſpeak of this ſtrange and unaccountable Action, which *Solomon*, as ſoon as he came to hear of it, might eaſily underſtand, becauſe the ſame Prophet, very likely, had told him, but juſt before, that the *Kingdom ſhould be rent from him*, and given to his Servant, 1 *Kings* xiv. 8. *Patrick*'s Comment.

† All the Kings of *Egypt*, from the Time of *Abraham*, are, in the ſacred Hiſtory, called by the Name of *Pharaoh*, unleſs *Rameſes*, that is mention'd in *Gen.* xlvii. 11, be the Name of a King, not a Country; ſo that this is the firſt, we meet with, called by his proper Name from the reſt of the *Pharaohs*. Who this *Egyptian* Prince was, the Learned are not agreed. The Opinion is pretty general, that it was the famous *Seſoſtris*, mention'd in *Herodotus*, and of whom we have ſpoke before, but his Life could hardly be extended to this Period. Our great *Uſher* ſets him a vaſt Way backward, even to the Time of the *Iſraelites Peregrination*, and ſome *Chronologers* carry it farther: But be that as it will, tis very probable, that the Prince had taken ſome Offence at *Solomon*, otherwiſe he would hardly have harbour'd ſuch ſeditious Refugees, as *Jeroboam* was. *Patrick*'s and *Le Clerc*'s Commentaries.

† *Joſephus* indeed tells us, (Antiq. lib. viii. c. 3.) that *Solomon* liv'd to a great Age, that he reign'd eighty Years, and died at ninety-four; but this is a manifeſt Error in that Hiſtorian, which our ſaying, that the Scriptures give us only an Account of *Solomon* while he continu'd in a State of Piety, but that *Joſephus*'s Computation takes in the whole of his Life, is a poor and forc'd Way of Reconcilement. The Authority of *Joſephus* muſt never be put in Ballance with that of the holy Scriptures, from whence may be learned, that *Solomon* liv'd to the Age of fifty-eight, or thereabouts, becauſe we may very well preſume, that his immoderate Purſuit of ſenſual Pleaſures both ſhorten'd his Life, and left an eternal Stain upon his Memory: Otherwiſe the Character, which the Author of *Eccleſiaſticus* gives of this Prince, is very beautiful: ——— *Solomon reigned in a peaceable Time, and was honoured; for God made all quiet round about him, that he might build an Houſe in his Name, and prepare his Sanctuary for ever. How wiſe waſt thou in thy Youth, and as a Flood filled with Underſtanding! Thy Soul covered the whole Earth, and thou filledſt it with dark Parables. Thy Name went far unto the Iſlands, and for thy Peace thou waſt beloved. The Countries marvelled at thee for thy Songs and Proverbs, and Parables, and Interpretations. By the Name of the Lord, which is called the Lord God of Iſrael, thou didſt gather Gold as Tin, and didſt multiply Silver as Lead: But thou didſt bow thy Loins unto Women*, &c. Ecclus. xlvii. 13, *&c.*

† Notwithſtanding the vaſt Multitude of Wives that *Solomon* had, the Scripture makes mention of no more than three Children, this Son, and two Daughters, that are ſpoken of 1 *Kings* iv. 11, 15. and (what is ſtrange) in the Beginning of his Story, it takes no Notice (as uſually it does) of his Mother's Nation, or Family, tho' in the Concluſion of it, (1 *Kings* xiv. 21, ——— 31.) it twice reminds us, that ſhe was an *Ammoniteſs* by Birth, and that her Name was *Naamah*. *Rehoboam* was born in the firſt Year of his Father's Reign, and was therefore much about forty-one, when he enter'd upon the Government; but he was an unſkilful and imprudent Man, and therefore made a very falſe Step at his firſt Acceſſion to the Throne. The Author of *Eccleſiaſticus* gives us no advantageous Character of him, when he terms him *A Man void of Underſtanding, who turned the People away with his Counſel*, Chap. xlvii. 23. Nay, his own Son makes but a faint Apology for him, when he tells the People, that he was *young* (young in Underſtanding) *and tender-hearted, and could not withſtand his Enemies*, 2 Chron. xiii. 7. and therefore ſome have imagin'd, that his Father *Solomon* had him in his Thoughts, when he ſaid, in his *Preacher*, *I hated all my Labour, which I had taken under the Sun, becauſe I was to leave it to a Man, that ſhould come after me; and who knoweth whether he ſhall be a wiſe Man, or a Fool, yet ſhall he have Rule over all my Labour, wherein I have labour'd: This alſo is Vanity*, Chap. ii. 18, 19. *Calmet*'s and *Patrick*'s Commentaries.

† This City ſtood not only in the Center of the Kingdom of *Iſrael*, but in the Middle of the Tribe of *Ephraim*, wherein there was the greateſt Number of Malecontents. It was therefore very probably by the Management of *Jeroboam*,

where all the *Chief* of the People were met together to proclaim him King; but, as the Nation had been burthen'd with ſome heavy Taxes during his Father's Reign, before they would agree to recognize him, they [†] deſir'd a *Redreſs* of their Grievances, and, in Hopes of awing him into a Compliance, ſent for *Jeroboam* out of *Egypt* to appear at the Head of the *Aſſembly*.

The Revolt of the ten Tribes, who make Jeroboam *their King.*

THE People accordingly preſented their *Addreſs*; but, inſtead of a gracious Anſwer, (which his Father's *old* Counſellors by all Means adviſ'd, as the only Way to engage them to his Intereſt for ever) ſome [†] young *Politicians*, that had been [*] brought up with him, were of a contrary Opinion, *viz.* that ſuch *Conceſſions* would look like Fear and *Puſillanimity*; that hard Words would frighten them into Obedience; and that, inſtead of redreſſing, his Buſineſs was to tell them, that he intended to increaſe their *Grievances*. This Counſel *Rehoboam* had the Imprudence to follow; which ſo diſguſted the People, that they threw off all *Allegiance*, and declar'd for another King. When *Rehoboam* came to underſtand this, he [†] ſent *Adoram*, his *Collector*, to appeaſe them, and probably to aſſure them, that their Taxes ſhould be abated; but this Pacification came too late: Their Paſſions were ſo exaſperated, that they fell upon the *Collector*, and ſton'd him to Death, without ſo much as once hearing what he had to ſay. *Rehoboam* ſeeing this thought it high Time to conſult his own Safety, by [†] haſtening to his *Chariot*, and fleeing to *Jeruſalem*; by which Means he ſecur'd the two Tribes of *Judah* and *Benjamin*, but all the reſt of the *Iſraelites* made choice of *Jeroboam*. And thus was this great and goodly Kingdom, almoſt in its *Infancy*, ſplit into two Parts; and, for ever afterwards, went under different Denominations, *the Kingdom of* Judah, *and the Kingdom of* Iſrael, tho' the *latter* included the *whole* before.

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Jeroboam, or ſome of his Friends, who durſt not perhaps venture themſelves at *Jeruſalem*, that this City was made choice of for a Place of a general *Convention*, becauſe they might more ſecurely propoſe their Grievances, (which they were reſolv'd to do) and uſe a greater Freedom of Speech, than they could at *Jeruſalem*, where the Family of *David* was more powerful, more numerous, and better ſupported. *Calmet*'s Commentary, and *Pool*'s Annotations.

[†] What the particular Grievances were, that theſe People deſir'd to have redreſs'd, we may gather from 1 *Kings* iv. 7, &c. viz. the Tribute, *Solomon* exacted for his Buildings, the Expences of his Family, and the Maintenance of his Chariots and Horſes, which, being for the Honour of the Nation, ought to have been borne more contentedly by a People enjoying ſuch a large Share of Peace and Plenty, and from a Prince, who had brought in ſuch vaſt Riches to his Subjects, as made Silver to be *of no Value* at all in his Days, Chap. x. 21. But People are more ſenſible of their Preſſures, than of their Enjoyments, and feel the leaſt Burdens, when they are moſt at Eaſe. It is obſervable, however, that, among all their Complaints, they take no Notice of *Solomon*'s Idolatry, or the ſtrange Worſhip, which he had introduc'd, tho' this, one would think, ſhould have been reckon'd among the greateſt of their Grievances. *Patrick*'s Commentary.

[†] They were not ſo young, but they might have known better; for as *Rehoboam* was one and forty years old, when he enter'd upon his Kingdom, ſo theſe Gentlemen, having been brought up with him, muſt have been much about the ſame Age; but they were raw and unexperienc'd, and unacquainted with the Humours of the People, and therefore they gave the King ſuch unſeaſonable Advice. *Patrick*'s Commentary.

[*] It was a common Cuſtom among the Kings of the *Eaſt*, to have their Sons educated among other young Lords, that were of the ſame Age, which, as it created a generous Spirit of Emulation, and both endear'd the Prince to the Nobles, and the Nobles to the Prince, could not but tend greatly to the Benefit of the Publick. *Seſoſtris*, the moſt famous Prince, that ever *Egypt* produc'd, is ſaid to have been educated this Way: And by the gallant Youths, that were his Contemporaries and Fellow-Pupils, it was, that he afterwards did ſo many ſurpriſing Actions. The ſame Cuſtom was in Uſe among the *Perſians*, as we may learn from the Life of *Cyrus*; and of *Alexander the Great* we are told, that his Father *Philip* had him train'd up, in his Youth, among thoſe young Noblemen, who became his great Captains in the Conqueſt of all *Aſia*. So that *Solomon*'s Method and Deſign, in the Education of his Son, was wiſe and well concerted, tho' it fail'd of Succeſs. *Calmet*'s Commentary.

[†] It was certainly a Piece of great Imprudence to ſend any one to treat with them, when they were ſo highly exaſperated; but to ſend him, that was an obnoxious Man, as having the principal Care of the very Tributes, they complain'd of, was downright Infatuation; becauſe nothing is ſo natural, as to hate thoſe, that are the Inſtruments of our Oppreſſion, or any ways employ'd in it. *Patrick*'s Commentary.

[†] This is the firſt Time that we read of a King's riding in a Chariot. *Saul*, and *David*, and *Solomon* rode in none; but, after the Diviſion of the Kingdom, mention is frequently made of the Uſe of them, both by the Kings of *Judah*, and *Iſrael*. *Patrick*'s Commentary.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

As ſoon as *Rehoboam* was got ſafe to *Jeruſalem*, he began to meditate Revenge for the Affront put upon himſelf in the Perſon of *Adoram* his *Collector*; and therefore (to reduce the *Rebel-Tribes* by Force of Arms) he put himſelf at the Head of an hundred and eighty Thouſand choſen Troops of the two Tribes, which continu'd faithful to him. But, while they were on their March, the † Prophet *Shemaiah*, by the Direction of God, adviſ'd them to deſiſt, and return every one to his own Home; becauſe by the Divine Will and Pleaſure it was, that this *Diviſion* of the Kingdom came to paſs. Hereupon all the Army, with *Rehoboam*'s Conſent, was diſbanded; and he, to ſecure the Dominions that were left him, repair'd and fortify'd fifteen *frontier* Towns; built ſeveral Strong-Holds in the Heart of his Country; furniſh'd them with good *Garriſons* and Proviſions; and erected *Magazines* in ſeveral Cities, out of which the Soldiers might, on all Occaſions, be ſupply'd with Arms.

Jeroboam *ſets up two Golden Calves at* Dan *and* Bethel.

JEROBOAM, on the other Hand, was not idle, but enlarg'd and beautify'd *Shechem*, and made it a *Royal* City. After he had reſided there for ſome Time, he went to the other Side of *Jordan*, and repair'd *Penuel*, which was antiently a fortify'd Place, and there reſided likewiſe, in Hopes of gaining the Affections of the two Tribes and an Half. Amidſt all theſe Endeavours to ſettle himſelf firm on the Throne, there was one Thing he thought he had Reaſon to apprehend, *viz.* that his Subjects might return to their *Allegiance* to the Houſe of *David*, in caſe they were permitted to go up, thrice every Year, (as the Law directed) to worſhip at *Jeruſalem*; he therefore made a bold Alteration in Religion, and ſet up two *golden Calves*, (with Altars belonging to them) the one in *Bethel*, which was the moſt *Southern*, and the other in *Dan*, which was the moſt *Northern* Part of the Country, the better to ſuit the Conveniency of all their *Votaries*. The regular Prieſts, however, would not comply with him in theſe *Idolatries*, and therefore he inhibited them the Exerciſe of their own Religion, baniſh'd them his Kingdom, ſeiz'd on their Poſſeſſions, and appointed ‡ any, who was ſo minded, to officiate about theſe new-erected Idols: By which Means a great Acceſſion of *Strength* accru'd to *Rehoboam*'s Party; for the Prieſts, that were baniſh'd, reſorted all to *Jeruſalem*, and as many of the other Tribes, as had any Regard to the true Worſhip of God, follow'd them.

At Bethel *his Hand is wither'd, and reſtor'd by the Prophet from* Judah.

To give the better Countenance to his *new-invented* Religion, *Jeroboam* himſelf was accuſtom'd ſometimes to *officiate*; and therefore, on a † *ſolemn Feaſt*, which he had appointed at *Bethel*, as he ſtood by the

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† This Prophet was very well known in the Reign of *Rehoboam*: He is ſuppoſed to have wrote the *Annals* of that Prince; and, of what Authority he was in *Judah*, we may gather from this Paſſage, where he is ſaid to have prevailed with the King, and an hundred and fourſcore Thouſand Men, to lay down their Arms, and return Home, merely by declaring, that the *Diviſion*, which had happen'd, was by the Order and Appointment of God. *Calmet*'s Commentary.

‡ The *Hebrew* Words, *Miketzoth Haam*, do properly ſignify *out of all the People*, and not *the loweſt of the People*. This Expoſition *Bochart* has juſtify'd by a great many Examples of the Uſes of theſe Words in other Places: So that their Meaning muſt be, not that *Jeroboam* employ'd the *Refuſe* of the People only, but that he employ'd *any*, though they were not of the Tribe of *Levi*, though they had no previous Qualifications to recommend them, to officiate as Prieſts about his Idols. To employ the meaneſt of the People only in this Office, had been bad Policy, and expoſing his new Inſtitution to Contempt; but to admit *any*, that offer'd themſelves, of what Rank or Quality ſoever; to lay open the Prieſthood, and *deſtroy the needleſs Diſtinction of Men and Things*, (as the modern Phraſe is) this had in it the Air of *Free-Thinking*, and muſt therefore be a very grateful Thing, and ingratiate himſelf, no doubt, with the People. *Patrick*'s Commentary.

† As the *Jews* had their *Feaſt of Tabernacles* on the fifteenth Day of the *ſeventh* Month, ſo *Jeroboam* had a Feaſt on the fifteenth Day of the *eighth* Month, which he inſtituted of his own Accord. Some ſuppoſe indeed, that as this Feaſt was appointed by God to be obſerv'd after the Gathering in of the Fruits, which might be ſooner ripe in *Jeruſalem*, than in the Northern Parts of the Country; ſo *Jeroboam* might pretend, that the eighth Month would be a better Time for it, than the ſeventh, becauſe then they would every where be gather'd. Others imagine, that he might have this farther Deſign in the Alteration of this Month, *viz.* that the People of *Judah*, when their own Feaſt was over a Month before at *Jeruſalem*, might have Opportunity to come to his, if their Curioſity led them. But the plain Caſe is, that he did every Thing he could in Oppoſition to the *eſtabliſhed* Religion, and his chief Intention was to alienate the People from *Jeruſalem*. *Bedford*'s Scripture Chronology, lib. vi. c. 2.

A. M. 3001, &c.
Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

the Altar for that Purpoſe, a certain † Prophet, who came from *Judah*, foretold him, that *that* very Altar, which he had erected, ſhould one Day be polluted, and deſtroy'd by a *Child*, born of the Houſe of *David*, † whoſe Name, in future Ages, ſhould be *Joſias*; and, for the Proof of the Truth of his Prediction, he added, that immediately it ſhould be ſplit. Incens'd at this Freedom of Speech, *Jeroboam* ſtretch'd out his Hand, and called to thoſe that ſtood by, to ſeize the Prophet; but, as he ſtretch'd it out, his Arm grew ſo ſtiff, that he could not pull it back again, and the Altar, being ſplit aſunder, let the Fire, and the Aſhes, that were thereon, fall to the Ground.

JEROBOAM by this Means was ſenſibly convinc'd of his Impiety, and intreated the Prophet to intercede with God, for the Reſtoration of his Hand. The Prophet in this Particular comply'd with his Requeſt; but when the King deſir'd his Company to dine with him on Purpoſe to make him a Recompence for his *miraculous* Cure, he declin'd the Invitation, upon Account of a *poſitive* Divine Injunction, that he ſhould make no Stay in the Place, not ſo much as to eat or drink in it, or † return by the ſame Way.

The Prophet is ſlain by a Lion, for his Diſobedience to the Divine Command.

In the Town of *Bethel* there liv'd an old Prophet, who, when his Sons came and told him what *the Man of God* from *Judah* had done, † what had paſs'd between him and the King, and what Way he had taken in his Return home, went in Purſuit of him; and, under the Pretence of a freſh *Revelation* which he had had, countermanding the *Injunction* which the other thought himſelf under, invited him to his Houſe. After ſome ſmall Demur the young Prophet believ'd him, went with him, ſat down to Meat, and refreſh'd himſelf; but, in his Return, he paid dear for his Diſobedience; for † a Lion met him and ſlew him, but, when it had ſo done, it neither tore his Body, nor meddled with his Aſs; which when the

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† Who this Prophet was, Commentators are not agreed. The *Jews* would generally have it to have been *Iddo*; but, unleſs we may ſuppoſe that what is here related fell out in the latter End of *Jeroboam*'s Reign, *Iddo* could not be the Perſon; becauſe *Iddo* was alive in the Days of *Abijah*, Son of *Rehoboam*, whereas the Prophet here ſpoken of died, in a Manner, as ſoon as he had deliver'd his Prophecy. Others therefore have thought, that this Prophet, who came to rebuke *Jeroboam*, was *Abijah*, the ſame, who had foretold him his Exaltation to the Crown of *Iſrael*: But, beſides that *Abijah* was alive after the Time, that this Prophet was ſlain, *Abijah* was certainly a Native of *Shiloh*, and liv'd in *Shiloh*, which is in the Tribe of *Ephraim*, and Part of *Jeroboam*'s Dominions; whereas it it expreſsly ſaid of this Prophet, that *he came from* Judah: So that there is no Foundation, ſo much as for a Conjecture, what the Name of this *Man of God* was. *Patrick*'s and *Calmet*'s Commentaries.

† This is one of the moſt remarkable Prophecies that we have in ſacred Writ. It foretels an Action that exactly came to paſs above three hundred and forty Years afterwards. It deſcribes the Circumſtances of the Action, and ſpecifies the very Name of the Perſon, that was to do it; and therefore every *Jew*, who liv'd in the Time of its Accompliſhment, muſt have been convinc'd of the divine Authority of a Religion founded upon ſuch Prophecies as this; ſince none but God could foreſee, and conſequently, none but God could foretel Events at ſuch a Diſtance. *Le Clerc*'s and *Calmet*'s Commentaries.

† Why this Prophet was forbid to *eat or drink* with the People of *Bethel*, the Reaſon is obvious, becauſe he was to have no Familiarity with Idolaters; but why he ſhould not *return by the ſame Way that he went*, is not ſo very evident. There is a Paſſage in *Iſaiah* concerning *Sennacherib*, which helps (as ſome think) to elucidate this Matter, where God tells him, that *he would return him back by the ſame Way that he came*, Iſaiah xxxvii. 29, 34. *i. e.* he ſhould return home without doing any Thing: All his Threats and all his great Projects ſhould have no Effect againſt *Jeruſalem*. And, in like Manner, when God commanded the Prophet not *to return by the ſame Way*, 'twas as much as if he had ſaid, "See that thou be conſtant, and ſtedfaſt in executing the Charge committed to thee; let nothing hinder or divert thee, "but take abundant Care, that thou do thy Buſineſs effectually." But this Conſtruction is a little too much ſtrained; nor can I ſee, why we may not ſay, that God enjoin'd his Prophet *not to return by the ſame Way*, leſt *Jeroboam*, or any other of the Inhabitants of *Bethel*, either to ſatisfy their Curioſity upon an Occaſion ſo uncommon, or to do him ſome Miſchief for his ſevere Denunciations againſt their Altar and Way of Worſhip, might ſend Men after him to bring him back. *Calmet*'s and *Le Clerc*'s Commentaries.

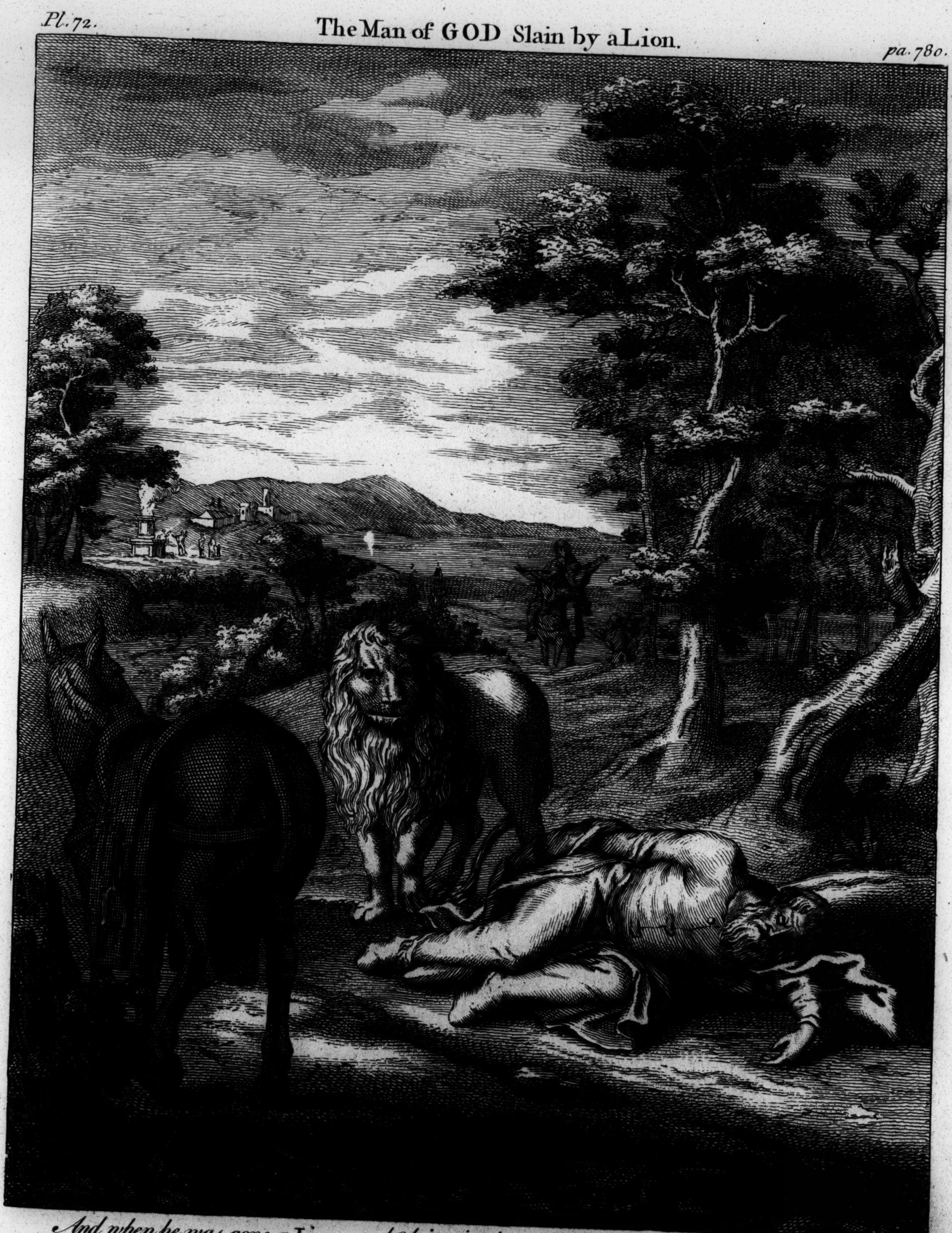
† By this it appears, that theſe Sons of the old Prophet were preſent, when *Jeroboam* ſtood at the Altar, and therefore join'd in that idolatrous Worſhip, though their Father did not, and yet was too timorous to reprove it. *Patrick*'s Commentary.

† Not far from *Bethel* there was a Wood, out of which the two *She-Bears* came, that deſtroy'd two and forty Children for mocking the Prophet *Eliſha*, 2 Kings ii. 24. And 'tis not unlikely, that out of the ſame Wood came the Lion, which ſlew this Prophet. *Patrick*'s Commentary.

Pl. 72.

The Man of GOD Slain by a Lion.

pa. 780.



And when he was gone a Lion *meet him in the way and ſlew him. and his Carcase was cast in the way, and the* Aſs *stood by it; the* Lion *also stood by the Carcase.* I. Kings Chap. 13. Ve. 24.

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the old Prophet underſtood, he took, and bury'd him in his own Sepulchre, and gave his Children in Charge, that, whenever he died, they ſhould lay him in a Place contiguous to this Prophet; becauſe he was confident, that whatever he foretold concerning the Altar of *Bethel*, and [||] that Form of *Idolatry*, which *Jeroboam* had ſet up, would moſt certainly come to paſs.

Jeroboam's *Wickedneſs, and the Death of his Son* Abijah.

Not long after this, *Abijah*, the Son of *Jeroboam*, a young [†] Prince of promiſing Hopes, fell ſick: Whereupon *Jeroboam* prevail'd [†] with his Queen to diſguiſe herſelf in the Dreſs of an *ordinary* Woman; to go to the Prophet *Abijah*, who was then at *Shiloh*; and to enquire concerning the Fate of the Child. The Prophet, at that Time, was *blind*, and therefore they thought that they might very eaſily impoſe upon him: But, before the Queen came, God had diſcover'd the whole Matter to him, and therefore, as ſoon as ſhe enter'd the Door, he called her by her Name, and then deliver'd the Meſſage, which God had directed him to do. Therein he upbraided *Jeroboam* with *Ingratitude* to God, who had made him King; charg'd him with *Impiety* and *Apoſtacy*, in ſetting up Images for the Objects of *religious* Worſhip; foretold the Extirpation of his Race, and the Death of the Child then ſick; threaten'd ſore Judgments to the People of *Iſrael*, for their conforming to the Idolatry, which he had begun; and, with this doleful Meſſage, he ſent her away, who, as ſoon as ſhe enter'd the Palace-Door (according to the Prophet's Prediction) found the Child dying. But all theſe Judgments and miraculous Events wrought no Reformation in wicked *Jeroboam*.

Rehoboam's *Wickedneſs and Death.*

Nor was his Rival, *Rehoboam* King of *Judah*, much better. He, for three Years indeed, kept up the true Worſhip of God at *Jeruſalem*, but it was more out of a Principle of *State Policy*, than of true Religion.

[||] There is ſomething particular in the Expreſſions of the Text: *The Saying, which he cried by the Word of God againſt the Altar of the Lord, againſt the Altar of* Bethel, *and againſt all the Houſes of the High-places, which are in the Cities of* Samaria, *ſhall ſurely come to paſs,* 1 Kings xiii. 32. But how can they be called the Cities of *Samaria*, when *Samaria* itſelf was not now built, nor had the ſeparate Kingdom of *Jeroboam* as yet obtained that Name? But this only ſhews that the Author, or Compiler of theſe Books of *Kings* (whether it was *Ezra*, or *Jeremiah*) lived long after the Time of *Jeroboam*, and writes of Things and Places, as they were in his own Days. He knew full well, that *Samaria* was built by *Omri*, fifty Years after *Jeroboam*, ſince himſelf had given the Account of its Foundation, but he was minded to ſpeak in the Phraſe then current, and to make himſelf intelligible to thoſe that read him; and for this Reaſon no doubt it is, that, in 2 *Kings* xxiii. 18, the falſe Prophet of *Bethel* is ſaid to have *come from* Samaria, tho' at that Time there was no City of that Name. *Calmet*'s Commentary.

[†] In 1 *Kings* xiv. 13. it is ſaid, that *in him there was found ſome good Thing towards the Lord God of* Iſrael; from whence the *Jewiſh* Doctors have deviſed the Story, that he broke down an Hedge (it had better been a *Wall*, I ſhould think) which his Father had made, to keep People from going up to *Jeruſalem* at the three great Feaſts. But, however this be, we may be permitted fairly to infer thus much from the Words:—That he was the only Perſon in the Family, who had expreſſed a Diſlike of the worſhipping of Calves, an Inclination and Intention to aboliſh it, whenever he ſhould come into Power, and to permit, if not oblige, his Subjects to go up to *Jeruſalem*, to worſhip accordingly as the Law preſcrib'd. *Pool*'s Annotations.

[†] *Jeroboam* might be for having his Wife go to conſult the Prophet at *Shiloh*, becauſe this was a Secret not to be intruſted with any body elſe; a Secret, which, had it been divulged, might have endangered his whole Government: Becauſe, if once his Subjects came to underſtand, that he himſelf had no Confidence in the *Calves*, which he had ſet up, but, in any Matter of Importance, had Recourſe to the true Worſhippers of God, 'tis not to be imagined, what an Inducement this would have been for them to forſake theſe ſenſeleſs Idols, and to return to the Worſhip of the God of *Iſrael*, whom they imprudently had forſaken. The Queen then was the only Perſon he could have Confidence in. As a *Mother*, he knew, that ſhe would be *diligent* in her *Enquiry*; and, as a *Wife*, *faithful* in her *Report*; but there were ſundry Reaſons, why he might deſire her to diſguiſe herſelf. For, tho' *Shiloh* lay within the Confines of *Ephraim*, yet there is ſufficient Ground to think, that it was ſubject to the Houſe of *David*, and belonged to the Kingdom of *Judah*. It was certainly nearer *Jeruſalem* than *Shechem*, which *Rehoboam* had lately fortified, and made his Place of *Reſidence*: And therefore *Jeroboam* thought it not ſafe to venture his Queen in a Place that was under his *Rival*'s Government, without her putting on ſome Diſguiſe. He knew too, that the Prophet *Abijah* was greatly offended at him for the groſs Idolatry he had introduced, and therefore he thought (as juſtly he might) that, if the Prophet perceived her to be his Wife, he would either tell her nothing, or make Things much worſe than they were. The only Way therefore, to come at the Truth, was (as he thought) to do what he did: But herein appears his *Infatuation*, that he ſhould not think the Perſon, whom he held capable of reſolving him in the Fate of his Son, able to ſee through this *Guile* and Diſguiſe. *Calmet*'s Commentary, and *Pool*'s Annotations.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

Religion. For, when the Time of *Jeroboam*'s Subjects coming over to him upon that Account was at an end, he threw off the *Maſk*, and diſcover'd his Inclination to *Idolatry*; And, as his Example was follow'd by his Subjects, they ſoon exceeded all that went before them. For they not only ſet up *Images and Groves upon every Hill, and under every green Tree*, but, to add to their groſs Impiety, introduc'd the deteſtable [†] Sin of *Sodom*, and all the other Wickedneſſes, that the antient *Canaanites* were expelled for.

UNDER theſe Provocations it was not long, before God ſent againſt them *Shiſhak*, King of *Egypt*, who, in the fifth Year of *Rehoboam*, [†] invaded his Dominions with a very numerous Army; and, having ravag'd the Country, taken moſt of the fortify'd Places, and enter'd *Jeruſalem* without Oppoſition, plunder'd the Temple and Palace of their rich Furniture and Moveables, he took away all the Money, that was found in the King's Treaſure, and the Treaſure of the Sanctuary, and, at the ſame Time, carry'd off the golden Shields, which *Solomon* had made; in the Room of which, *Rehoboam* by this Depredation, was reduc'd ſo low, that he [†] was forc'd to make *Brazen* ones, for the Uſe and Ornament of his Guards.

WE have little, or nothing more recorded of *Rehoboam*, but that he reign'd twelve Years, after this Conqueſt, and Devaſtation by *Shiſhak*; that he had eighteen Wives, and threeſcore Concubines, and by them eight and twenty Sons, and threeſcore Daughters; that moſt of theſe Sons, (who were grown to *Maturity* in his Life-time) he made Governors in chief of the fenc'd Cities in his Kingdom; that he appointed *Abijah* (who was the Eldeſt by his favourite Wife *Maachah*) to ſucceed him in his Throne, and, [‖] after a continu'd War with his Rival *Jeroboam*, died in the fifty-eighth Year of his Age, in the ſeventh Year of his Reign, and was bury'd in the *City of David*.

He is ſucceeded by his Son Abijah, *who gains a great Victory over* Jeroboam, *but ſoon after dies.*

ABIJAH, who ſucceeded his Father in the Kingdom of *Judah*, in the eighteenth Year of *Jeroboam*, King of *Iſrael*, was a Prince of an active and martial Spirit; and therefore, reſolving to put an end to the long Diſpute between the two Kingdoms of *Judah* and *Iſrael*, he rais'd an Army of four hundred Thouſand Men, while *Jeroboam*, whoſe Territories were of larger Extent, had got together *one* of eight hundred Thouſand. This notwithſtanding, *Abijah* determined to give him Battle; but, before they came to the *Onſet*, he thought it not improper to get upon an Eminence, and † to expoſtulate with the *Iſraelitiſh* Army the Injuſtice of their Cauſe in revolting from his Father *Rehoboam*; the Right he claimed on his Side, ſince God had given the whole Kingdom to *David*, and his Sons for ever; and the reaſonable Expectance he had of the Divine Aſſiſtance in what he was going about, ſince the Religion of *Jeroboam* was falſe and *idolatrous*, whereas he, and the Men of *Judah*, had the pure Worſhip of the living God, his Temple, and his Ordinances, among them.

[†] There are ſeveral Paſſages in Scripture, ſuch as 1 *Kings* xv. 12: 2 *Kings* xxiii. 7. *Rom.* i. 26, 27, &c. from whence it appears, that this Kind of Wickedneſs did frequently attend *Idolatry*. Among the *Heathen*, the moſt filthy Things were committed in their *Groves*, thoſe Places of Darkneſs and Obſcurity, by the Worſhippers of *Venus*, *Bacchus*, and *Priapus*; and, when the *Iſraelites* fell into the ſame *Religion*, they muſt, of courſe, have fallen into the ſame *Practices*, becauſe whatever they did of this Kind, was done in *Devotion*, and Honour to their Gods, who, as they imagined, were highly delighted with ſuch *Obſcenities*. *Patrick*'s Commentary.

[†] It may ſeem ſomething ſtrange, that *Shiſhak*, who was ſo nearly allied to *Rehoboam*, ſhould come up againſt him, and take his royal *City*: But *Rehoboam*, we muſt remember, was not the Son of *Pharaoh*'s Daughter, and therefore no Relation to *Shiſhak*. But, even had he been never ſo nearly related, as *Kingdoms*, we know, *never marry*, ſo 'tis likely, that *Jeroboam*, who had lived long in *Egypt*, ſtirred him up to invade his *Rival*, that thereby he might eſtabliſh himſelf in his new Kingdom: And for this Reaſon it was, that, when the Armies of *Egypt* had taken the *fenced Cities of Judah*, they returned, without giving *Jeroboam*, or his Dominions, any the leaſt Diſturbance. *Patrick*'s Commentary.

[†] This ſhews, to what a low Condition the Kingdom of *Judah* was reduced. Theſe Shields were a Matter of State and Grandeur; and therefore it concerned them, if they were able, to have them of the ſame Value that they were before: And, as they were carried before the King to the Houſe of the Lord, it ſeemed likewiſe to be a Matter of Religion, that their Value ſhould not be diminiſhed. Now, in making theſe three hundred Shields we are told, that three Pounds of Gold went to one Shield, 1 *Kings* x. 17. This, at four Pounds *per* Ounce, or forty-eight Pounds *Sterling* to the Pound, amounts to no more than 43,2000 *l.* and therefore it was a miſerable Caſe, that they were reduced from ſo much Wealth to ſo much Poverty, that neither Reaſons of *State*, nor Religion, could raiſe ſo ſmall a Sum on ſo great an Occaſion. *Bedford*'s Scripture Chronology, lib. vi. c. 2.

[‖] But how does this agree with what we read in 1 *Kings* xii. 23, *&c. viz.* that God commanded *Rehoboam*, and his People, not to fight againſt the *Iſraelites*, and they obey'd? Very well, if we will but obſerve, that, tho' the *Jews* were commanded not to make War upon the *Iſraelites*, yet they were not commanded not to *defend* themſelves, in caſe the *Iſraelites* ſhould make War upon them; and, conſidering that they were now become two rival Nations, they might, upon the Borders, be continually endeavouring to gain Ground upon each other, and ſo run into frequent Acts of *Hoſtility*, without ever once engaging in a *pitch'd* Battle. *Patrick*'s Commentary.

JEROBOAM was no ways ſollicitous to anſwer him in thoſe Points; but, while he continued ſpeaking, order'd a *Detachment* to march round, and intercept his Retreat: Which when the Men of *Judah* perceiv'd, they addreſs'd themſelves to God in Prayer for Succeſs, and, while the *Prieſts* blew the Trumpets, the *Soldiers* gave a great Shout, and charged the *Iſraelites* ſo vigorouſly, that they ſoon gave Way, and (as the Enemy gave no Quarter) loſt, in the whole Action, no leſs than *five hundred Thouſand* Men, the greateſt Slaughter that was ever heard of.

THIS Victory *Abijah* took care to improve by purſuing *Jeroboam*, and taking from him ſo many ſtrong Cities, (among which, *Bethel*, where one of the Golden Calves had lately been ſet up, was one) that he was never thenceforward able to make Head againſt his *Adverſary*, who by this, and ſome other ſucceſsful Atchievements, grew great and powerful. But his Reign was but ſhort: He reign'd not quite *three* Years, before he dy'd, and was bury'd in the *City of David*; and the Reaſon, that ſome have aſſign'd, for God's thus ſhortening of his Days, was, his not deſtroying *Idolatry*, when, by taking of *Bethel*, he had it in his Power. For, however he might plead his Poſſeſſion of the Temple, and Prieſthood, to make his Argument good againſt *Jeroboam*; yet the Character, which the ſacred Hiſtorian gives him, is, (a) *that he walked in all the Sins of his Father; nor was his Heart perfect with the Lord his God, as the Heart of his* great Grandfather *David*.

Aſa ſucceeds his Father Abijah, *and is a very religious Prince.*

ASA however, who, in the *twentieth* Year of *Jeroboam* King of *Iſrael*, ſucceeded his Father in the Throne of *Judah*, was a Prince of a different Temper. As he enjoy'd the Felicity of a ſettled Peace for the ten firſt Years of his Reign, he wiſely made uſe of it in reforming many Abuſes, that had been tolerated in former Reigns. He expelled the *Sodomites*, broke down the *Idols*, and demoliſhed their Altars in all the Cities of *Judah*; || but he

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† None of the great Captains and Commanders, whoſe Speeches are recorded in heathen Authors, ever expreſs'd themſelves more movingly, than this King of *Judah* did. But ſome have found Fault with him, for ſpeaking not ſo honourably of his Father's *military* Skill and Courage, which he might as well have omitted, becauſe (allowing it to be true) he ſeems to have ſerv'd no Purpoſe in mentioning it: But, this notwithſtanding, the Speech is very lively, and excellently well calculated to cauſe a Revolt in *Jeroboam*'s Army. *Joſephus*, who was no mean Orator, and who in ſome Speeches has improv'd upon the *ſacred Hiſtorian*, is quite out done and ſurpaſs'd in this, inſomuch, that there is no room to introduce him, unleſs it be by Way of *Foil* to the Original. *Patrick*'s Commentary. Vid. the Speech at large, in 2 *Chron.* xiii. 4, &c.

(a) 1 Kings xv. 3.

|| This ſeems to be contradicted by a Paſſage in 2 *Chron.* xiv. 3. where we are told, *that* Aſa *took away the Altars of the ſtrange Gods, and the high Places*: But, for the right underſtanding and reconciling of this, we may obſerve, that there were two Kinds of *high Places*, the one tolerated for religious Purpoſes, the other abominable from their firſt Inſtitution; the one frequented by devout Worſhippers, the other made the Receptacle of the wicked and idolatrous only. Now theſe were the Altars, and high Places, which *Aſa* took away, even, where the People ſacrific'd to ſtrange Gods; but thoſe, where God alone was worſhipp'd, had obtain'd ſo long, and were look'd upon with ſo ſacred a Veneration, that, for Fear of giving a general Offence, (tho' he knew, they were contrary to a Divine Injunction) he durſt not adventure to aboliſh them. The Truth is, theſe high Places were famous either for the Apparition of Angels, or ſome other miraculous Event; had either been Places of Abode for the *Ark of the Lord*, or ſuch, as ſome Prophet, or Patriarch of old had been accuſtom'd to pray and ſacrifice in; and therefore they were look'd upon as conſecrated to the Service of God; nor was there Strength enough in the Government to overcome this inveterate Prejudice, till *Hezekiah* aroſe, who (to prevent the Calamities, that were coming upon the Nation) had the Courage to effect a thorough Reformation. *Patrick* on 1 Kings xv. 14. and *Calmet* on chap. xiv. 23.

he had not yet Power and Authority enough to deſtroy the *high Places.* The Veſſels of Silver and Gold, which † both he and his Father had conſecrated to the Service of the Temple, he preſented to the Prieſts; and, by all the Enforcements of *regal* Authority, compelled his Subjects to be *religious.*

THIS Time of Peace he likewiſe made uſe of, to fortify ſeveral Cities on the *frontier* Parts of his Kingdom, and to train up his Subjects in the Art of War; inſomuch that, in a ſhort Time, he had an Army of three hundred Thouſand Men of *Judah* arm'd with Shields and Pikes, and two hundred and fourſcore Thouſand Men of *Benjamin* arm'd with Shields and Arrows, all Perſons of Courage, and reſolv'd to defend their Country.

Gains a Victory over the King of Arabia, *and makes a thorough Reformation in Religion.*

IN this Situation of Affairs, *Zerah*, the ‡ King of *Arabia*, invaded *Judea* with an almoſt innumerable Army, but was vanquiſh'd by *Aſa* with a much inferior Force. For, as ſoon as the Battle began, God ſtruck the *Arabians* with ſuch a *panick* Fear, that they began to flee; and *Aſa* and his Army purſu'd them, took the Spoil of their Camp, carry'd away their Cattle, ſmote the Cities, that were in League with them, and ſo returned in Triumph to *Jeruſalem*.

AFTER ſo ſignal a Victory, *Aſa* continu'd in Peace for the Space of five Years more; in which Time he thought himſelf oblig'd, both in Gratitude to God, and in Compliance to the Encouragement, *(b)* which his Prophet *Azariah* had given him, to ſet himſelf about a *thorough* Reformation in Religion. To this Purpoſe he executed all that could be convicted of *Sodomy:* He deſtroyed all the Idols, that were to be found, not only in *Judah* and *Benjamin*, but in any of the *conquered* Countries likewiſe: He repaired the Altar of Burnt-Offerings, and ſummoned, not only *Natives*, but *Strangers* likewiſe to the Worſhip of the true God. On a ſolemn Feſtival, which he had appointed, he order'd ſeven hundred Oxen, and ſeven Thouſand Sheep, Part of the Spoil, which he had taken from the *Arabians*, to be ſacrific'd; and, at the ſame Time, engag'd in a Covenant with his Subjects, (which was confirm'd by Oath) that whoever ſhould forſake the true Worſhip of God, ſhould have *(c)* the Sentence of the Law executed upon him, and be infallibly put to Death.

HIS own Mother had been a *Patroneſs* of Idolatry; and therefore, to ſhew his Impartiality, he removed her from Court, and forbad her coming near the Queen for Fear of infecting her; and underſtanding that ſhe had ſet up an Idol in a Grove conſecrated to an *obſcene* Deity †, he burnt the Idol and the Grove both, and threw their Aſhes into

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† According to the Piety of antient Times, his Father had devoted ſome Part of the Spoils, he had taken in the War againſt *Jeroboam*, to the Service of the Temple, but had not Time to make good his Vow, or, upon ſome Account or other, had neglected it, ſo that his Son took care to ſupply that Defect. And, foraſmuch as himſelf had taken large Booty in his War with the *Arabians*, of this he likewiſe beſtow'd a conſiderable Part upon holy Uſes. *Patrick*'s Commentary.

‡ The Scripture takes no Notice of what was the Cauſe of this War between *Zerah* and *Aſa*, nor are Interpreters well agreed what the Country was, from whence this Enemy came. The Country, in the *Original*, is called *Cuſh*, tho' we tranſlate it *Ethiopia*. Now there are three Countries, different from one another, all called by the Name of *Cuſh*; 1. the Land of *Cuſh* upon the River *Gihon*; 2. *Cuſh* upon the *Eaſtern* Shore of the *Red-Sea*; and 3. *Cuſh* ſituate above *Thebaïs*, and in the upper *Egypt*. It is very probable then, that the Country here ſpoken of muſt not be *Ethiopia*, properly ſo call'd, becauſe we can hardly imagine, how an Army of a Million of Men ſhould be permitted to march through *Egypt* (as they muſt have done to invade *Judea)* without ſome Oppoſition. And therefore the Country muſt be that Land of *Cuſh*, which lay in *Arabia Petræa*, upon the *Eaſt* Shore of the *Red-Sea*, and, at the Extremity to the Point of that Sea, inclining towards *Egypt* and *Judea*. And whereas ſome have made it a Doubt, how ſo ſmall a Country could have produc'd ſo large an Army, 'tis no hard Matter to ſuppoſe, that a great Part of the Army might perhaps have been *Mercenaries*. *Calmet*'s Commentary, on 2 *Chron.* xiv. 9. and Dictionary, under the Word *Cuſh*. And *Wells*'s Geography of the Old Teſtament, Vol. I. Chap. iv.

(b) 2 Chron. xv. throughout. *(c)* Deut. xvii. 2, &c.

† The Words of the Text, both in 1 *Kings* xv. 13. and 2 *Chron.* xv. 16, according to our Tranſlation, are to this Effect: —— That Aſa *removed his Mother* Maachah *from being Queen, becauſe ſhe had made an Idol in a Grove, both of which he cut down, and burnt.* The Word which we render Idol is in the Original *Mipheletſeth*, but then the whole Difficulty

Engages Benhadad's *Aſſiſtance againſt* Baaſha, *which diſpleaſes God.*

into the Brook *Kidron*, *(d)* as *Moſes* did before by the molten Calf.

THE Fame of this *Reformation*, and the Bleſſings, wherewith God had hitherto diſtinguiſhed *Aſa*'s Reign, made the Subjects of *Baaſha* (who was now King of *Iſrael*) come over in great Numbers to *Jeruſalem*; which *Baaſha* perceiving was reſolved, if poſſible, to put a Stop to it, and therefore he fortified *Ramah*, a Town in the Tribe of *Benjamin* ſo conveniently ſituated, that, by keeping a good Garriſon there, he might hinder all paſſing to and fro without Leave, and ſo cut off all Communication between his People and the People of *Judah*.

ASA hearing of this, and knowing the Intent and Purpoſe of the *Stratagem*, was reſolv'd to give him a *Diverſion*, if he poſſibly could, on the other Side. To this End he took all the † Silver and Gold, that was in the Temple, as well as what was found in

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Difficulty turns upon this, what the proper Signification of this Word is. The *Vulgate* Tranſlation has clear'd this Matter pretty well, by rendering the Paſſage, that this Queen Mother *was the High Prieſteſs in the Sacrifices of Priapus*; and, when the *Septuagint* (according to the *Vatican* Copy) informs us, that ſhe *held an Aſſembly* in this Grove, and that her Son *Aſa* cut down all the cloſe Arbours, or *Places of Retreat*; as the Word Σύνοδος, which we render *Aſſembly*, may have a more carnal Meaning, and the other Καλαδύους properly ſignifies Hiding-places, or Places of Retirement for wicked and obſcene Purpoſes: We may from hence infer, that both the *Latin* and *Greek* Tranſlators took the *Miphe-letſeth* of *Maachah* to be ſome lewd and laſcivious Deity, which lov'd to be worſhipp'd in filthy and abominable Actions; and that this could be other than the *Roman Priapus* (whoſe Worſhippers were chiefly Women) ſeems to be imply'd in the very Etymology of the Word, which properly ſignifies *Terriculamentum* or *a Device to frighten other Things away*; for this was exactly the Office of *Priapus* in all Gardens:

> Pomoſiſque ruber Cuſtos ponatur in hortis,
> Terreat ut ſævâ Falce Priapus aves. TIBUL. Eleg. i.

But then the Queſtion is, who the Patriarch was (for moſt Idols were made for ſome Patriarch or other) that the *Roman Priapus* is thought to repreſent: And the learned Author (from whom I have compil'd this Note) is of Opinion, that it might properly enough denote *Lot*, who lay with his two Daughters when he was drunk, and of the former begat *Moab*, the Progenitor of that Nation, who were the greateſt Worſhippers of this obſcene Deity: Tho' for ſeveral Reaſons, that he there enumerates, upon Preſumption that *Priapus* was the ſame with *Baal-Pehor*, which ſignifies a *naked* or *uncover'd God)* he is more inclinable to think it was *Noah*, of whom it is ſaid, that *he was an Huſbandman, and planted a Vineyard, and that he drank of the Wine, and was drunken, and* uncover'd *within his Tent*, Gen. ix. 20, 21. Jurieu Hiſt. des Dogmes & Cult. Part iv. c. 2. & 3. Moſt of the Ancients are of Opinion, that *Aſtoreth*, which all allow to be the ſame with *Aſtarte*, was the *Greek* Κύπρις, and the *Roman Venus*. *Tully*, in his third Book *de Natura Deorum*, tells us expreſly, that Aſtarte, *among the* Tyrians, *was the fourth* Venus, *who was marry'd to* Adonis, and upon *his*, and ſome other Authorities, many Moderns have gone into the ſame Sentiment; but, as it is certain, that the *Tyrians* had their Theology from the *Phœnicians*, the Teſtimony of St *Auſtin* cannot but have ſome Weight in this Caſe, ſince he affirms with the greateſt Aſſurance, *that* Juno, *without all Doubt*, *was*, *by the* Carthaginians, *called* Aſtarte. Quæſt. 26. in Indices. That *Juno* was the great Deity and Patroneſs of *Carthage* is the receiv'd Opinion of the *Gentile* World:

> Quam Juno fertur Terris magis omnibus unam
> Poſthabitâ coluiſſe Samo. &c. VIRG. Æn. i.

And therefore ſince we find *Baal*, who is the ſame with *Jupiter*, ſo frequently in Scripture join'd with *Aſhtaroth*, which is the ſame with *Aſtarte*, we can hardly refrain thinking, that ſhe muſt be the *Roman Juno*, and they conſequently Huſband and Wife. How extravagant ſoever therefore the Frolick of *Heliogabalus* (mention'd by *Herodotus)* was, in ſending for the Goddeſs of the *Carthaginians* to be marry'd to his *God*, who was the *Jupiter* of the *Phœnicians*; yet from this Piece of Hiſtory we may inform ourſelves, that the Goddeſs of the *Carthaginians* was no other than *Juno*, the ſuppos'd Wife of *Baal*, or *Jupiter*; and therefore we find her, by the *Phœnician* Hiſtorian, *Sanchoniatho*, call'd *Baaltis*, which is a Feminine Subſtantive, form'd from the Word *Baal*, and by the ſacred Writers *the Queen of Heaven*, Jer. vii. 18. and xliv. 18. We have ſufficient Grounds therefore to ſuppoſe, that this *Aſtarte* was *Juno*; but then what particular Woman this *Juno* was, before ſhe came to be deify'd, we are at a Loſs to know: Only the Conjecture of the learned Author (from whom I have extracted this Note) ſeems to be preferable to any other I have yet met with, *viz.* that as both *Baal* and *Jupiter* are generally allow'd to be the Patriarch *Ham*, ſo this *Juno* or *Aſtarte*, in all Probability, was one of his Wives, from whom the *Canaanites* and *Phœnicians* were deſcended. But in this we have the leſs Certainty, becauſe the ſacred Hiſtory ſays nothing of the Adventures of the poſtdiluvian Matrons, whereby we might be enabled to form a Compariſon between them and theſe fabulous Goddeſſes. *Jurieu*, ibid. Part iv. c. 5.

(d) Exod. xxxii. 20.

† In Caſes of extreme Danger, it was always held lawful to employ ſacred Things in the Defence of one's Country: But there was no ſuch Neceſſity in this Caſe. God had appear'd wonderfully in *Aſa*'s Defence, againſt an Enemy much more powerful than *Baaſha* was. Nay, he had promiſed him his Protection at all Times, and Succeſs in all his Undertakings, if he would but adhere to his Service; and yet, forgetting all this, he ſtrips the Temple of its Treaſure, and bribes a heathen Prince to come to his Aſſiſtance, and break his League with another, to whom he ſtood engag'd: So that here were three Offences in this one Act of *Aſa*'s. For, 1ſt, he alienated Things conſecrated to God without Neceſſity.

in his own *Exchequer*, and ſent it as a Preſent to *Benhadad*, King of *Syria*, requeſting his Aſſiſtance againſt *Baaſha*. The Largeneſs of the Preſent ſoon had its Effect: For *Benhadad* immediately attacks ſeveral Cities in *Iſrael* with ſuch Succeſs, that *Baaſha* was forc'd to abandon his new Deſign of fortifying his *Frontiers* towards *Judah*, in order to defend the other Parts of his Kingdom, that were thus furiouſly invaded; which gave *Aſa* an Opportunity to demoliſh the Works, that were begun at *Ramah*, and with the Materials, that *Baaſha* had prepar'd, to build him two Cities in his own Dominions, *Gebah* and *Miſpah*.

Grows peeviſh and paſſionate towards the End of his Reign, and, after his Death, orders his Body to be burnt.

This applying however to *Benhadad* for Aſſiſtance was, in *Aſa*, a Thing inexcuſable. It imply'd a Diſtruſt of God's Power or Goodneſs to help him, of which he had had ſo lately, ſo large an Experience, and therefore the Prophet *Hanani* was ſent to reprove him for it: But, inſtead of receiving his Reproofs with Temper and Thankfulneſs, he was ſo exaſperated with them, that he put the Prophet in Chains, and gave Orders at the ſame Time, for the Execution of ſeveral of his Subjects.

The Truth is, towards the Cloſe of his Reign, he grew very peeviſh and paſſionate, and uneaſy with thoſe, that were about him; which, Charity would be apt to think, proceeded from his Diſtemper, a ſevere *Gout*, (in all Probability) whoſe Humour, riſing upwards, killed him, in the one and fortieth Year of his Reign. He was ſucceeded by his Son *Jehoſaphat*: But, inſtead of being *interr'd*, (as the Manner of the *Jews* was) † he order'd his Body to be burnt, with great Quantities of Perfumes, and Spices, and his Bones and Aſhes to be collected, and bury'd in a Sepulchre, which he had provided for himſelf in the *City of David*.

The wicked Kings, who reign'd in Iſrael, *during this Period.*

During the long Continuance of *Aſa*'s Reign, ſundry Succeſſions and *Revolutions* happen'd in the Kingdom of *Iſrael*, whereof the *ſacred* Hiſtory has given us but a ſhort Account. In the firſt, or ſecond Year of *Aſa*, dy'd *Jeroboam*, of ſome acute Diſeaſe, which the Scripture does not ſpecify. His Reign was famous (or infamous rather) for the *Revolt* of the ten Tribes, the publick Inſtitution of *Idolatry*, and the terrible Defeat, which *Abijah* gave him, and which he himſelf ſeems not long to have ſurviv'd. He was ſucceeded by his Son *Nadab*, a Perſon, who took care to imitate his Father in all his Wickedneſs; but his Reign was not long. In leſs than two Years he was treacherouſly killed by *Baaſha*, his *Captain-General*, who uſurp'd his Crown, and, to maintain himſelf in that Uſurpation, put every one, that was related to his *Predeceſſor*, to Death; which was certainly a very wicked and barbarous Act, tho' it prov'd the *Accompliſhment* † of the Prophecy,

Jeroboam.

Nadab.

Baaſha.

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ceſſity. 2dly, He did this out of a carnal Fear, and Diſtruſt of that God, whoſe Power and Goodneſs he had lateſy experienc'd. And, 3dly, he did it with an ill Intent, even to hire *Benhadad* to a Breach of his League and Covenant with *Baaſha*. *Pool*'s Annotations.

† The Words in the Text are theſe,——*They laid him on the Bed, which was filled with ſweet Odours, and diverſe Kinds of Spices, prepared by the Apothecaries Art; and they made a great Burning for him*, 2 Chron. xvi. 14. But then the Queſtion is, whether the Body itſelf was burnt, or only ſome Spices and odoriferous Drugs, to prevent any bad Smell that might attend the Corpſe. The *Greeks* and *Romans* indeed, when they burnt any dead Bodies, threw Frankincenſe, Myrrh, Caſſia, and other fragrant Things into the Fire, and this in ſuch Abundance, that *Pliny* (Nat. Hiſt. cap. xviii.) repreſents it as a Piece of Profaneneſs, to beſtow ſuch Heaps of Frankincenſe upon a dead Body, when they offer'd it ſo ſparingly to their Gods. The *Jews*, however, (ſay the Maintainers of this Side of the Queſtion) were accuſtom'd to *inter*, and not *burn* their Dead, tho' they might poſſibly learn from the *Egyptians* the Uſage of burning many Spices at their Funerals, as we find they did at the Funeral of *Zedekiah* King of *Judah*, Jerem. xxxiv. 5. but notwithſtanding this, ſome very able *Commentators* are of Opinion, that all theſe Spices and Perfumes were burnt along with *Aſa*'s Body; and they remark, that, among his other Offences, the ſacred Hiſtory takes notice of this Vanity of his, in ordering his Body to be diſpoſed of according to the Manner of the *Gentiles*, and not of his own People. Tho' therefore they ſuppoſe, that *Aſa* was the firſt that introduc'd this Cuſtom; yet, in after Ages, it became very frequent, and was thought the more honourable Ceremony of the two, 2 *Chron*. xxi. 19. Ibid xvi. 14. *Amos* vi. 10. *Patrick*'s and *Calmet*'s Commentaries on 2 Chron. xvi. 14.

† The Denunciation is expreſs'd in theſe Words,——*Foraſmuch as I have exalted thee out of the Duſt, and made thee Prince over my People* Iſrael, *and thou haſt walked in the Way of* Jeroboam, *and haſt made my People* Iſrael *to ſin, to pro-*

voke

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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phecy, which *Abijah* had denounced againſt *Jeroboam*'s Houſe.

Elah. Zimri.

‖ In the ſix and twentieth Year of King *Aſa*, *Baaſha* dy'd, and was ſucceeded by his Son *Elah*, a vicious and debauched Prince, that in the ſecond Year of his Reign, (as he was carouſing in his Steward's Houſe) was *aſſaſſinated* by *Zimri*, a conſiderable Officer of Horſe, who, to ſecure the Kingdom to himſelf, † cut off all *Baaſha*'s Friends and Relations: But he had not taken care (as *Baaſha* did) to gain the Army (which was then beſieging † *Gibbethon*) over to his Intereſt, ſo that, when they heard of the News of the King's Death, they declar'd for *Omri* their *General*. He immediately rais'd the Siege, and marching to *Tirzah*, the then *royal* City, ſoon made himſelf Maſter of it; ſo that *Zimri* ſeeing all loſt, and deſpairing of any Quarter from the Enemy, retir'd to the Palace †, which he ſet on fire, and, after a Reign of ſeven Days only, was conſum'd in it.

Omri.

OMRI, however found it not ſo eaſy a Matter to get the Throne, as he expected. Half the *Iſraelites* declared for *Tibni*, the Son of *Ginah*, which occaſion'd a *Civil* War for four Years, till having vanquiſh'd and ſlain his Rival *Tibni*, he came to reign without a Competitor. But his Reign muſt be acknowledg'd to have been very wicked, when we find it recorded of him, that he not only walked in the Way of *Jeroboam*, (e) *but did worſe than all before him.* He very probably began to introduce other and more abominable Idolatries, than were then in Uſe, which are therefore called (f) *the Works of the Houſe of* Ahab. He compelled the People to worſhip the golden *Calves*; and, by ſevere Laws (which are called (g) the *Statutes of* Omri) reſtrain'd them

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voke me to Anger with their Sins; behold, I will take away the Poſterity of Baaſha, *and the Poſterity of his Houſe, and will make thy Houſe, like the Houſe of* Jeroboam *the Son of* Nebat: *Him that dieth of* Baaſha *in the City, ſhall the Dogs eat; and him that dieth of his in the Fields, ſhall the Fowls of the Air eat,* 1 Kings xvi. 2. &c. The only Difficulty in which Words is, how *Baaſha*'s Exaltation to the Kingdom of *Iſrael* can be aſcrib'd to God, when it is manifeſt that he got it by his own Treachery and Cruelty. But to this may be reply'd, that tho' the *Manner* of invading the Kingdom was from himſelf, and his own wicked Heart; yet the Tranſlation of the Kingdom from *Nadab* to *Baaſha* (ſimply conſider'd) was from God, who, by his Decree and Providence, order'd it, and diſpos'd of all Occaſions, and of the Hearts of all the Soldiers and the People ſo, that *Baaſha* ſhould have Opportunity of executing his Judgments upon *Nadab*, and ſuch Succeſs thereupon, as ſhould procure him a preſent and quiet Poſſeſſion of the Kingdom. So that his Acceſſion to the Kingdom was from the divine Decree, but the *Form* and *Manner* of his Acceſſion was from himſelf, from his own Ambition and Covetouſneſs; and, as it was wicked and cruel, is therefore charged upon him as a wilful *Murther*. Ver. 7. *Pool*'s Annotations

‖ And yet *Baaſha*'s Expedition againſt *Aſa*, in order to build *Ramah*, is ſaid to be in the *ſix and thirtieth Year* of the Reign of *Aſa*, 2 Chron. xvi. 1. Now, to reconcile this, ſome would have that *ſix and thirtieth Year* to relate, not to *Aſa*'s Reign, but to the *Date* of the Kingdom of *Judah* from the Diviſion of the Kingdom of *Iſrael*, at *Rehoboam*'s Coming to the Crown, and to (be in Fact) no more than the *fourteenth Year* of the Reign of *Aſa*. But that cannot be, ſince this Expedition of *Baaſha* was ſome Time after *Aſa* had defeated the King of *Ethiopia*, or *Arabia*, and yet this Defeat happen'd in the *fifteenth* Year of King *Aſa*'s Reign: So that *that ſix and thirtieth Year* of *Baaſha*'s going up to build *Ramah*, can, by no good Computation, be the *fourteenth* Year of King *Aſa*'s Reign. And therefore (without any more to do) we may, with *Joſephus*, and others, adventure to ſay, that the Occaſion of this Difference proceeds from the Miſtake of ſome Tranſcriber. *Howel*'s Hiſtory, in the Notes.

† One Part of the Threat, which the Prophet *Jehu* denounces againſt *Baaſha* is, as we ſee, that God would *make his Houſe, like the Houſe of* Jeroboam, 1 Kings xvi. 3. and that exactly came to paſs: For, as *Nadab*, the Son of *Jeroboam*, reign'd but two Years, ſo *Elah*, the Son of *Baaſha*, reign'd no more: And, as *Nadab* was kill'd by the Sword, ſo was *Elah*: So wonderful a Similitude was there between *Jeroboam* and *Baaſha*, in their Lives and in their Deaths, in their Sons and in their Families. *Patrick*'s Commentary.

† This was a City in the Tribe of *Dan*, and given to the *Levites* for their Habitation, *Joſh.* xix. 44. and xxi. 23. but they ſeem to have quitted it, as they did the reſt of the Cities, when *Jeroboam* would not ſuffer them to exerciſe their Office, and the *Philiſtines*, 'tis likely, then ſeiz'd upon it, as being adjoining to their Country. It ſeems however to have been a Place of no inconſiderable Strength, ſince we find, that it maintain'd a Siege for three Kings Reigns ſucceſſively, tho' with ſome Interruption, 1 *Kings* xvi. 15, 16.

† Some Interpreters would rather have it, that *Omri* ſet the royal Palace on fire, in order to burn *Zimri* in it, who had retir'd thither. The *Hebrew* Words indeed will bear that Conſtruction, but the other Senſe ſeems more likely. Nor has *profane* Hiſtory forgot to preſerve the Memory of ſome Princes, who have choſen to die in this Manner, rather than fall by the Sword, whereof *Sardanapalus* is one of the moſt antient, and moſt *notorious* Examples. *Calmet*'s Commentary.

(e) 1 Kings xvi. 25. (f) Micah vi. 16. (g) Ibid.

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them from going up to *Jeruſalem*: And, becauſe the royal Palace at *Tirzah* was deſtroy'd, he bought of one *Shemer* a Piece of riſing Ground, whereon he built a Palace for his own Habitation, which, in a ſhort Time, increaſing to a City, was, from its firſt *Owner*, called in *Hebrew*, *Shomeron*, but, according to the *Greeks*, and our Tranſlation, * *Samaria*, and was ever after made a Place of the King's Reſidence, and the *Metropolis* of the *Iſraelitiſh* Kingdom.

In the eight and thirtieth Year of King *Aſa*, *Ahab* ſucceeded his Father *Omri*, and in Wickedneſs excelled all his Predeceſſors. But of him we ſhall treat at large in our next Chapter, and chuſe to conclude here with this Obſervation, —— that tho', while *Aſa* reign'd in *Judah*, *Iſrael* was in the Hands of ſeven or eight ſeveral Princes, *viz.* *Jeroboam*, *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Tibni*, *Omri*, and *Ahab*; yet ſuch was their Hardneſs in Sin and Idolatry, that, in all theſe Changes, they never once thought of returning to the Houſe of *David*, or the Worſhip of the true God at *Jeruſalem*.

The OBJECTION.

"*JEROBOAM*, no doubt, was a very *politick* Man; and the *Diviſion*, which he brought about in the *Jewiſh* Monarchy, was a Matter of no ſmall Contrivance: But ſtill his ſetting up *Calves*, as Objects of Divine Worſhip, in order to keep his People at home, and to prevent their returning to the Houſe of *David*, and the Temple of *Jeruſalem*, was the moſt ſenſeleſs and abſurd Project, that ever enter'd into any wiſe Man's Head. The Temple of *Jeruſalem* had not, at this Time, been finiſh'd above thirty Years, and Perſons enough there were alive, who had been Eye-Witneſſes, at its *Dedication*, of the *Glory of the Lord*, which not only *filled the Sanctuary*, but the very Courts adjoining, *(h) ſo that the Prieſts could not ſtand to miniſter becauſe of the Cloud*: And how could he then think of making theſe People believe, that the Image of a *Calf* was equally a *Symbol* of the Divine Preſence? How indeed could they but think, that the *King* was making a Parcel of *Dupes* of them, when, upon the Erection of theſe dumb Idols, he could have the Confidence to tell them, *(i) Behold thy Gods*, O Iſrael, *which brought thee out of* Egypt!

"*ISRAEL* had already ſuffer'd too much by a dangerous Practice of this Kind. The Sin of the *Molten-Calf* had coſt their Fore-Fathers no leſs *(k)* than *three Thouſand* Lives; and in every Calamity, that befel their Poſterity, ſome *Grains* of this wicked Idol they always thought were mingled in it. And can we imagine, that they would ſo eaſily be inveigled into the like Abomination again; that they would make ſo quick a Tranſition from the Worſhip of the true God to the groſſeſt Idolatry, and not rather look upon *Jeroboam*, as

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* It is ſomewhat wonderful, that, when *Omri* bought this Place of *Shemer*, whereon he intended to build a City, he did not call it by his own Name, unleſs we may ſuppoſe, that, when *Shemer* ſold it, he let him have the greater Bargain of it, upon Condition, that it ſhould be continu'd in its firſt Owner's Name. However this be, 'tis certain that, as *Samaria* was ſituated in the Midſt of the Tribe of *Ephraim* on a fruitful and pleaſant Hill, it ſoon became the *regal* and *capital* City of the Kingdom of *Iſrael*; nor did its Kings omit any Thing, to make it as ſtrong, as fine, and as rich as poſſible. What Fate it underwent by *Benhadad* King of *Syria*; by *Salmanaſſer*, King of *Aſſyria*; and by one of the *Maccabean* Family; by *Herod the Great*, who rebuilt and beautify'd it; by *Auguſtus Cæſar*, and by the Emperor *Adrian*, under whom it finally fell, we ſhall ſee, in a great Meaſure, in the Courſe of this Hiſtory. It is conjectur'd by *Bochart* (who trac'd the Ruins of it) to have been once larger than *Jeruſalem*, but now it conſiſts of nothing, but a few Cottages, and Convents, inhabited by ſome *Greek* Monks. *Wells*'s Geography of the Old Teſtment, Vol. III.

(h) 1 Kings viii. 11. *(i)* Ibid. xii. 28. *(k)* Exod. xxxii. 28.

“their mortal Enemy, that was going to bring upon them ſome heavy Judgment, by attempting to introduce a Thing, which, when they conſider'd the Fate of their Anceſtors, was enough to make them tremble?

“HAD he done indeed, as † *Sanballat*, we find, in After-Times did, built an handſome Temple, in ſome commodious Place, and taken in *Prieſts* and *Levites* to officiate therein; this might have been ſome Temptation for the People to ſtay with him: But, inſtead of this, to have Recourſe to that old *Invention*, for which their Fore-Fathers had ſmarted ſo ſeverely, was a Practice ſo abſurd, ſo unpopular, ſo dangerous, ſo odious, ſo ſure to give Diſguſt, and ſo apt to raiſe a general Revolt, that *Jeroboam* muſt certainly have been a Man too wiſe and politick, ever to attempt it.

“FOR the ſame Reaſon we can hardly credit the Story of *Pharaoh*'s taking Cities from the *Philiſtines*, and giving them to *Solomon*, as Part of his Daughter's *Portion*. This King of *Egypt* (be he who he will) might poſſibly be a *warlike* Prince: But the Country of the *Philiſtines* (and *Gezer* in particular) lay ſo far diſtant from him, and ſo little deſerv'd any *military* Expedition, that we cannot but think, that there is ſome Miſtake in the *ſacred* Account, as to the Perſon, that was the *Aggreſſor*; eſpecially conſidering, that there is a *palpable* Error in the ſuppos'd Reſult of this *Expedition*, which was the beſtowing the conquer'd Cities, as a Portion for *Pharaoh*'s Daughter; whereas it was a known Cuſtom in thoſe Days, for Women to have no *Dower*, but, whoever eſpous'd them, was to purchaſe them of their Parents.

“*PHARAOH* might do this in *Gallantry* perhaps, becauſe his Daughter was going to be marry'd to a Prince of *Solomon*'s high Renown; but it looks as if his Eſteem for that *Alliance* ſoon abated, when we find him making his Country a common *Refuge* for all *Solomon*'s diſcontented Subjects; and even not refuſing Protection to his moſt inveterate Enemy, *Jeroboam*. Strange it is indeed, that *Solomon* ſhould have ſo little Intereſt in the *Egyptian* Court, as not to be able to prevail with the King, who was his *Father-in-Law*, to deny his Protection to ſuch Perſons, as were conſpiring the Subverſion of his Government!

“BUT the ſtrangeſt Story of all is, the Queen of *Sheba*'s coming to viſit *Solomon*, and bringing with her a Bundle of *Ænigma's* and *Riddles*, for this prodigious Prince to reſolve. For, ſuppoſing the Woman imprudent enough to leave her Kingdom (which is ſeldom ſafely done) merely to gratify a petulant *Curioſity*, yet can we think, that *Solomon*, who ſtudy'd ſo hard, as to become a perfect Maſter of almoſt all the learned Sciences, (for ſo the Scripture repreſents him, 1 *Kings* iv.) ſhould have nothing elſe to do, but to anſwer every impertinent Woman, that came with her *Quibbles*, and quere *Queſtions* to him? The Hiſtorian however has taken Care, that we ſhould not detect the Fallacy of this remarkable Adventure, by concealing the Age, the Religion, and the very Country, where this *romantick* Lady liv'd.

“*SOLOMON*, no doubt, was a very wiſe Man, and yet we cannot but think, that he laid the Foundation for his own Unhappineſs, as well as Impiety, when he *multiply'd* Wives to ſuch a pro-

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† This *Sanballat* was a Native of *Horon*, or *Horonaim*, a City beyond *Jordan*, in the Country of the *Moabites*, and by *Darius* made Governor of the *Cuthites*, or *Samaritans*. He had a Daughter marry'd to a Son of the High-Prieſt *Joiada*, whom *Joſephus* calls *Manaſſeh*; but, when *Nehemiah* began his Reformation, wherein he oblig'd all, that had taken *ſtrange* Wives, either to diſmiſs them immediately, or to depart the Country, *Manaſſeh*, with ſome others, that were in the ſame Circumſtances, fled to *Samaria*, and there ſettled under the Protection of *Sanballat*, who obtain'd Leave (of *Alexander*, ſays *Joſephus*, but our learned *Prideaux* makes it of *Darius*) to build on Mount *Gerizim*, near *Samaria*, a Temple, in Imitation of that at *Jeruſalem*, whereof he made his Son in-Law *Manaſſeh* High-Prieſt. But of this we ſhall have Occaſion, in the Courſe of this Hiſtory, to treat more at large.

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“digious Degree. For 'tis hard to conceive, to what Uſe and Purpoſe ſuch a *Milliad* of them ſhould ſerve, unleſs it were to *ſcold* and *quarrel*, and put the whole Houſe in an *Uproar*: And, tho' it muſt be own'd, that he is one of the *top* Characters of the *ſacred* Hiſtory, yet we cannot but wonder, why he is ſo far neglected at laſt, as to be dropt, all on a ſudden, without any, the leaſt Intimations of his Repentance, or Non-Repentance, of the Happineſs, or Miſery of his future State; which, conſidering the odd Mixture of the Man, and a Life ſo egregiouſly chequer'd with Good and Evil, (as his was) muſt not have fail'd of giving great Satisfaction to every pious Reader.

“WHATEVER wild *Enthuſiaſts* may think, the Spirit of God, in our Opinion, never takes Poſſeſſion of *Fools*; and yet how ſhall we account for that Humour of the Prophet *Abijah*, in tearing his Coat (and his beſt Coat too) into twelve Pieces, when he came to deliver his Meſſage to *Jeroboam*? Whatever Energy may be pretended in this *emblematical* Action, for our Hearts we cannot but think, that the Buſineſs might have been expreſs'd in Words at length, and the Man obtain'd a favourable Audience, and Attention to what he had to ſay, as well without it; for, (according to our Sentiments of Things) to ſee any one, at our firſt Salutation, fall a tearing, and rending his Cloaths to Rags, would make us turn from him as a *Mad-Man*, rather than liſten to him, as a *Prophet*.

“BUT whatever may become of the Conduct of this Prophet, our Study muſt be to preſerve the Attributes of God *inviolate*; and yet they ſeem to be in apparent Danger, if, after a moſt ſignal Manner, (l) God ſhould deſtroy a true Prophet, merely for ſuffering himſelf to be perſuaded by another Prophet, who pretended equally to a Divine *Revelation*, and came to aſk nothing of him, but what he might reaſonably have expected. For might not the Prophet from *Judah* (as he found himſelf hungry and weary) be apt to think, that God, in Compaſſion to him, had revok'd his *Prohibition*, and now, that he had executed the main Part of his Charge, allow'd him the Liberty of refreſhing himſelf? This the old Prophet affirms, and affirms that he had it from an *Angel*; and therefore, if there was any Iniquity in the Thing, on him ſhould the Puniſhment have fallen: And yet he is acquitted, or, at leaſt, no Harm lights upon him, whilſt the other, that is innocently deceiv'd, falls a Prey to a *Lion*, and (m) *his Carcaſe does not come into the Sepulchres of his Fathers*.”

Anſwer'd, by ſhewing how Jeroboam *came to ſet up* Idolatry.

THE *Jewiſh* Doctors have a Tradition, that after *Rehoboam*, the Son of *Solomon*, had left *Shechem* in haſte, and made the beſt of his Way to *Jeruſalem*, *Jeroboam* called a *Council* conſiſting partly of *pious*, and partly of *wicked* Men; that, in this *Council*, he propos'd whether they would agree, and ſubſcribe to all that he ſhould appoint; that to this they declar'd their Aſſent, and he thereupon conſtituted himſelf King; that when he propos'd farther, whether, if he ſhould eſtabliſh *Idolatry*, they would agree and conſent to it, the *pious* Party were ſhock'd, and began to expreſs their Indignation; but that their wicked Neighbours in the Council pacify'd them, by whiſpering in their Ears, “That *Jeroboam* had no Intention to ſet up *Idolatry*, but only mention'd it in a *comparative* Senſe, and with a Deſign to try the Extent of their Obedience:” So that by this Fraud, the *pious* People in the *Council* were drawn in, and even *Abijah* himſelf prevail'd on to ſubſcribe *implicitly* to whatever *Jeroboam* ſhould think fit to enact; by which Means he took an Occaſion (as the Iniquity of the Times favour'd him not a little) to eſtabliſh Idolatry by a Law.

(l) Chriſtianity as old as the Creation, page 328.

(m) 1 Kings xiii. 22.

SOLOMON, we all agree, was a Man of great Fame for his Knowledge, and yet, in the very *Maturity* of his Age, he diſcover'd a ſtrong Inclination to Idolatry, which could not but make a bad Impreſſion upon the Minds of his *Subjects*, when they ſaw the *Preference* that was given to it by ſo wiſe a Prince. His Son *Rehoboam* was the Iſſue of a Woman, that ſprung from an *infamous* Nation, an *Ammoniteſs* by Birth, who (as far as it appears) was never a Proſelyte; and, having a great Hand in her Son's *Education*, might give him a deep Tincture of her own Sentiments: For, in his Reign, we read, that (n) *the People built them High-Places, on every high Hill, and under every green Tree, and did according to all the Abominations of the Nations, which the Lord caſt out before the Children of* Iſrael; which they durſt not have done, had the King diſcountenanc'd them by his own Example.

AFTER a Succeſſion of ſuch idolatrous Princes, in the Reign of King *Joſiah*, (o) *the Book of the Law was found in the Houſe of the Lord*, at which *Hilkiah, the High-Prieſt*, ſeem'd to expreſs an uncommon Joy and Wonder: And tho' this might poſſibly be *the authentick Copy*, (p) which, by God's Command, was laid up in the *Sanctuary*, yet how much the reading of it in any Copy was at any Time diſus'd, we may gather from what the *Hiſtorian* tells us of the King, *viz.* that (q) *when he had read the Words of the Book of the Law, he rent his Cloaths*; and, by Parity of Reaſon, we may infer, that, what through the bad Example of their Kings, who gave Life and Encouragement to *idolatrous* Practices, and what through the Negligence of the People, in not peruſing the Books, wherein the Tranſactions of former Times were recorded, the Generation, we are now ſpeaking of, might have forgot the Hiſtory of *Aaron's molten Calf*, and the Puniſhment purſuant thereupon, and might therefore be induc'd to worſhip another, without any Dread, or Apprehenſions of Danger.

Why he choſe the Figure of a Calf *for his Idols.*

How the Figure of a *Calf*, or any other Animal, can be a *Symbol* of a Deity, it is difficult to conceive. But a certain (r) learned Author, who ſeems a little ſingular in his Opinion, will needs have it, that the Golden Calves, which *Jeroboam* made, were in Imitation of the *Cherubims*, (in his Account theſe were *winged Oxen*) *Moſes* had plac'd upon the Ark of the *Covenant*, whereon the *Glory of the Lord* ſat inthron'd. Theſe *Cherubims*, in the *Tabernacle* of *Moſes*, and afterwards in *Solomon*'s Temple, were plac'd in the *Sanctuary*, and ſecreted from vulgar Sight: But *Jeroboam*, to make his Religion more condeſcenſive, plac'd his Calves in open View, ſo that every one, who look'd on them, might, through them, worſhip the *God of Iſrael*, without repairing to the Temple of *Jeruſalem*.

THIS Notion (if it were true) would make the Tranſition eaſy from the Worſhip at *Jeruſalem*, to the Worſhip at *Dan* or *Bethel*; but we can hardly imagine, that *Jeroboam* had either ſo harmleſs, or ſo conformable a Deſign, in ſetting up theſe golden Images. Whatever his Deſign was, 'tis certain, that the Scripture all along repreſents him, as, of all others, the *principal* Perſon, that (s) *made* Iſrael *to ſin*; *that* (t) *drew* Iſrael *from ſerving the Lord, and made them ſin a great Sin*: And therefore we may obſerve, that, whenever it deſcribes a bad Prince, one Part of his Character is, that he imitated the Sin of *Jeroboam, the Son of* Nebat, (u) *who* (as the Prophet upbraids his Wife) *went and made him other Gods, and molten Images, to provoke me to Anger, and to caſt me behind his Back*, ſaith the Lord.

THE Truth is, *Jeroboam* had liv'd a conſiderable Time in the Land of *Egypt*, had contracted an Acquaintance with the King thereof, and form'd an Intereſt among the People; and therefore finding himſelf under a Neceſſity of making an Alteration in the eſtabliſh'd Religion of his Country, he thought it the wiſeſt Method to do it upon the *Egyptian Model*, that thereby he might indear himſelf to that Nation, and, in caſe he met with Oppoſition from his Rival *Rehoboam*, might hope for Aſſiſtance from that Quarter. For, as the *Egyptians* had two Oxen, which they worſhipp'd, one called *Apis*, at *Memphis*, the Metropolis of the *Upper Egypt*; and another called *Mnevis*, at *Hierapolis*, a principal City of the *Lower*; ſo he made two Calves of Gold, and plac'd one of them in *Bethel*, which was in the *South*; and the other in *Dan*, which was in the *North* Part of the Country of *Iſrael*.

(n) 1 Kings xiv. 23, 24. (o) 2 Kings xxii. 8. (p) Deut. xxxi. 26. (q) 2 Kings xxii. 11. (r) *Monſæus*, in Aarone purgato, lib. i. c. 8. (s) 1 Kings xiv. 16. (t) 2 Kings xvii. 21. (u) 1 Kings xiv. 9.

And ſet them up at Bethel *and* Dan.

THERE were theſe farther Reaſons likewiſe, that might determine him in the Choice of theſe two Places. *Dan* was a Town, famous (x) for the *Teraphim* of *Micah*, unto which there had been a great Reſort for many Ages; and *Bethel* was, in every one's Opinion, a holy Place, that which *Jacob* had *conſecrated* after he had been vouchſaf'd the Viſion of the *Ladder*, and where God had ſo frequently appear'd to him, that he thought he had Reaſon to call it (y) *the Gate of Heaven*.

JEROBOAM, no Queſtion, was not inſenſible of the Advantage, his *Rival* enjoy'd, in having the Temple in his Poſſeſſion; and might many Times wiſh, that he had been able to have built one, that might have ſtood in Competition with it; but this was *impoſſible*. *Seven Years and an half* had *Solomon* been, in compleating the Temple at *Jeruſalem*, notwithſtanding the Multitude of Hands that he employ'd, and the vaſt Preparations of Money and Materials, that his Father had left him. To build one leſs *magnificent*, had been inglorious to *Jeroboam*, and to build one any Ways adequate, was more than he could hope to ſee finiſhed in his Days. The People were grown weary of ſuch publick *expenſive* Works: The Tax had been heavy and burdenſome to them. (z) *Thy Father made our Yoke grievous*, was the Complaint, they brought againſt *Rehoboam*. Upon this the whole Revolt was founded: And therefore, in the preſent State of *Jeroboam*'s Affairs, a new Temple was, of all Projects, the moſt *unpopular*, and the likelieſt to create a *total* Defection; ſince it was running directly into his Rival's Error, and, in Effect, declaring, that (a) his *Little-Finger* ſhould be found *heavier*, than *Solomon's Loins* had ever been.

IN the mean Time his Subjects deſerted apace; and, for Want of a Place of *religious* Worſhip to reſort to, were returning to *Jeruſalem*, and to their *Allegiance* to the Houſe of *David* at once. Something therefore was neceſſary to be done, in order to remedy this growing Evil; and, becauſe *Jeroboam* readily foreſaw, that, to ſupport himſelf in his *Uſurpation*, he might poſſibly want the Aſſiſtance of the *Egyptians*; the beſt *Policy* that at preſent occurr'd to his Thoughts, was, to do a Courteſy to them, in ſetting up a *Form of Worſhip* much like theirs, and, at the ſame Time, to gratify his own Subjects, in the Choice of ſuch Places of Worſhip, as had been famous in the Days of old, and whoſe reputed *Sacredneſs*, * as well as *Proximity*, might *commute* for the Want of a Temple.

The Hiſtory of Gezer, *and why* Pharaoh *took it.*

GEZER, we own, lay at a conſiderable Diſtance from *Egypt*, which, ſince the Time of *Seſoſtris*, had ſeldom extended its Conqueſts into foreign Lands; and therefore,

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(x) Judg. xvii. (y) Gen. xxviii. 17. (z) 1 Kings xii. 4. (a) Ibid. ver. 10.

* The Speech, which *Joſephus* makes for *Jeroboam*, upon this Occaſion, is to this Purpoſe: "I need not tell you, "my Countrymen, that God is every where, and not confin'd to any certain Place, but wherever we are, he hears "our Prayers and accepts our Worſhip, in one Place as well as another; and therefore I am not at all for your going "up to *Jeruſalem* at this Time, to a People that hate you. 'Tis a long tedious Journey, and all this only for the "Sake of Religion. He, who built that Temple, was but a Man, as every one here is, and the *golden Calves*, that I "have provided for you, the one in *Bethel*, and the other in *Dan*, are conſecrated, as well as the Temple, and "brought ſo much nearer to you, on Purpoſe for the Convenience of your Worſhip, where you may pay your Duty "to God, in ſuch a Manner, as beſt pleaſes you, &c." *Jewiſh* Antiq. lib. viii. c. 3.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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therefore, to account for its Conduct here, we muſt obſerve, that *Gezer* was ſo antient a Town in *Canaan*, that, when *Joſhua (b)* conquer'd it, it had a King of no ſmall Note; that, in the Diviſion of the Land, *(c)* it fell to the Tribe of *Ephraim*, was bordering upon the *Northern* Part of the Country of the *Philiſtines*, and not far from the *Mediterranean Sea*; that it was one of the eight and forty Cities, which (together with their *Suburbs)* were given to the *Levites*; an *Inland* Town, but at no great Diſtance from the Sea-Port of *Joppa*; that, when the *Ephraimites* took Poſſeſſion of it, *(d)* they ſuffer'd the *Canaanites* to cohabit with them, who gave them no ſmall Diſturbance, and, towards the latter End of *David*'s Reign, expelled them thence; that, when *Solomon* came to the Throne, he apply'd himſelf chiefly to the Building of the Temple, nor thought it worth while to diſturb the Peace of his Reign for the Recovery of a few *revolted* Cities; that, when a Match was propos'd between *Solomon* and *Pharaoh*'s Daughter, *Pharaoh* thought he could not do a more acceptable Service, or ſhew the Benefit of his Alliance better, than in taking *Gezer*, and ſome adjacent Places; that, for this Purpoſe, he ſet out with a large Fleet of Ships, landed at *Joppa*, beſieg'd *Gezer*, and, becauſe it made an obſtinate Defence, *(e)* burnt it to the Ground, and ſlew all the *Canaanites*, that were in it; but that, not long after, he began to rebuild it; and, when his Daughter was eſpous'd to *Solomon*, gave him this, and ſome other Places he had taken along with it, as Part of her Portion; for it is a miſtaken Notion, that Princes Daughters had no Portion in thoſe Days.

AMONG the *Jews* indeed, the Cuſtom was, for the Men to give the *Dower*, or to make ſome Preſent to the Parents, for the Favour of having their Daughter in Marriage. But this Cuſtom prevailed only among the inferior Sort: Ladies of the firſt Diſtinction were, in all Nations, wont to bring their Huſbands Fortunes proportionate to their Quality: For *Saul*, we read, declar'd, that the Man, who ſhould ſlay *Goliah*, ſhould not only have his Daughter in Marriage, but, together with her, Plenty of Riches, and other valuable Emoluments. *Antiochus the Great* promis'd to ſettle upon *his* the Kingdoms of *Judea* and *Samaria*, as a Dower to *Ptolemy*, King of *Egypt*; and (to name no more) *Agamemnon*, in Times of an elder Date, tho' not ſo great Affluence, offer'd no leſs, than * ſeven good Towns with *his*, without any reſerv'd Rent, or other Deduction from her Huſband. So that *Pharaoh* did no more, than conform to the Practice of other great Princes, in endowing his Daughter with the Places, he had taken from the *Philiſtines*, in all Probability, for that very Purpoſe.

Why Pharaoh *entertain'd* Jeroboam.

HOW he came to *ſwerve* ſo ſoon from this Alliance, as to give Protection and Countenance to his *Son-in-Law*'s avow'd Enemies, need be no Wonder at all to him, who conſiders, by what various Springs Kingdoms are govern'd; how the Intereſt of Nations ſhifts about, according to the different Situation of their Affairs; and of how little Weight and Validity all Leagues and Treaties are, when once *national* Intereſt comes to be thrown into the *Counterbalance*.

BUT this is not all. The *Pharaoh*, who receiv'd *Jeroboam* in his Exile, in all

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(b) Joſh. x. 33. *(c)* Ibid. xvi. 5. *(d)* Ibid. xxi. 20, 21. *(e)* 1 Kings ix. 16.

* His Words in *Homer* are theſe:

Εἰ δὲ κεν Ἄργος ἱκοίμεθ' Ἀχαϊκὸν, οὖθαρ ἀρούρης,
Γαμβρός κέν μοι ἔοι, τίσω δέ μιν ἶσον Ὀρέστῃ
Ὅς μοι τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ.
Τρεῖς δέ μοί εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
Τάων, ἥν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
Πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπιμείλια δώσω
Πολλὰ μάλ', ὅσσ' οὔπω τις ἑῇ ἐπέδωκε θυγατρί·
Ἑπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα, &c. Iliad ix. lin. 141.

all Probability, was not the King, whoſe Daughter *Solomon* had marry'd, but a Prince of another Line, and of different Views. The Woman, whom *Solomon* marry'd, was one of the *Dynaſty* of the *Dioſpolites*, whoſe Anceſtors had liv'd at *Thebes*; but, in the Year that *Solomon* finiſh'd the Temple, *(f)* there happen'd a *Revolution* in *Egypt*, wherein this *Dynaſty*, or Race of Kings, loſt the Throne, and was ſucceeded by that of the *Taanites*, of whom *Semendis*, the Father of *Shiſhak*, was the firſt King. Theſe kept their Court at *Zoan*, an ancient Town not far from the Borders of *Canaan*, and therefore, very convenient for the Reception of any *Refugees*, that ſhould come from thence. For, as it was the Intereſt of the former Kings of *Egypt* to keep up a good Underſtanding with the Houſe of *David*; ſo now it became equally the Intereſt of the preſent Race to make uſe of all Inſtruments to embarraſs them, leſt, by joining with the *depos'd* Family, they might, at any Time occaſion another *Revolution* in *Egypt*. And this, by the bye, ſuggeſts the Reaſon (whereof the Scripture is ſilent) why *Shiſhak* invaded the Kingdom of *Judah* with a vaſt Army, but never pretended to annoy *Iſrael*; namely, becauſe he thought it adviſeable to diſable *Rehoboam* from aſſiſting the depos'd Family in *Egypt*, but to encourage *Jeroboam*, who, being an Uſurper himſelf, was queſtionleſs a Friend and Ally to thoſe Princes, that were in the like Circumſtances.

WHO the Queen of *Sheba* was, and in what Climate the Country, from whence ſhe came to viſit *Solomon*, lay, are Points, wherein the Learned are not ſo well agreed: But whether her Name was *Nicaule*, *Candace*, *Marqueda*, or *Balkis*, (for different Authors give her theſe ſeveral Names) it matters not much, if we can but find out, what this *Sheba* was, whereof ſhe is ſaid to have been Queen.

The Kingdom of Sheba, *where ſituated.*

JOSEPHUS, and, from his Authority, many more are of Opinion, that *Sheba* was the ancient Name of *Meroë*, an Iſland, or rather *Peninſula* in *Egypt*, before *Cambyſes*, in Compliment to his Siſter, (other Hiſtorians call her his *Mother)* gave it her Name. He tells us likewiſe, that ſhe was Queen both of *Egypt* and *Ethiopia*; and * the *Ethiopians* indeed have a Tradition, that, upon her Return, ſhe had a Son by *Solomon*, whoſe Poſterity reign'd there many Years, and, to this very Day, they have preſerv'd a continual Liſt of their Names and Succeſſors.

THERE are theſe Exceptions however to be made to the Opinion of the *Jewiſh* Hiſtorian; *viz.* that whereas he cites *Herodotus*, as ſpeaking of his Queen *Nicaule*, *Herodotus* makes mention of none, but only *Niconis*, Queen of *Egypt*; nor does he ſay one Syllable of her pretended Journey to *Jeruſalem*. Whereas he ſays of this *Nicaule*, that ſhe was Queen of *Egypt* and *Ethiopia* both, the ſacred Hiſtory is plain, that, in the Time of *Solomon*, there reign'd in *Egypt* that *Pharaoh*, whoſe Daughter he marry'd, and, in his Son *Rehoboam*'s Time, *Shiſhak*. Whereas he tells us, that the antient Name of *Meroë*, before the Time of *Cambyſes*, was *Sheba*; for this he ſeems to want Authority, ſince *(g) Diodorus*, and other

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(f) Bedford's Scripture Chronology, lib. vi. c. 2.

* The *Ethiopians*, who held, that this Queen of *Sheba* was of their Country, tell us, that ſhe return'd big with Child of a Boy, which ſhe had by *Solomon*; that, when this Child was of Age to learn, ſhe ſent him to *Solomon*, who brought him up as his own Son; that, in his Education, he took care to provide the ableſt Maſters for him, and then ſent him back to his Mother, whom he ſucceeded in the Kingdom; that the Kings of *Ethiopia* were deſcended from *Solomon* by this young Prince, whom they call *Meilic*, or *Menilebec*; and that of his Family there were four and twenty Emperors, down to *Baſilides*, who reign'd about the Middle of the ſeventeenth Age. Vid. *Ludolph*'s Hiſt. of *Ethiopia*. The *Arabians*, who, on the other Hand, pretend to the Honour of having this Woman for their Queen, tell us, that her Name was *Balkis*, the Daughter of *Hadhad*, Son of *Scharhabil*, the twentieth King of *Jemen*, or *Arabia Fœlix*, and that ſhe reign'd in the City of *Mareb*, the Capital of the Province of *Sheba*. Their Hiſtories are full of fabulous Stories concerning her Journey to *Solomon*'s Court, and her Marriage with him, but more particularly concerning the Bird *Hudhud* (in *Engliſh* a *Lapwing)* which *Solomon* made uſe of to ſend into *Arabia* upon Occaſion, and to bring him Diſpatches from thence. *Calmet*'s Dictionary, under the Word *Nicaule*.

(g) Lib. i. & Luc. Ampel. de Cambyſe.

other Hiſtorians, repreſent this City, as built *new* from the Ground, and not repaired by *Cambyſes*.

THE more probable Opinion therefore is, that this Queen of *Sheba* came from a Country ſo nam'd, which lay not in *Ethiopia*, nor *Africa*, but in the Southern Part of *Arabia Fœlix*; becauſe it is generally allow'd, that the *Sabeans* liv'd in *Arabia*, and that their Country was uſually called by the *Orientaliſts the Kingdom of the South*, in Alluſion to which, our *Saviour* ſtiles this Princeſs *(h) the Queen of the South*; becauſe their Country borders upon the *Southern Ocean*, beyond which, the Ancients knew no farther Land, and therefore, our *Saviour* (according to the common Mode of Speaking) ſays of this Princeſs, that *ſhe came from the utmoſt Parts of the Earth*; becauſe, in this Country * Women were known to govern, as well as Men; becauſe the common Produce of it was Gold, Silver, Spices, and precious Stones, the very Preſents, which this Princeſs made *Solomon*; and (if any popular Traditions may be credited) *(i)* becauſe the *Arabians* talk of their Queen *Balkis*, who went to viſit *Solomon*, and ſhew Travellers the Place of her Nativity to this very Day.

Who the Queen was, and why ſhe viſited Solomon.

NOW if this Princeſs came from *Arabia*, there is Reaſon to believe, that ſhe was originally deſcended from *Abraham*, by his Wife *Keturah*, one of whoſe Sons *(k)* begat *Sheba*, who was the firſt *Planter* of this Country; and, conſequently, that ſhe might have ſome Knowledge of *Revealed* Religion, by *Tradition* at leaſt from her pious Anceſtors. To this Purpoſe the Scripture ſeems to intimate, that the Deſign of her Viſit to *Solomon* was, not ſo much to gratify her Curioſity, as to inform her Underſtanding in Matters relating to Piety and Divine Worſhip. It was *Solomon*'s Fame, *(l) concerning the Name of the Lord*, i. e. concerning his Knowledge of the Supreme *Being*, and the proper Manner of worſhipping him, that excited her to take ſo long a Journey: And therefore, our *Saviour* ſays, that, as ſhe came ſo far to *hear his Wiſdom*, (his Wiſdom concerning what? Concerning the Nature and Worſhip of Almighty God) ſhe would, at the Day of Judgment, *riſe up againſt that Generation*, which refus'd to liſten to him.

NOW, if this was the End of this Queen's Viſit to *Solomon*, who can ſay, but that ſhe left her Country to good Purpoſe, ſince it was to *find (m) Wiſdom, and to get Underſtanding, the Merchandize of which is better than the Merchandize of Silver, and the Gains thereof than fine Gold*; *(n) the Price of which is above Rubies, (o) and all that can be deſired, and is not to be compared to it?* But, even upon the Suppoſition, that her Errand was to acquire Knowledge of an inferior Kind, or even to make Trial of *Solomon*'s Sagacity, by propoſing ſome *Enigmatical* Queſtions to him; yet, who knows not, that it was the Practice, in thoſe Days, for Perſons of the firſt Rank and Figure in Life to exerciſe their Wits in this Manner?

(p) JOSEPHUS, from ſome Writers of the *Phœnician* Hiſtory, tells us, that *Solomon* us'd frequently to ſend to his Friend *Hiram* Problems, and Riddles, upon the Forfeiture of a great Sum of Money, if he could not expound them; and that one *Abdemonus*, a *Tyrian*, not only unriddled *Solomon*'s Difficulties, but ſent back ſome new *Propoſitions* of his own, which, if *Solomon* could not reſolve, he was to incur the like Forfeiture. Now the

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(h) Matth. xii. 42.

* It is generally ſuppos'd, that theſe Words of *Claudian* relate to theſe People:

——— Medis, levibuſque Sabæis
Imperat hic Sexus, Reginarumque ſub Armis
Barbariæ Pars magna jacet——— Eutrop. lib. i.

(i) Calmet's Commentary on 1 Kings x. 1. and his Dictionary, under the Word *Sheba*.

(k) Gen. xxv. 1, 3.

(l) 1 Kings x. 1.

(m) Prov. iii. 13.

(n) Job xxviii. 18.

(o) Prov. viii. 11.

(p) Jewiſh Antiq. lib. viii. c. 2.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

the *Scripture* remarks of *Solomon*, that *(q) his Wiſdom excelled the Wiſdom of the Eaſt-Country*, and by the *Eaſt-Country* ſome do underſtand, the Seat of the antient *Arabians*, who, in the Days of *Pythagoras*, were ſo renown'd for their Wiſdom, that *(r) that* Philoſopher thought it worth his while to go, and reſide among them for ſome Time. They were great Maſters of Wit and Ingenuity; and valu'd themſelves upon their Sagaciouſneſs and Dexterity, both in propounding, and ſolving *Problems*; and therefore no Wonder that this Queen of *Sheba*, who (as *Joſephus* informs us) was a Woman of exquiſite Underſtanding herſelf, ſhould fall in with the Humour of the Times, and carry with her ſome *Problems* of her *Arabian* Sages, on Purpoſe to make a Trial of *Solomon*'s Parts: Nor can we imagine, but that, in Complaiſance to ſo royal a Viſiter, as well as Regard to his own Reputation, *Solomon* would take Care to anſwer her Queſtions, and (as the Scripture expreſſes it) ſatisfy *(s) all her Deſire, whatſoever ſhe aſked.*

Solomon's *great Number of Wives kept for* State.

WITHOUT knowing the Cuſtom of the Princes of the *Eaſt*, their Pomp, and Sumptuouſneſs of Living, one might be tempted to wonder, what poſſible Uſe *Solomon* might make of this *Milliad* of Wives and Concubines, that he had: But, as he was between forty and fifty Years old, before he ran into this Exceſs, we cannot but think, that he kept this Multitude of Women more for State, than any other Service. *(t) Darius Candomannus* was wont to carry along with him, in his Camp, no leſs than three hundred and fifty Concubines, in Time of War; nor was his Queen at all offended at it, becauſe theſe Women us'd to reverence and adore her, as if ſhe had been a *Goddeſs*. *F. Le Compte*, in his Hiſtory of *China*, tells us, that the Emperor there has a vaſt Number of Wives, choſen out of the prime Beauties of the Country, many of which he never ſo much as ſaw in his whole Life: And therefore, it is not improbable, that *Solomon* (as he found his Riches increaſe) might enlarge his Expences, and endeavour to ſurpaſs all the Princes of his Time in *this*, as well as all other Kinds of Pomp and Magnificence.

How far he was perverted by them.

A MAN of *Solomon*'s great Wiſdom, one would think, ſhould have converted thoſe Women, that were about him, to the *true* Religion, rather than have ſuffer'd himſelf to be perverted by them to a falſe one. The Scripture tells us indeed, that *(u) he went after* Aſhtoreth, *the Goddeſs of the* Zidonians, *and* † Milcom, *the Abomination of the* Ammonites, *and* † Chemoſh, *the Abomination of* Moab; but ſurely he could never be ſo far infatuated, as to prefer theſe *Idols* before the God of *Iſrael*. Theſe Women, no doubt, as they had got an Aſcendant over him, *(x)* might abate his Zeal againſt *Idolatry*, and prevail with him for a publick *Toleration* of their Religion: They might obtain Money of him for the making of their Idols, the Support of their Prieſts, and Expence of their Sacrifices; nay, and perhaps might ſometimes perſuade him, in Complaiſance, to go with them to their Worſhip,

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(q) 1 Kings iv. 30. *(r)* Porphyr. apud Cyrill. lib. x. contra Julian. *(s)* 1 Kings x. 13. *(t)* Athen. lib. xiii. c. 1. *(u)* 1 Kings xi. 5, 7.

† This God is the ſame with *Moloch*, which, both in *Hebrew* and *Æthiopick*, ſignifies a King; but then there are various Sentiments concerning the Relation, which this God had to the other *Pagan* Deities. Some believe, that *Moloch* was *Saturn*, others *Mercury*, others *Venus*, and others again *Mars*, or *Mithra*. But *F. Calmet*, in his Diſſertation before his Commentary upon *Leviticus*, has made it more than probable, that this God was the *Sun*, who is call'd the *King of Heaven*, as the *Moon* may be ſaid to be the *Queen* thereof, for its Make and Manner of Worſhip. Vide page 462. in the Notes.

† *Chemoſh*, or *Chamos*, comes from a Root, which, in *Arabick*, ſignifies *to make haſte*; and from hence ſome have imagined, that he is the ſame with the *Sun*, whoſe Motion is ſuppos'd to be ſo haſty and rapid; tho' ſome from the *Hebrew* Root, which ſignifies *Contrectatus*, or *handled*, will have him the ſame with the *Roman Priapus*, who is call'd *Pater Contrectationum nocturnarum*: While others, from the near Reſemblance of the *Hebrew Chamos* with the Word *Comos*, have rather thought it to be *Bacchus*, the God of Drunkenneſs: But in either Acceptation it may be ſuppos'd to repreſent either *Noah* or *Lot*. Jurieu Hiſt. des Dogmes & Cult. Part. iv.

(x) Pool's Annotations.

Worſhip, or to partake of their lewd and riotous Feaſts; but that they ſhould ever be able to alter his Notions concerning the true God, or prevail with him to believe, that the Images, they worſhipp'd, were inform'd with any Kind of *Divinity*, is a Thing incredible.

And whether he was finally ſav'd, or no.

IN the Courſe of this Prevarication however he continu'd ſo long, that it is now become a famous Queſtion, whether he be in a State of Salvation, or no. Thoſe, that maintain the *Negative*, are apt to ſuggeſt, that, tho' the Scripture gives us a *particular* Account of his *Fall*, yet it takes no Notice of his Recovery; that without the Grace of God he could not repent, and yet his Actions were ſuch, as juſtly deſerv'd a Forfeiture of that Grace; that, had he repented, he would have pulled down the idolatrous Temples, which he had erected, whereas we find them ſtanding many Years after him; and therefore they conclude, that as he did not (y) *ſorrow after a godly Sort* for his Impieties, becauſe in his whole Behaviour (to the very laſt) they can diſcern no *Carefulneſs* wrought in him, no *Clearing of himſelf*, no *Indignation*, no *Fear*, no *vehement Deſire*, no *Zeal*, *no Revenge*, which the Apoſtle has made the proper *Characteriſticks* of a true Repentance. The Promiſe however, which God makes to *David* concerning his Son *Solomon*, may incline us to think favourably of his Salvation: (z) *I will be his Father, and he ſhall be my Son. If he commit Iniquity, I will chaſten him with the Rod of Men, and with the Stripes of the Children of Men, but my Mercy ſhall not depart away from him.* And therefore we may preſume, that towards the Concluſion of his Life he grew ſenſible of his Tranſgreſſions, (a) tho' the ſacred Writer takes no Notice of it, on Purpoſe to leave a Blot upon his Memory, and a frightful Example of human Weakneſs to all Poſterity; that the Temples, which he had built to heathen Idols, he pulled down, and demoliſh'd, tho' they (b) were afterwards rais'd again upon the ſame Places, by other impious Princes; and that, after his Fall, he wrote his Book of *Eccleſiaſtes*, as a Monument of his Repentance, and Acknowledgment of his own Apoſtacy, and a Warning and Admonition to all others, that, however they may think of (c) *doing whatever their Eyes deſired, of keeping nothing from them*, and of *withholding their Hearts from no Joy*; yet in the Event, they would find (what his Experience had taught him ſo late) that all *was Vanity and Vexation of Spirit*; that there *was no Profit* in any Kind of Wickedneſs *under the Sun*, but (d) *that to fear God, and keep his Commandments, was the whole Duty of Man.*

Why Ahijah *rent his Garment.*

IT is making a wrong Judgment of Things, to think, that the Cuſtoms of antient Times, and of different Countries, ſhould agree with thoſe of our own Age and Climate. We indeed, when we have any Thing to declare or relate, do it, for the moſt Part, in *expreſs* Words; but the People of the *Eaſt*, eſpecially thoſe, who took upon them the Character of *Prophets*, were fond of diſcovering their Minds in † Signs, and *emblematical* Actions; becauſe they look'd upon ſuch *Repreſentations* as more lively and affecting, than any, that proceeded from the Mouth only, could be.

(y) 2 Cor. vii. 11. (z) 2 Sam. vii. 14, 15. (a) *Patrick*'s Commentary. (b) *Calmet*'s Diſſert. ſur la Salut. du Roy *Solomon*. (c) Eccleſ. ii. 10, 11. (d) Ibid. xii. 13.

† This is the firſt *Symbolical* Action that we meet with in any Prophet; but, in after Ages, Inſtances of this Kind became more frequent. Thus *Jeremiah made himſelf Bonds and Yokes, and put them upon his Neck*, to ſignify the near approaching Captivity of *Jeruſalem*, Jer. xxvii. 2. *Iſaiah*, to denote the Captivity of *Egypt* and *Ethiopia*, *walked naked*, i. e. without his upper Garments on, *and bare-foot*, *for three Years*, *in the Streets*, Iſa xx. 2, 3. *Ezekiel* (to make the People ſenſible that they were to be carry'd away into a ſtrange Land) was order'd to make a Breach in the Wall of his Houſe, and through that, to remove his Houſhold goods, *in the Day-time*, and *in their Sight*, Ezek. xii. 2, 3. The falſe Prophet *Zedekiah* made himſelf a Pair of *Iron* Horns, and ſaid to *Ahab*, *With theſe ſhalt thou puſh the* Syrians, 1 Kings xxii. 11. And the like Practice continu'd under the *New* Teſtament likewiſe; for *Agabus*, having bound his Hands and Feet with St *Paul*'s Girdle, told the Company, that *ſo ſhould the* Jews at Jeruſalem *bind the Man unto whom it belonged*, Acts xxi. 11.

WHEN the Prophet was ſent to anoint *Jehu* to be King of *Iſrael*, the Queſtion, which the reſt of the Captains put to him, *(e) Wherefore came this mad Fellow to thee?* ſufficiently indicates their Scorn and Contempt of him: And, in like Manner, *Abijah* might have addreſs'd himſelf to a Man of *Jeroboam*'s haughty Spirit to ſmall Purpoſe, had he not, by ſome previous Action, drawn his Obſervation, and made him attentive to the Meſſage, he was going to deliver. Now, if any ſuch *ſymbolical* Act was neceſſary at this Time, the tearing his Garment was more proper than any, becauſe, in the Caſe of *Saul*, *Samuel* had apply'd it, to denote the *Alienation* of his Kingdom; *(f) The Lord hath rent the Kingdom of* Iſrael *from thee this Day, and hath given it to a Neighbour of thine, that is better than thou:* And, if renting the Garment was no inſignificant *Symbol* upon this Occaſion, the *newer* the Garment was, the more it would declare, that what the Prophet did, was by a Divine Command, and upon mature Deliberation.

The Prophet from Judah, *his Offence ſtated.*

THIS may, in ſome Meaſure, ſuffice to reſcue *Abijah* from the Imputation of *Madneſs*, in tearing his Garment to Pieces. And (to come now, in the laſt Place, to the Caſe of the other Prophet, who came from *Judah* to denounce Judgments againſt the Altar of *Bethel*, and was ſlain in his Return, for diſobeying the Divine Injunction) this we may think was a ſmall Offence, that hardly deſerv'd ſo ſevere a Fate; but then we ſhould do well to conſider, that, *(g)* whenever God, in an extraordinary Manner, diſcovers his Will to a Prophet, he always makes ſuch a ſenſible Impreſſion upon his Mind, that he cannot but perceive himſelf actuated by a Divine Spirit; and, conſequently, cannot but be aſſur'd of the Evidence of his own *Revelation*. This Evidence, the Prophet that was ſent to *Bethel*, had; for, as he was able, by the Power that was given him, to work Miracles, he could not but be ſenſible of his Divine Miſſion, and that the particular Injunction, of *his not eating or drinking in the Town of* Bethel, was as much the *Will of God*, as any other Part of his *Commiſſion*.

NOW the Deſign of God, in this *Prohibition*, was, to expreſs his Abhorrence of that *idolatrous* Place; and therefore the other pretended *Revelation* of the † *old* Prophet, who liv'd therein, was juſtly to be ſuſpected, not only becauſe it was repugnant to God's main Deſign, but becauſe it came from a Perſon, who had given no great Teſtimony of his *Sincerity* in chuſing to live in a Place notoriouſly infected with Idolatry, and yet making no publick Remonſtrances againſt it. The Conſideration of this one Circumſtance ſhould have made the *young* Prophet diffident of what the other told him, at leaſt till he had ſhewn him ſome Divine Teſtimony to convince him; for it argu'd a great deal of *Levity*, if not *Infidelity* of his own Revelation, to liſten to *that* of another Man, in Contradiction to what he had abundant Reaſon to believe was true.

(e) 2 Kings ix. 11.

(f) 1 Sam. xv. 28.

(g) *Stillingfleet*'s Orig. Sacræ.

† The Learned are divided in their Sentiments concerning this Prophet at *Bethel*. Some will needs have him to have been a *falſe* Prophet, highly in Eſteem with King *Jeroboam*, becauſe he propheſy'd to him *ſoft Things*, and ſuch as would humour him in his Wickedneſs. To this Purpoſe they tell us, that going to viſit the King one Day, and finding him in a deep Concern upon Account of the Menaces and Reproaches, which the Man of God from *Judah* had denounced againſt him, he undertook to perſuade him, that *that* Prophet was an Impoſtor, and to elude the Force of the Miracle he had wrought, by telling him, that there was nothing extraordinary in his Altar's falling down, conſidering that it was new-built, not thoroughly ſettled, loaded with Sacrifices, and heated with Fire. And as for the Matter of his Arm, that was occaſion'd only by his having over-wrought himſelf in pulling the Sacrifices along, and lifting them up upon the Altar, which might make his Hand *numb* for a while, but, upon a little Reſt, it came to itſelf again; and ſo, with plauſible Diſtinctions, and looſe Inſinuations, he ſhuffled off the Miracle, and made the King more obdurate in Wickedneſs than ever. Others think more favourably of the old Prophet, *viz.* that he was a *true* Prophet of God, tho' (ſome ſay) a *wicked* one, not unlike the famous *Balaam*, who ſacrific'd every Thing to his Profit: Whilſt others ſay, he was a *weak* one, who thought he might innocently employ an *officious Lye* to bring the Prophet of *Judah* back, who was under a Prohibition indeed, but ſuch an one, as (in his Opinion) related only to the Houſe of *Jeroboam*, and ſuch others as were of an idolatrous Religion. *Joſephus*'s *Jewiſh* Antiquities, lib. viii. c. 3.

The Short of the Matter is: The Prophet from *Judah* had ſufficient Evidence of the Truth of his own Revelation; had ſufficient Cauſe to ſuſpect ſome corrupt Ends in the Prophet, that came to re-call him; and had ſufficient Reaſon to expect an Interpoſition of the ſame Power, that gave him the Injunction, to repeal it: And therefore his Crime was an eaſy *Credulity*, or Complying with an *Offer*, (merely to gratify a petulant Appetite) that he knew was repugnant to a Divine Command; and the Leſſon we are to learn, from God's Severity in this Inſtance, is, —— Not to ſuffer our Faith to be perverted by any Suggeſtions, that are made againſt a *Revelation*, that is of unconteſted Divine Authority, but, *(h) if an Angel from Heaven* (as the Apoſtle puts the Caſe) *ſhould preach any other Goſpel, than what we have received*; *to deteſt and denounce him accurſed*.

And why the lying Prophet went unpuniſh'd.

Here however, we may take Occaſion to admire the *unſearchable* Secrets of the Divine Juſtice. *Jeroboam* revolts from his *lawful* Sovereign; forſakes the Worſhip of the *true* God; engages the People in *groſs* Idolatry, and is himſelf harden'd with the Menaces and Miracles of the Prophet, that was ſent to him. A *falſe* Prophet deceives an innocent Man with a Lye, and draws him into an Act of Diſobedience, contrary to his Inclination; and yet this wicked *Jeroboam* and this *ſeducing* Prophet go unpuniſh'd, while the other, who might mean no ill perhaps in *turning back*, is ſlain by a Lion, and his Body *deprived of the Sepulture of his Fathers*. We muſt acknowledge indeed, that the *Depths* of the Judgments of God are an *Abyſs*, that our Underſtandings cannot fathom: But nothing certainly can be a more ſenſible Proof of the Truth of another Life, and of the eternal Recompences, or Puniſhments that attend it, than to ſee the Righteous ſo rigorouſly treated here for very ſlight Offences; *Moſes* excluded the Land of Promiſe *(i)* for a diffident Thought; *(k) Lot*'s Wife chang'd into a Statue of Salt for her *looking back*; and *(l) David*, for a vain Curioſity, puniſh'd with the Death of no leſs than *ſeventy Thouſand* of his Subjects: And if God be thus ſevere to his own Servants; *(m) if Judgment thus begins at the Houſe of God, where ſhall the Ungodly and the Sinner appear?* As Sentence againſt every evil Man therefore is *not ſpeedily executed*, this is our Proof, this our Aſſurance, that *(n) God will bring every Work into Judgment, with every ſecret Thing, whether it be good, or whether it be evil.*

DISSERTATION I.

Of SOLOMON'*s Riches, and his Trade to* Ophir.

The Riches, which David *left* Solomon.

He, who only looks into the *Map*, and there obſerves, in how ſmall a Compaſs the Land of *Canaan* is compris'd, may be apt to think, that the Kings of that Country were *petty Princes*, ruling over an indigent, obſcure People, unable to bear any great Expence, and uncapable of making any conſiderable Figure, except now and then, at the Head of their Armies: But he will ſoon perceive his Miſtake, when he comes to reflect on the immenſe *Riches*, which *David* left his Son *Solomon*; on the vaſt *Expence* of *Solomon*'s magnificent Living; and on the ſeveral Branches of his *Revenue*, which enabled him to ſuſtain that Expence.

The Scripture informs us, that, out of the Revenues of the Crown, *David* left *Solomon*, merely for the Purpoſe of Building the Temple, *(o) an hundred Thouſand Talents*

(h) Gal. i. 8, 9. (i) Numb. xx. 11, 12. (k) Gen. xix. 26. (l) 2 Sam. xxiv. 15. (m) 1 Pet. iv. 17, 18. (n) Eccleſ. xii. 14. (o) 1 Chron. xxii. 14.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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Talents of Gold, and a Thouſand Thouſand Talents of Silver; out of his privy Purſe, *(p) three Thouſand Talents of Gold, and ſeven Thouſand Talents of Silver*; and out of the Benevolence of the Princes, *(q) five Thouſand Talents, and ten Thouſand Drams of Gold, and ten Thouſand Talents of Silver.* Now, ſince it is generally agreed, that a *Talent of Silver* was equivalent to three hundred forty two Pounds, three Shillings, and nine Pence; and a *Talent of Gold* amounted to no leſs, than five Thouſand four hundred and twenty-five Pounds *Sterling*, what an immenſe Sum muſt all theſe Talents of Gold and Silver amount to? Some of the beſt Authors of Weights and Meaſures have computed, that, if all the Walls, Pavement, Lining, and Covering of the Temple had been made of *maſſy* Gold, (even with the Wages of the Work-Men and Veſſels belonging to it) they would not have come up to the Value here ſpecify'd; and therefore, upon this Suppoſition, they have advanc'd a Notion, that the *Hebrews* had two Kinds of Talents, a *larger*, which was called the Talent of the *Sanctuary*, and a *ſmaller*, which was the *common* Talent, and one half leſs than the other, by which all ſuch *exorbitant* Sums (as they ſay) ought to be reckon'd. But what Grounds they have for this Diſtinction we cannot perceive, *(r)* ſince it no where appears, either in the Scriptures, or in any other Hiſtory, that the *Jews* (eſpecially before the Captivity of *Babylon*) had any more Talents than one; and that their Talent, whether of Silver or Gold, aroſe to a Sum tantamount to what we have ſtated it at, there are ſeveral Inſtances in the Old Teſtament, that may convince us.

To this Purpoſe we may obſerve, that when *Amaziah*, King of *Judah*, hir'd *an hundred Thouſand Men* out of *Iſrael*, to fight againſt the *Edomites*, he gave no more than *(s) an hundred Talents of Silver* for them, which would have been but a very trifling Price indeed, had the Talent *here* been of leſs Value than *three Thouſand Shekels*: That when *Omri*, King of *Iſrael*, bought the Mountain whereon was built the City of *Samaria*, he paid for it no more than *(t) two Talents of Silver*; and yet theſe two Talents were ten Thouſand nine hundred and fifty Pounds, a proper Sum for ſuch a Purchaſe: That when *Sennacherib*, King of *Aſſyria*, had oblig'd *Hezekiah* to pay him *(u) three hundred Talents of Silver*, and *thirty Talents of Gold*, that good King exhauſted, not only his own Treaſure, and the Treaſure of the Houſe of the Lord, but was forc'd likewiſe to cut the Gold off from the Doors and Pillars of the Temple: And (to name no more) that, when *Pharaoh Nechoh (x) put the Land to a Tribute of an hundred Talents of Silver, and a Talent of Gold*, *Jehoiakim* was neceſſitated to levy a Tax extraordinary upon all his Subjects, that every one might contribute according to his Power: But neither of theſe Remarks (*viz.* that theſe two Kings were thus ſtraiten'd about the Payment) would the ſacred Hiſtorian have made, had the Talent, in his Days, been of conſiderably leſs Value *(y)* than *Moſes* is known to rate it at. So that, upon the whole, we may conclude, that the *Hebrew* Talent continu'd always the ſame, and amounted to a much greater Sum, than thoſe, who are for debaſing its *Value*, are willing to allow.

An Objection.

"But, if the Talent muſt be reckon'd "at ſo high a Rate, how can we imagine, "that *David*, who had no Eſtate from his "Family, and whoſe Dominions were "far from being extenſive, could ever be "able to amaſs ſuch an immenſe Quan"tity of Wealth?" Now, in Anſwer to this, we ſhould do well to conſider, that, even before the Death of *Saul*, *David* was at the Head of ſome brave Troops, with whom he us'd to make Inroads into the Enemies Country, and frequently bring from thence large Booty; that, after *Saul*'s Death,

Anſwer'd.

(p) 1 Chron. xxix. 4. *(q)* Ibid. xxix. 7. *(r) Calmet*'s Diſſert. ſur les Richeſſes, que *David* laiſſa a *Solomon*. *(s)* 2 Chron. xxv. 6. *(t)* 1 Kings xvi. 24. *(u)* 2 Kings xviii 15. *(x)* Ibid. xxiii. 33. *(y)* Exod. xxxviii. 25, 26.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

Death, he reign'd forty Years in all, and, in that Space, made it his Buſineſs to heap up Riches, eſpecially when he came to underſtand, that God had appointed his Son and Succeſſor to build him a Temple; that, in the Time of his Reign, he had Wars with the *Syrians*, the *Philiſtines*, the *Ammonites*, the *Moabites*, and ſeveral other Nations, from whom he return'd always victorious, and always laden with their Treaſures, and † rich Spoils; that, by this Means, he enlarg'd his Dominions, as far as (z) the Promiſe made to *Abraham* extends, even from the River *Euphrates*, to the *Mediterranean Sea*, on the one Side, and to the *Nile* on the other; that the Countries which he ſubdu'd, and made tributary to him, ſuch as *Arabia*, *Phœnicia*, *Meſopotamia*, *Idumea*, &c. were exceedingly rich, and productive of ſeveral Mines of Gold and other Metals; and that the Tributes which were wont to be exacted upon ſuch Occaſions, were either annual Impoſts, or vaſt Sums of Money at once: If we conſider, I ſay, the Spoils, which he took from conquer'd Nations, and the Tribute, which he rais'd from ſuch as were ſubmitted to his Empire, we ſhall have no Cauſe to wonder at his leaving ſuch immenſe Treaſures to his Son.

But, beſides theſe Revenues from abroad, he had a large Income from the Taxes, which his own Subjects annually paid him, and the Improvements he made of his own *Eſtate*; which, in thoſe Days, were accounted, not only lawful and allowable, but even honourable and commendable in Princes, as well as others. The ſacred Hiſtory has preſerv'd (a) the Names of the Officers whom he employ'd in this Capacity; and, from the different Provinces wherein they acted, we may, in ſome Meaſure, from a Judgment of the Largeneſs of this Branch of his Income. He had Officers ſet over the Labourers, who were to till his Ground; Officers, to take care of the Dreſſing of his Vines, Olive, and Fig-Trees; Officers, to inſpect the Gathering of his Fruits, and the Managery of his Wine and Oil-Cellars; Officers, to look to the Feeding of his Camels and Aſſes, his Herds of Cattle, and Flocks of Sheep; and Officers, who were to attend to the Selling and Exportation of all theſe. For *David*, we muſt know, had the Command of the *Mediterranean Sea*, and had eſtabliſh'd a Commerce with the *Phœnicians*, *Egyptians*, *Syrians*, *Philiſtines*, and other Nations, who took off his Camels, Aſſes, Oxen, Sheep, Wine, Corn, Oil, Fruits, and other Commodities, in large Quantities, and at very advantageous Prices: All which being put together, will make the Amount of what *David* left his Son no leſs, than what the ſacred Writer has recorded.

(b) And indeed, conſidering the vaſt Expences *Solomon* was at, in his Chariots, in his Horſes, in his Camels, in his Armies, in his Shipping, in his Buildings, in his Furniture, in his Servants, for his Table, and for his Women, (which came at length to no leſs than a Thouſand, and all to be maintain'd in the Port of Queens) we can hardly think, that a ſmall Revenue would ever have been ſufficient to anſwer all theſe Demands.

How Solomon *improv'd what his Father left him.*

The Scripture indeed informs us, that *Solomon*'s annual Income was (c) *ſix hundred threeſcore and ſix Talents of Gold, beſides what he had of the Merchant-Men, and of the Traffick of Spice-Merchants, and of all the Kings of* Arabia, *and of all the Governors of the Country:* But theſe ſix hundred threeſcore and ſix Talents of Gold (d) are thought, by moſt Interpreters, to

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† Beſide the *perſonal* Ornaments worn by thoſe who went to Battle, in the Eaſtern Nations, it was cuſtomary to adorn their Weapons and Utenſils of War with the richeſt Metals. We learn from the Hiſtory of *David*, that the *Syrians*, whom he ſubdu'd and ſlew in vaſt Multitudes, wore *Shields of Gold*, and therefore we need not doubt, but that their Quivers, the Handles of their Swords, *&c.* were of the ſame Metal. He was victorious in about twenty Battles, over the richeſt Enemies in the World; and therefore their perſonal Spoils, rich Arms, military Cheſts, and Gods of Gold and Silver, (always carry'd to Battle with them) could not but amount to an immenſe Sum; and, in all Probability, the Spoils of their Cities and Countries to a much greater. The Hiſtory of the Life of King *David*.

(z) Gen. xv. 7. (a) 1 Chron. xxvii. 26, *&c.* (b) *Calmet*'s Diſſert. ſur les Richeſſes que *David* laiſſa a *Solomon*. (c) 1 Kings x. 14, 15. (d) *Calmet*, ibid.

be no more than what aroſe from the Tribute which he impos'd upon conquer'd Nations; over and above which he had a yearly Tax, paid by his own Subjects; Duties upon the *Import* or *Export* of all Merchandize; Mines of Gold and Silver, and other Metals; the voluntary Preſents of other Princes; and a Trade to *Ophir* and *Tarſhiſh*, which brought him in Riches ineſtimable.

THESE were two Branches of Profit, which his Father had not, at leaſt not in the ſame Extent. Of the *former* it is ſaid, that (e) *every Man, that came to hear* Solomon's *Wiſdom, brought his Preſent, Veſſels of Silver, and Veſſels of Gold, and Garments, and Armour, and Spices, and Horſes, and Mules*, and continued to do the ſame every Year; and of the *latter*, that he ſent (f) *Veſſels to* Ophir, which, in one Voyage, *brought him four hundred and fifty Talents of Gold, together with Almug-Trees, and precious Stones*; and to *Tarſhiſh*, likewiſe, *which brought Gold, and Silver, and Ivory, and Apes, and Peacocks*; and, as by this Means, he came *to ſurpaſs all the Kings of the Earth for Riches*, it may be worth our while to enquire a little, *where* the Places, which produc'd ſuch Plenty of Wealth, were in antient Times ſituated, and both *how*, and by *whom*, a Trade ſo very advantageous might probably be carry'd on.

The Land of Ophir, *difficult to find out.*

AMIDST the vaſt Variety of Opinions concerning the Situation of theſe two famous Places, *Ophir* and *Tarſhiſh*, (g) the learned *Grotius* has ſuggeſted a good Expedient, one would think, how to find them out; namely, by conſidering what Commodities were brought from thence, and then enquiring of *Merchants*, who have been in the remoter Parts of the World, where not only Gold and precious Stones, but Ivory likewiſe, and Almug-Trees, and whatever elſe we read of, was brought from thence, is now to be found. But this Expedient will not do; not only becauſe the Seats of Traffick are frequently changing, and any Country may, in Time, be exhauſted of the Commodities, it once abounded with; but becauſe it is no eaſy Matter to tell (by the imperfect Deſcription we have of them) of what diſtinct Species ſome of theſe Commodities were. (h) The Almug-Tree, for Inſtance, has been a Puzzle to moſt Interpreters; nor are they as yet agreed, whether it was the Coral, Ebony, Brazil, Pine, or Citron-Wood; nay, ſome will have it to have been no particular Tree at all, but only a general Name for any Wood whatever, that was excellent in its Kind: And how then can thoſe Commodities, that are of ſo indefinite a Signification, be any Characteriſtick to the Situation of any Country?

NOR is there much more Certainty to be gather'd from the Names of the Places we are in queſt of; for, tho' it be allow'd, that *Ophir* was the Country, which at firſt was peopled by *Ophir*, one of *Jocktan*'s Sons, who are ſaid (i) to have inhabited the *Country from* Meſha *to* Sephar, *a Mountain in the* Eaſt; yet, where *Meſha* and *Sephar* are to be plac'd, we know no more, than we do where *Ophir* lies. And, in like Manner, tho' *Tarſhiſh* may be ſuppos'd by ſome, to be a Town, or Country, not far diſtant from *Ophir*, yet others will have it to be no proper Name at all, but, by *Ships of Tarſhiſh*, or *from* Tarſhiſh, underſtand no more, than *Veſſels able to bear a long Voyage*, i. e. large Merchant-Ships, in Oppoſition to ſmall *Craft*, intended for *Home-Trade* in navigable Rivers. So incompetent are the Marks whereby we may deſcry the true Situation of theſe unknown Places! And therefore we can expect no other, but that the Conjectures of learned Men about them ſhould be widely diſtant.

Different *Opinions concerning it.*

IN Relation to the Land of *Ophir*, which is more particularly under our Enquiry, *Joſephus* (and from him many others) places it in the *Indies*, in a Country, which he calls the *Golden-Coaſt*, not unlikely

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(e) 1 Kings x. 25. (f) 2 Chron. ix. 10, 21, 22. (g) *Patrick*'s Commentary on 1 *Kings*.

(h) *Calmet*'s and *Le Clerc*'s Commentaries. (i) Gen. x. 30.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

ly the *Cherſoneſus Aurea*, known now by the Name of *Malacca*, and is a *Peninſula* oppoſite to *Sumatra*. The learned *Bochart* contends hard for the Iſle *Taphrobane*, ſo famous among the Antients, which is now called *Ceylon*, and lies in the Kingdom of *Malabar*, becauſe this Place (as he tells us) abounds with Gold, Ivory, and precious Stones. *Arias Montanus* will needs remove it into *Armenia*; and, when *Chriſtopher Columbus* at firſt diſcover'd the Iſland *Hiſpaniola* in 1492, he us'd to make his Boaſts, that he had found the *Ophir* of *Solomon*, becauſe he perceiv'd deep Caverns in the Earth, from whence he ſuppos'd *that* Prince might have dug his Gold. *F. Calmet* is no leſs ſingular in his Opinion: He places *Ophir* ſomewhere in *Armenia*, not far from the Sources of the *Tygris* and *Euphrates*; *(k)* and, to obviate the Objection of the Country's not bordering on the Sea, and not being at Diſtance enough for a *three Years Voyage*, he ſuppoſes, that *Solomon*'s Fleet made a trading Voyage of it; that in no one Place it met with all the Commodities, it brought home; but, on the Coaſt of *Ethiopia*, took in Apes, Ebony, and Parrots; in *Arabia*, Ivory and Spices; and at *Ophir*, (or the Place of Traffick, where the People of *Ophir* reſorted) Gold: And tho' this *Ophir* might be no maritime Country, yet this hinders not, *ſays he*, why the Gold, which it produc'd, might not be brought by *Land-Carriage* to ſome Part of the *Tygris*, or *Euphrates*, which, at that Time, were a great Way navigable. *Grotius*, as well as *Calmet*, is of Opinion, that *Solomon* did not ſend his Fleet to any Part, either of the *Eaſt* or *Weſt-Indies*, but only to a Part of *Arabia*, (by *Arrian* called *Aphar*, by *Pliny*, *Saphar*, and by *Ptolemy*, *Sapphera)* ſituate on the Main Ocean; and that the *Indians* brought down their Merchandizes thither, to be bought by *Solomon*'s Factors, and ſhipp'd on board his Fleet. And (to name no more) *(l) Huetius*, in his *Diſſertation* upon the Subject, endeavours to perſuade us, that *Ophir* lay upon the *Eaſt* Coaſt of *Africk*, and, more particularly, was that ſmall Country, which is called *Sophala*; that *Solomon*'s Fleet went out of the *Red-Sea*, and, from the Harbour of *Ezion-Geber*, enter'd into the *Mediterranean*, by a Canal of Communication, which join'd the two Seas; and that having doubled the Cape of *Guadarfay*, and coaſted along the *African* Shore, it came at length to *Sophala*, and there met with Plenty of all the Merchandize, and Curioſities, that the ſacred Hiſtory ſpecifies.

WHICH of theſe Conjectures (for Conjectures they are all) make the neareſt Approaches to Truth, 'tis hard to determine; only we may adventure to ſay, *(m)* that, if any Part of *Arabia* did furniſh the World, in thoſe Days, with the beſt Gold, and in the greateſt Quantity, (as ſome good Authors ſeem to ſay) they who would have the *Ophir* of the Holy Scriptures to be there ſituated, ſeem, of all others, to have the beſt Foundation for their Conjecture; eſpecially conſidering, that, the Uſe of the *Compaſs* not being then known, the Way of Navigation was, in thoſe Days, by *coaſting*, which would carry a Ship into *Africk* much better than either into the *Eaſt* or *Weſt-Indies*.

His Trade, how *carry'd on.*

BEFORE the Reign of King *David* (to enquire a little into this Hiſtory of the *Ophir*-Trade among the *Hebrews)* the *Hebrews* did not much apply themſelves to maritime Affairs. From the Time of *Joſhua*, they had been almoſt perpetually engag'd in Wars, and had therefore had no Leiſure or Opportunity to think of Navigation. The *Tyrians* and *Phœnicians* were then in Poſſeſſion of all the Commerce of the *Mediterranean*; and on the Main Ocean the *Hebrews* had not the leaſt Footing, until *David* made a Conqueſt of *Idumea*, and thereby became Maſter of two Sea-Port Towns on the *Red-Sea*, *Elah* and *Ezion geber*; and, ſeeing the Advantage that might be made of the Situation of theſe two Places, wiſely took the

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(k) Diſſ. ſur le pays d'*Ophir*.

(l) Calmet's Dictionary, under the Word *Ophir*.

(m) Prideaux's Connection, Part I. lib. i.

the Benefit of it, and there began this Traffick.

AFTER the Death of his Father, *Solomon* continu'd the Trade to *Ophir* from theſe two Ports, whither himſelf went in Perſon; and, having order'd more Ships to be built, and the Harbours to be repair'd and fortified, he ſettled every Thing elſe, that might tend to the effectual carrying on of this Traffick, not only to *Ophir*, but to all other Parts, to which the Sea, whereon thoſe Ports lay, open'd him a Paſſage. But his chief Care was to plant in theſe two Towns ſuch Inhabitants, as were beſt qualified to carry on his Deſign; for which Reaſon, he brought thither, from the Sea-coaſts of *Paleſtine*, as many Sailors as he could get, but eſpecially of the *Tyrians*, with whom his good Friend and Ally, King *Hiram*, ſupplied him in great Numbers: So that, in a ſhort Time, he drew to theſe two Ports, and from thence to *Jeruſalem*, all the Trade of *Africa*, *Arabia*, *Perſia*, and *India*, which was the chief Fountain of the immenſe Riches, for which his Reign was ſo renown'd.

AFTER the Diviſion of the Kingdom, the Kings of *Judah*, who kept Poſſeſſion of theſe Ports in *Idumea*, ſtill carried on the Trade, eſpecially from *Ezion-geber*, which they chiefly made uſe of, until the Time of *Jehoſhaphat*; who, having prepar'd a Fleet to go to *Ophir*, in Conjunction with *Ahaziah*, King of *Iſrael*, had the Misfortune to have them deſtroy'd, and daſh'd to Pieces againſt a Ridge of Rocks, which lay at the Mouth of the Harbour, before they could get to Sea; which gave him ſuch a Diſtaſte againſt the Place, that, from thenceforward, the Station of his Ships was at *Elah*, for from thence we read of his ſetting out a Fleet next Year for *Ophir*.

(*n*) WHEN *Jehoram* ſucceeded his Father *Jehoſhaphat*, God, for the Puniſhment of his exceeding great Wickedneſs, ſuffer'd the *Idumeans* to revolt from him; who, having expelled his *Viceroy*, choſe them a King of their own, and, under his Conduct, regaining their antient Liberty, they ſoon recover'd the two Ports of *Elah* and *Ezion-geber*: But even while they had them, there was an Interruption in the *Ophir*-Trade, until *Uzziah*, King of *Judah*, having retaken *Elah*, in the Beginning of his Reign, fortified it a-new, peopled it with his own Subjects, and reſtor'd the old Traffick to *Ophir*, which continu'd all along, until the wicked Reign of *Ahaz*.

IN the Reign of *Ahaz*, *Rezin*, King of *Damaſcus*, being aſſiſted by *Pekah*, King of *Iſrael*, took *Elah* by Surprize; and, having driven out the *Jews*, that were ſettled there, put *Syrians* in their Place, and was thinking of carrying on this Trade, which the Kings of *Judah* had been ſo enrich'd by, to his own Advantage; when, the very next Year, *Tiglath-Pileſer*, King of *Aſſyria*, having by the Procurement of *Ahaz* invaded *Damaſcus*, and conquer'd *Rezin*, took Poſſeſſion of *Elah*, and reſerv'd the Property of Trade to himſelf: So that the *Jews*, from thenceforward, had never any Portion in it, which prov'd a great Diminution to their Wealth.

HOW the *Aſſyrians* manag'd this Traffick, while it continu'd in their Hands, or where they fix'd their principal *Mart* for it, we are no where told. In Proceſs of Time, we find it wholly engroſs'd by the *Tyrians*, who, from the ſame Port of *Elah*, by Way of a (*o*) Town, on the Confines of *Egypt* and *Paleſtine*, made it all center in *Tyre*, and from thence furniſh'd all the weſtern Part of the World with the Wares of *Perſia*, *India*, *Africa*, and *Arabia*, to the great Enriching of themſelves, as long as the *Perſian* Empire ſubſiſted, under the Favour and Protection of whoſe Kings they enjoy'd the full Poſſeſſion of this Trade. (*p*) But, when the *Ptolemies* prevail'd in *Egypt*, by building ſeveral Ports on the *Egyptian*, or weſtern Side of the

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(*n*) *Prideaux*'s Connection, Part I. lib. i.

(*p*) *Prideaux*, ibid.

(*o*) The Town's Name was *Rhinocorura*, *Strabo*, lib. xvi.

the *Red-Sea*, (for *Elah* and *Ezion-geber* lay on the *Eaſtern*) and, by ſending from thence Fleets to all thoſe Countries, where the *Tyrians* traded from *Elah*, they ſoon drew all this Trade into their Kingdom, and there fix'd the chief *Mart* of it at *Alexandria*, where it continu'd for a great many Ages, until a Way was found out, (q) about two Centuries and an half ago, of ſailing to thoſe Parts by the Way of the *Cape of Good Hope*; after which, the *Portugueſe*, for ſome Time, manag'd this Trade, but now the greateſt Share of it is fallen into the Hands of the *Engliſh* and *Dutch*.

(q) This happen'd *Anno Dom.* 1497.

CHAP. II.

From the Reign of JEHOSHAPHAT, *to the Siege of* SAMARIA.

The HISTORY.

Jehoſhaphat's good and happy Reign.

AFTER the Death of *Aſa*, *Jehoſhaphat* his Son, when five and thirty Years of Age, ſucceeded him in the Kingdom of *Judah*, and, in all Acts of Piety, as well as the *Reformation* of Religion, imitated, if not excelled, † the former Part of his Father's Reign. At his firſt Acceſſion to the Throne, he expreſs'd his Zeal for God's Service, in the Extirpation of thoſe *Sodomites*, and the Deſtruction of thoſe idolatrous ‖ *High-places*, and Groves, which remain'd in his Father's Reign; and perceiving that the People were groſsly ignorant of the Law (after he had fortified his *Frontier* Towns, and put his Kingdom in a good Poſture of Defence) he ſent *itinerant Prieſts* and *Levites* thro' all his Dominions, with Letters to the *Princes*, and Heads of each Family, to receive them kindly, and to encourage them in expounding the Law, and inſtructing his Subjects in the Knowledge of their Duty.

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† In 2 *Chron.* xvii. 3. mention is made of *the firſt Ways of his Father* David; but it may very well be queſtion'd, whether the Word *David* be not ſlipp'd in here by the Fault of ſome *Tranſcriber*, in the Place of *Aſa*, becauſe, in 1 *Kings* xxii. 43. as likewiſe in 2 *Chron.* xx. 32, *Aſa* is named, and not *David*. Now it is very well known, that in the Beginning of his Reign, *Aſa* was very *religious*, but fell from his Piety towards the Concluſion of it; and therefore, the *ſacred* Hiſtorian, by obſerving that *Jehoſhaphat* follow'd his Father in what he was in his *firſt Days*, and not in his old Age, might intend a juſt Reflection upon *Aſa* for his growing more negligent and remiſs in the *Service* of God, towards the Decline of his Life. *Patrick*'s Commentary, and *Howell*'s Hiſtory, in the Notes.

‖ It is ſaid of his Father *Aſa* likewiſe, that he remov'd the *High-Places*, together with the *Idols*, and the *Groves*, which his Father and Mother had made, 1 *Kings* xv. 12, &c. but then we are to obſerve (as we have noted before) that there were *High-Places* and *Groves* of two Sorts; ſome for the Worſhip of the *true* God, which continu'd in *Judah*, even under religious Princes; and others for the Worſhip of *Idols*, which good Kings took away, even though they left the other ſtanding. The High-Places and Groves of this latter Kind were thoſe which *Aſa* deſtroy'd; but becauſe, towards the Concluſion of his Reign, when he grew more infirm in Body, and more remiſs in God's Cauſe, ſome of his Subjects (out of their vile Attachment to Idols) had made new ones, *Jehoſhaphat*, upon his Acceſſion to the Throne, had Occaſion enough to begin a Reformation in this Particular, as well as many others. *Patrick*'s Commentary on 1 *Kings* xviii. 30. and *Pool*'s Annotations on 2 *Chron.* xvii. 6.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

By theſe Means, he ſoon gain'd the Hearts of his People, who, to ſupport the Dignity of his Government, † brought him Preſents from every Quarter, † and ſtruck ſuch a Terror into his Enemies, that, inſtead of invading his Dominions, the *Philiſtines* came voluntarily, and paid him a Tribute, which had been ſuſpended for ſome Years, and the *Arabians*, (whoſe Riches conſiſted in Cattle) ſent him always ſeven Thouſand ſeven hundred *Rams*, and an equal Number of *He-goats*, as an annual Acknowledgment of their Homage. For *Jehoſhaphat* took Care to make himſelf ſtrong in *Arms*, as well as *Wealth*, having an Army of above eleven hundred Thouſand Men, beſides thoſe that were in Garriſons, and ſuch fortified Places, as he had well furniſh'd with Plenty of all *military* Stores.

In ſhort, *Jehoſhaphat* was rich and happy, great and honourable, belov'd by his Subjects, and rever'd by his Enemies; only there was this great Blemiſh in his Reign, that he † marry'd his Son *Jehoram* to *Athaliah*, Daughter to *Ahab*, King of *Iſrael*, which both diſpleas'd God, and involv'd him and his Family in ſundry Troubles: But of theſe hereafter.

From 1 Kings viii. to the End of 2 Chron.

Ahab's *wicked Reign.*

This *Ahab* (as we ſaid) was one of the wickedeſt Princes, and the moſt abominable *Idolater*, that ever ſat on the Throne of *Iſrael*: For he not only continu'd the Worſhip of the *Calves*, which *Jeroboam* had ſet up, but, having married *Jezebel*, the Daughter of * *Eth-baal*, King of *Tyre*, to pleaſure this Woman he introduc'd the *Idolatry*, paid to the * God *Baal*, built him a Temple in *Samaria*, erected an Altar, and * made a *Grove*, where all Kinds of Impurities were committed, the more effectually to *proſelyte* the Vicious and Debauch'd to a Religion, ſo agreeable to their Luſts; and (as an Inſtance of the daring Impiety of this Age) one *Hiel*, who liv'd at *Bethel*, the famous Seat of all *Idolatry*,

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† It was cuſtomary for Subjects to make their *Oblations* to their Princes, eſpecially at the Commencement of their Reigns. It is ſaid of ſome diſaffected People, that they *brought* Saul *no Preſents*, even though he had been recogniz'd as King, 1 *Sam*. x. 27. But by the *Preſents* here ſpoke of, we may not improperly underſtand the Tribute and Cuſtoms, which his Subjects were oblig'd to pay him; only it was thought proper to call them *Preſents*, or voluntary Gifts, as a Name of a leſs odious Sound and Import, than that of *Tributes*. *Calmet*'s Commentary on 2 *Chron*. xviii. 5.

† His Enemies could not but be ſenſible, that it was in vain to aſſault him, while he continu'd firm in his Religion; for they muſt have obſerv'd, that the Proſperity of all the Kings of *Judah* depended on *that*, and that they never fell into the Hands of their Enemies, but when they had firſt fallen from God. *Patrick*'s Commentary.

† The only Shadow of Excuſe, that can be alledg'd in Behalf of *Jehoſhaphat*'s marrying his Son in this Manner, might be a fond Conceit, that, in caſe *Ahab* ſhould die without *Iſſue-Male*, he might have a Chance to re unite the two Kingdoms of *Iſrael* and *Judah*; but in this Piece of worldly *Policy* he found himſelf ſadly diſappointed. *Patrick*'s Commentary.

* *Eth-baal*, or *Ithobalus* (as he is call'd by profane Writers) does equally ſignify the *Strength of Baal*. In the Catalogue of the Kings of *Tyre*, he is ſaid to be the *eighth*; and, as both *Tyre* and *Sidon* were from the Beginning ſubject to the ſame King, it is not improbable, that their Kings reſided ſometimes at one, and ſometimes at the other City, and were therefore call'd the Kings of *Tyre* or *Sidon* promiſcuouſly. As the Character of King and Prieſt were frequently united in the ſame Perſon, ſo is he ſuppos'd to have been the High-prieſt of *Aſtarte* or *Aſhtaroth*, the Goddeſs of the *Sidonians*, and for this Reaſon perhaps his Daughter was ſo violently attach'd to that Kind of Idolatry, that, when ſhe came into Power, ſhe was for utterly extirpating all the Prieſts and Prophets of the Lord. The Truth is, this Queen was a Monſter in her Kind, and therefore the Name of *Jezebel* has paſs'd into a Proverb, to denote any cruel, impious, and imperious Woman. *Calmet*'s Commentary on 1 *Kings* xvi. 31.

* *Baal*, in the *Hebrew* Tongue, ſignifies *Lord*, and, as *Selden* obſerves, was antiently the Name of the *true God*, until the World grew wicked, and came to apply it to the *Sun*; in After-Ages, to other Stars; and, in Proceſs of Time, to any of their Kings, whoſe Memory was dear to them. The ſame Author obſerves, that the *Phœnician Belus*, or *Baal*, was the ſame with the *European Jupiter*, and, as *Sidon* was ſituated on the Sea, their *Baal* was call'd by the *Greeks*, the *Jupiter of the Sea*. But more of this you may ſee in the Writings of that great Man. *Selden*, de Diis Syris.

* The *Jewiſh* Law was ſo far from permitting Men to plant any ſuch Groves, that it enjoins all its Profeſſors to deſtroy them: *Ye ſhall deſtroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with Fire*, Deut. vii. 5. and therefore, though *Joſephus* imputes the Erection of theſe to the Impiety of his Wife *Jezebel*, who (as he tells us, *Jewiſh* Antiq. lib. viii. c. 7.) "was a Woman of a bold, enterpriſing Humour, "and of ſo impetuous and ungovernable a Spirit, that ſhe had the Confidence to build a Temple to *Baal*, the God of "the *Tyrians*, to plant Groves for Superſtition, of all Sorts of Trees, and to appoint her Prieſts, and falſe Prophets, "expreſsly for that idolatrous Service;" yet her Huſband was nevertheleſs culpable for giving her that Indulgence.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

From 1 Kings viii. to the End of 2 Chron.

Idolatry, † adventur'd to rebuild *Jericho*, in Defiance of the Curſe, which *Joſhua* had pronounc'd (above four hundred and fifty Years before) againſt any Man, that ſhould attempt it. But the preſumptuous Wretch found to his Coſt, that *Joſhua*'s Prediction was verified in him, when he ſaw his eldeſt Son die, as ſoon as he had begun the Work, the reſt of his Children drop off, as he continu'd it, and his youngeſt Son taken away at laſt, when he had compleated it.

The Prophet Elijah *foretells a Famine, which accordingly comes to paſs.*

IN the Midſt of this bold Impiety, *Iſrael* however had the Happineſs to be bleſs'd with an eminent Prophet, *Elijah*, the † *Tiſhbite*, an Inhabitant of *Gilead*, on the other Side of *Jordan*; who, being griev'd to ſee ſuch a general *Apoſtacy* from the true Religion, ‖ *pray'd earneſtly to God*, that he would *lay bare* his Arm, and ſhew ſome *viſible* Token of his Diſpleaſure againſt ſo wicked a People: And, accordingly, in a ſhort Time, he was ſent to *Ahab* to let him know, that God intended to bring a ſore *Famine* (occaſion'd by Want of Rain) upon the Land, which ſhould laſt for above three whole Years.

WHEN the *Drought* had continu'd ſome Time, and the divine Threat began to operate, *Elijah* retir'd to the † Brook *Cherith*, where he conceal'd himſelf for the Space of a whole Year, and was miraculouſly fed by the *Ravens*, which brought him Bread and Fleſh twice every Day, and for his Drink he had the Water of the Brook; but when the Water of the Brook began to fail, God directed him to go to † *Zarephtha*, a Town belonging to the Territories of *Sidon*, where he had appointed a Widow-Woman to entertain him.

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† *Jericho* was one of the firſt Places, that *Joſhua* took in the Land of *Canaan*; and, when he took it, he laid it under a *Cherem*, that it ſhould never be rebuilt: But it is preſumable, that, as the *ſacred* Hiſtory was then very little read, *Hiel* might either be ignorant of this Interdict, or, being a profeſs'd Idolater himſelf, might probably, at the Inſtigation of *Jezebel*, or, to gain the Favour of the Court, do it in Defiance of God, and to let the World ſee, that whatever was denounc'd in his Name was of no Significance at all, and for this Reaſon met with his condign Puniſhment. *Patrick*'s and *Calmet*'s Commentaries.

† *Theſbe* was a Town on the other Side of *Jordan*, in the Tribe of *Gad*, and in the Land of *Gilead*, where this Prophet was born, or at leaſt inhabited for ſome Time. Since the Scripture makes no Mention, either of the Quality of his Parents, the Manner of his Education, or his Call to the *prophetick* Office, ſome *Jewiſh* Doctors have been of Opinion, that he was an *Angel* ſent from Heaven, in the midſt of the general Corruption of the World, to preſerve the true Worſhip of God. Others pretend, that he was a Prieſt, deſcended from the Tribe of *Aaron*; that his Father's Name was *Sabaca*, and his Birth altogether miraculous: Whilſt others again will needs have it, that he was *Phineas*, the Son of *Aaron*, who, after having liv'd a long while concealed, appear'd again in the World under the Name of *Elijah*. But where the Scripture is ſilent, all Particulars of this Kind are of ſmall Authority. This, however, may be ſaid with Safety of him, that he was one of the chief, if not the *Prince* of the Prophets of his Age; a Man of a great and elevated Soul, of a generous and undaunted Spirit, a zealous Defender of the Laws of God, and a juſt Avenger of the Violations of his Honour. *Calmet*'s Commentary.

‖ St *James*'s Words are theſe: ——— *Elias was a Man ſubject to the like Paſſions, as we are; and he prayed earneſtly, that it might not rain, and it rained not on the Earth for the Space of three Years and ſix Months.* Our bleſſed *Saviour* makes mention of the like Compaſs of Time, *Luke* iv. 25. and yet neither of theſe are contradictory to what the ſacred Hiſtory tells us, *viz. That the Word of the Lord came to* Elijah *in the third Year*, 1 Kings xviii. 1. For we muſt remember, that, as *Egypt* had uſually no Rain, but was water'd by the River *Nile*; ſo the Land of *Canaan* had generally *none* except twice a Year, which they called *the early and latter Rain*. The former of theſe was in the Month *Niſan*, which anſwers to our *March*; and the other in the Month *Marheſhvan*, which anſwers to our *October*. Now, at the Beginning of the Drought, *Ahab* might very probably impute the Want of Rain to *natural* Cauſes; but when, after ſix Months, neither *the former* nor *the latter Rain* fell in their Seaſon, he then began to be enrag'd at *Elijah*, as the Cauſe of the national Judgment, and forc'd him, at God's Command, to ſave his Life by Flight: And from that Time the three Years in the Hiſtorian are to be computed, tho' from the firſt Notice, which *Elijah* gave *Ahab* of this approaching Calamity, to the Expiration of it, were certainly three Years and an half. This Calamity is ſaid to have been procur'd by *Elijah*'s Prayers: But we muſt not therefore imagine, that his Prayers were *ſpiteful* and *malicious*, but *neceſſary* rather, and *charitable* to the Offenders; that, by the ſharp and long Affliction, which they produc'd, God's Honour, and the Truth of his Word and Threatenings (which was now univerſally contemn'd) might be vindicated; and that the *Iſraelites* (whoſe preſent Impunity harden'd them in their Idolatry) might hereby be awaken'd to ſee their Wickedneſs, their Dependance upon God, and the Neceſſity of their Returning to his Religion and Worſhip. *Bedford*'s Scripture Chronology, lib. vi. c. 2. and *Pool*'s Annotations.

† The Brook *Cherith*, and the Valley, through which it runs, are both very near the River *Jordan*; but, whether on the *Eaſt* or *Weſt* Side of the River, it is not ſo well agreed. *Euſebius*, or at leaſt St *Jerom*, places it beyond *Jordan*, and ſo on the *Eaſt* Side of it; but others generally agree in placing it on the *Weſt* Side, becauſe God, in ſending away *Elijah*, ſays to him, *Get thee hence, and turn thee Eaſtward, and hide thyſelf by the Brook* Cherith, *that is before* Jordan, 1 *Kings* xvii. 3. where the Expreſſion, *turn thee Eaſtward*, ſeems to imply, that *Elijah* was on the Weſt Side of *Jordan*; for, had he been on the *Eaſt* Side, then to have gone to the Brook, which ran on that Side into *Jordan*, would have been to have turn'd *Weſtward*. *Wells*'s Geography of the Old Teſtament, Vol. III.

The Manner of his living in Exile, and his Interview with Ahab.

THE Famine had ſpread itſelf over the Country of *Sidon*, as well as the Land of *Iſrael*, and therefore, when the Prophet drew near the Town, he met the Widow, to whom he was directed; and when he requeſted of her to give him a little Water, and withal a Morſel of Bread, ſhe ſolemnly proteſted to him, that ſhe had but an Handful of Meal in a Barrel, and a little *Oil* in a Cruiſe, and was come out to pick up ſome Sticks wherewith to bake a Cake, * for her and her Son, which was to be the laſt Meal they were ever like to eat. But the Prophet, encouraging her to do as he bid her, gave her Aſſurance, that her Meal and her Oil ſhould not fail as long as the Famine laſted; which accordingly prov'd true: For, of that little *Store*, ſhe, and her Son, and the Prophet, liv'd for the Space of two Years; and when, in this Space, her Son fell ſick, and died, *Elijah*, by his Prayers, reſtor'd him to Life again, which † gave the Mother full Conviction, that he was a Perſonextraordinary ſent from God.

AFTER he had liv'd in this Obſcurity for above two Years, God commanded him to return to the Land of *Iſrael*, and to preſent himſelf before *Ahab*, becauſe, in a ſhort Time, he intended to ſend Rain upon the Earth. At this Time the Famine was ſo extreme about *Samaria*, that the King commanded * *Obadiah*, one of the Officers of his Houſhold, and ſome others with him, to go all over the Country in queſt of ſome Forage for the Subſiſtance of his Cattle; and, to ſee that his Orders were fully executed, himſelf went along with ſome of them. *Obadiah*, of all the King's *Domeſticks*, was the moſt religious. He, in the Time of *Jezebel*'s † perſecuting the Prophets of the Lord, conceal'd an hundred of them, by fifty in a Cave, and there ſuſtain'd them with

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† *Zarephtha*, or, as it is called in the *New Teſtament*, *Sarepta*, was a Town which lay between *Tyre* and *Sidon*, but ſomewhat nearer to the latter. Mr *Maundrell* (in his Journey from *Aleppo* to *Jeruſalem*) obſerves, that it is the ſame with what is now called *Sarphan*, diſtant about three Hours Travel from *Sidon*, in the Way to *Tyre*. Whatever it was formerly, the ſame Author tells us, that at preſent it conſiſts of no more than a few Houſes, on the Tops of the Mountains, about half a Mile from the Sea; though there is Reaſon to believe, that the principal Part of the City ſtood below, in a Space between the Hills and the Sea, becauſe there are ſtill Ruins there to be ſeen of a very conſiderable Extent. *Wells*'s Geography of the New Teſtament, Part i. Chap. 5. Sect. 2.

* Some of the *Hebrew* Doctors (and herein they are follow'd by ſome *Chriſtians*) are of Opinion, that this Widow's Son was the Prophet *Jonas*; that, after his Reſtoration, his Mother gave him to *Elijah*; that ever after he attended on the Prophet, as long as he liv'd; and, on a certain Occaſion, was diſpatch'd by him to *Nineveh*, as every one knows. But, beſides that theſe Traditions are deſtitnte of any real Proof, *Jonah* was an *Hebrew*, as he himſelf declares, Chap. i. 9. and a Native of *Gath-hepher*, as we read 2 *Kings* xiv. 25. whereas this Widow's Son was a Native of *Zarephtha*, a Town belonging to the Kingdom of *Sidon*, and by Birth a Stranger to the Race of *Iſrael*. *Calmet*'s Commentary.

† The Woman had ſufficient Reaſon to believe, that *Elijah* was a Prophet, or Perſon ſent from God, when ſhe ſaw the miraculous Increaſe of the Meal and Oil; but upon his not curing her Son when he lay ſick, but rather ſuffering him to die, her Faith began to droop; whereas, upon ſeeing him revive, her Faith reviv'd with him; and, through the Joy of having him reſtor'd to her again, ſhe accounted this latter Miracle much greater than the former *Le Clerc*'s Commentary.

* There are ſome *Jewiſh* Doctors, who think, that this *Obadiah* was the ſame with him, whoſe Writings we have among the twelve *minor* Prophets. They pretend, that he was marry'd to that Woman of *Shunem*, where *Eliſha* us'd to lodge; that he was a Diſciple of the Prophet *Elijah*, and the laſt of the three Captains, whom King *Ahaziah* ſent to apprehend him; and that, for this Reaſon, he had Compaſſion on him, though he deſtroy'd the others that came before him, with Fire from Heaven, 2 *Kings* i. 9, *&c*, but all theſe Things are pure *Apocrypha*. *Obadiah* himſelf, in his Diſcourſe with *Elijah*, ſufficiently tells us who he was, *viz.* a Perſon truly religious, who worſhipp'd God alone, and had a ſingular Affection for his Servants; enough, one wou'd think, to have made *Ahab* diſcard, if not perſecute him, had he not found him ſo highly uſeful in the Management of his *domeſtick* Affairs, as to connive at his not worſhipping *Baal*, or the *Calves*; eſpecially ſince we read nothing of his going up to *Jeruſalem*, which was a Defect, that God perhaps might think proper to diſpenſe with. *Calmet*'s and *Patrick*'s Commentaries.

† *Elijah*, in his Appeal to the People, tells them, *I, even I only remain a Prophet of the Lord*, 1 Kings xviii. 22.

Neceſſaries. When *Elijah* met him, *Obadiah* ſaluted him with great Reſpect; but, when the Prophet requir'd him to go, and acquaint the King that he was there, and deſir'd to ſpeak with him, *Obadiah* at firſt excus'd himſelf, upon Apprehenſion that *Elijah* might vaniſh, and leave him the Object of the King's Indignation, who had taken ſuch vaſt Pains to find him out; but when the other aſſur'd him that he would not ſtir, he went, and brought the King to him. The King, at the firſt *Interview*, began to upbraid him with being the Cauſe of the Calamity, that the Nation ſuffer'd; but *Elijah* boldly return'd the Charge, and having taxed him with the Worſhip of *falſe Gods*, (which was the Source of all their Woe) he undertook to prove that they were no more than falſe Gods, if ſo be the King would be pleas'd to ſummon all the People to meet upon Mount *Carmel*, and to bring thither the four hundred and fifty Prieſts of *Baal*, together with the four hundred Prieſts of *Aſtarte*, who were ſupported at *Jezebel*'s Table.

His Conteſt with the Prieſts of Baal.

ELIJAH had told *Ahab*, that (*a*) *there ſhould be neither Dew nor Rain upon the Earth, but according to his Word*; and therefore the King, being perſuaded perhaps, that the *national* Remedy was in his Hands, neglected not to iſſue out Writs for the Convention of the People, and order'd the Prieſts to attend. When they were all met together, *Elijah*, having firſt upbraided them with their vile Prevarication, in mixing the Worſhip of God and the Worſhip of *Baal* together, made them a fair Propoſal to this Effect: "Since "there can be no more than one, infinite, "ſupreme, almighty, and independent "Being, let us, at this Time, make the "Experiment, who this Being is. You, "who are the Worſhippers of *Baal*, have "all the Advantages on your Side, the "Favour and Protection of the Court, "four hundred and fifty Prieſts of one "Kind, and four hundred of another; "whereas I, who am the Manager of "God's Cauſe, am but one poor, baniſh'd "Man; and yet let two Oxen be brought "before us. Let the Prieſts of *Baal* "chuſe their Ox, dreſs it, cut it in Pieces, "lay it on the Altar, but let there be no "Fire thereon; and I, in like Manner, "will do ſo to my Ox. Let them pray "unto their Gods, and I, likewiſe, will "call on the Name of *Jehovah*; and then "let the God, who, by conſuming the "Sacrifice † with a ſudden Flaſh of Fire, "ſhall make it appear, that he hath heard "the Prayers, be own'd by this whole "Aſſembly to be this one, this true, "ſupreme, independent Being."

THIS was a Propoſal, that none could gainſay; and therefore the Prieſts of *Baal* prepared their Altar, ſacrific'd their Bullock, plac'd it on the Altar, and began to call upon their God: But, *Baal* continuing deaf to their Invocations, they betook themſelves to odd *Geſticulations*. They ſometimes jumped over the Altar, ſometimes

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and therefore we can hardly imagine, that all theſe *hundred*, whom *Obadiah* preſerv'd, were Men actually inſpir'd, and inveſted with a *prophetick* Character, but ſuch only, as were the *Diſciples* of the Prophets, and *Candidates* for that Office. For, 'tis not unlikely, that, even to *Jezebel*'s Time, there were remaining in *Iſrael Schools* of the Prophets, which ſhe endeavour'd to deſtroy, as well as thoſe, that were bred up in them, that there might none be left to inſtruct the People in the true Religion. Theſe ſhe certainly look'd upon as Enemies to her Idolatry, and might poſſibly perſuade her Huſband, that they were diſaffected to his Government, and Favourers of the Kings of *Judah*, becauſe they worſhipp'd the ſame God, and thought that the proper Place of his Worſhip was *Jeruſalem*: And therefore, the greater was the Piety and Courage of *Obadiah*, in reſcuing ſo many Victims from the Hands of this furious and enrag'd Woman. *Patrick*'s and *Le Clerc*'s Commentaries.

(*a*) 1 Kings xvii. 1.

† This is not the firſt Time, wherein God had declar'd his Approbation of his Worſhippers by ſending down Fire to conſume their Sacrifices, *Lev.* ix. 24. and *Judg.* vi. 21. and tho' perhaps it may be poſſible for *Evil Spirits*, who may have great Knowledge how to manage *Meteors* and Exhalations to their Purpoſes, to make Fire deſcend from the Clouds; yet, ſince they can do nothing without a Divine Permiſſion, 'tis abſurd to think, that, in a Matter of Competition between him and falſe Gods, he ſhould give evil Spirits any Licence to *rival* him in his Miracles. *Le Clerc*'s Commentary.

times danc'd round it, and (according as their Cuſtom was) began * to cut themſelves with Knives and Lancets; but all to no Purpoſe: Whereupon the *true* Prophet * fell a bantering and ridiculing them, (as juſtly he might;) but their ſenſeleſs *Idol* knew nothing of the Matter.

This *Farce* of *Devotion* they continu'd till the Day was above half ſpent; when *Elijah*, deſiring the People to draw near, and taking twelve Stones, according to the Number of the Tribes, * repaired the Altar of the Lord, which had been broken down, and then laying his Bullock on the Wood, † pour'd a great Quantity of Water three Times on the Sacrifice, on the Wood, and on the Altar; ſo that the Water filled the Trench, which was dug round the Altar to receive it. It was now much about the Time of offering the *Evening-Sacrifice*, when, having prepar'd all Things, he approach'd the Altar, and pray'd in this Manner: "*Lord God of* "Abraham, Iſaac, *and* Jacob, *ſhew this* "*Day, that thou art the God of* Iſrael, "*that I am thy Servant, and that it is* "*by thy Commandment, that I have done* "*this Thing.* † *Hear me, O Lord, hear* "*me,*

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* A ſtrange Method, one would think, to obtain the Favour of their Gods! And yet, if we look into Antiquity, we ſhall find, that nothing was more common in the religious *Rites* of ſeveral Nations, than this barbarous Cuſtom. To this Purpoſe we may obſerve, that (as *Plutarch, de Superſtitione*, tells us) the Prieſts of *Bellona*, when they ſacrific'd to that Goddeſs, were wont to beſmear the Victim with their own Blood; that the *Perſian Magi* (according to *Herodotus*, lib. vii. c. 191.) us'd to appeaſe Tempeſts, and allay the Winds, by making Inciſions in their Fleſh; that they, who carry'd about the *Syrian Goddeſs*, (as *Apuleius*, lib. viii, relates) among other mad Pranks, were, every now and then, cutting and ſlaſhing themſelves with Knives, till the Blood guſh'd out; and that, even to this Day, ſome *modern* Travellers tell us, that in *Turkey*, *Perſia*, and ſeveral Parts of the *Indies*, there are a Kind of *Fanaticks*, who think they do a very meritorious Thing, and what is highly acceptable to the Deity, in cutting and mangling their own Fleſh. *Dii autem nullo debent coli genere* (ſays *Seneca*, as he is quoted by St *Auſtin de Civ. Dei*, lib. vi. c. 10.) *ſi & hoc volunt. Tantus eſt perturbatæ mentis, & ſedibus ſuis pulſæ furor, ut ſic Dii placentur, quemadmodum ne homines quidem ſæviunt teterrimi, & in fabulas traditæ crudelitatis*, &c. *Calmet*'s and *Le Clerc*'s Commentaries.

* The Words of the Prophet are very cutting and *ſarcaſtical. Cry aloud; for he is a God* no doubt, tho' he may be ſomewhat deaf, or a great Way off, ſo that he cannot hear unleſs ye cry aloud; or *either he is talking* about Buſineſs, or *purſuing* his Pleaſures; or perhaps he is *in a Journey*, and not at home; or *peradventure he ſleepeth, and muſt be awaken'd*. The two laſt Notions, *of being aſleep*, and *not at home*, how abſurd ſoever they may be, when apply'd to the *Deity*, were certainly ſuch, as ſeveral Idolaters conceiv'd of their Gods, as appears from theſe Paſſages in *Homer*. In the former of theſe, *Thetis*, ſays he, cannot meet with *Jupiter*, becauſe he was gone abroad, and would not return in leſs than twelve Days:

> Ζεὺς γὰρ ἐπ' ὠκεανὸν, μετ' ἀμύμονας Αἰθιοπῆας,
> Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο,
> Δωδεκάτῃ δέ τοι αὖθις ἐλεύσεται Οὔλυμπόνδε. Iliad i. lin. 423.

And, in the *Concluſion* of that Book, he ſhews us in what Manner the Gods went to ſleep:

> Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητὴς,
> Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι
> Ἔνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

* The Altar, which the ſacred Author here calls *the Altar of the Lord*, was certainly one of thoſe, which were built in the Time of the *Judges*, and firſt Kings of *Iſrael*; when, for Want of a fixt Place of Worſhip, ſuch Structures were permitted. Both *Tacitus*, lib. ii. c. 74, and *Suetonius* ſpeak of the God of *Carmel*, whom *Veſpaſian* went to conſult, when he was at *Judea*. His Prieſt *Baſilides* promis'd him all Manner of Proſperity and Succeſs in his Undertakings; but (as the two Hiſtorians tell us) there was neither Temple, nor Statue upon the Mountain, but one Altar only, plain, but very venerable for its Antiquity. Some are of Opinion, that this *Baſilides* was a *Jew*, and Prieſt of the Moſt High God; but it ſeems more reaſonable, that he was a *Pagan Prieſt*, and probably the ſame, who met *Veſpaſian* in the Temple of *Serapis* in *Egypt*. However this be, the Altar of *Carmel* ſeems to have had its Original from this Altar of the true God, which the antient *Hebrews* firſt erected, and *Elijah* afterwards repair'd; which even the *Heathens* held in ſuch Veneration, that when they came to be Maſters of the Country, they would not place ſo much as an *Image* by it. *Calmet*'s Commentary.

† This the Prophet did to make the Miracle more conſpicuous and convincing; to ſhew, that there was no Fallacy in it, no Fire concealed in or about the Altar, but that the Lightning, which was to conſume the Sacrifice, came from Heaven, and came at his Invocation; for ſo *Joſephus* tells us, that *Elijah* invited the People to draw near, even that they might ſearch, and ſpy every where, if they could find any Fire, that was ſecretly convey'd under the Altar. Jewiſh Antiq. lib. viii. c. 7. *Calmet*'s and *Le Clerc*'s Commentaries.

† He was the more earneſt and fervent in his Prayer, (as *Abarbinel* thinks) becauſe he had undertaken to make the Experiment of God's Power, on his own Accord, and without any particular Command from him, nothing doubting, but that he would appear to vindicate his own Honour, even though he offer'd Sacrifices on an High Place, which was not agreeable to the Law. *Patrick*'s Commentary.

“ *me, that theſe People may underſtand,* “ *that thou art the Lord God, and that* “ *their Hearts may be converted from their Idol unto thee.*” And no ſooner had he ended this ſhort Prayer, but a Fire fell from Heaven, and conſum'd, not only the Burnt-Offering, but the Wood and Stones, nay, the very Duſt of the Place, and the Water that was in the Trench; inſomuch, that, when the People ſaw the Miracle, they fell on their Faces, and, in Admiration and Acknowledgment of it, own'd that the *God of* Elijah *was the true God:* Whereupon he order'd them to ſeize on the Prieſts of *Baal*, as a Pack of *Cheats* and *Impoſtors*, to carry them down from the Mountain, and to ſlay them all at the Brook *Kiſhon*.

AFTER this *juſt* Execution was finiſh'd, the Prophet returned to the Top of the Mountain, from whence he might view the *Mediterranean Sea*, where, having pray'd for Rain, he ſent his Servant ſeven Times to ſee if he could perceive any Appearance of it: And he at laſt brought him back Word, that he ſaw a ſmall Cloud riſing out of the Sea, no bigger (to look at) than a Man's Hand; whereupon he commanded him immediately to go to *Ahab*, and to adviſe him to haſten to his Chariot, and make the beſt of his Way Home, leſt the Rain ſhould ſtop him. The King took his Advice, and the Prophet, having † girded up his Veſt about him, ran all the Way before him to *Jezreel*.

His flying from Jezebel's *Revenge, and appointing* Eliſha *to the Prophetick Office.*

AS ſoon as Queen *Jezebel* underſtood what *Elijah* had done, and more eſpecially, how he had cauſed all the Prophets of *Baal* to be ſlain, ſhe vow'd Revenge, and † ſent him Word, that his Life, the next Day, ſhould certainly pay for theirs: Whereupon, not thinking himſelf ſafe in *Ahab*'s Dominions, he withdrew to a Town, in the *Southern* Part of the Tribe of *Judah*, called *Beerſheba*, where he diſmiſs'd his Servant, and, purſuing his Journey farther into *Arabia Petræa*, walked all Day: But in the Evening, being extremely fatigu'd, he laid himſelf down under a *Juniper-Tree*, ſick with the World, and deſirous to leave it. He had not however ſlept long, before an Angel, who had brought him Meat and Drink, awoke him, and bad him eat *heartily*, becauſe he had a long Journey to take. The Prophet did as he was order'd, and, in the Strength of that Repaſt, walk'd ‖ forty Days and forty Nights, until he came to Mount *Horeb*, the Place where God

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† In this Country looſe and long Garments were in Uſe: and therefore, when the People were minded to run, or to make any great Expedition, their Cuſtom was to *gird* them round their Waiſt: But why the Prophet condeſcended to become, as it were, the King's running Footman upon this Occaſion, was to ſhew the World, that his extraordinary Power, in working Miracles, and the Conqueſt he had thereby gain'd over his Enemies, had not made him proud; and to ſatisfy the King of his Readineſs to do him all the Honour imaginable; that he was far from being his Enemy, and only deſir'd he would become the true Worſhipper of God, who was (as he could not but ſee) the Lord God of *Iſrael*. *Patrick*'s Commentary.

† This certainly was the Effect of her blind Rage, and not of any Prudence in her: For Prudence would have adviſ'd her to conceal her Reſentment, until ſhe had been ready to put her Deſigns in Execution; whereas this ſending him Word was giving him Notice of his Danger, and admoniſhing him to avoid it. But, ſince he had had the Confidence to come where ſhe was, ſhe might think perhaps, that he was as courageous, as ſhe was furious; that upon this Notice he would ſcorn to fly; and ſhe too, in her Pride, might ſcorn to kill him ſecretly or ſurreptitiouſly, reſolving to make him a publick Sacrifice. *Patrick*'s Commentary, and *Pool*'s Annotations.

‖ From *Beerſheba* to Mount *Horeb* is, at the moſt, not above one hundred and fifty Miles, and the Prophet it ſeems had advanc'd one Day's Journey into the Wilderneſs; ſo that he had not now more to finiſh, than any *active* Man might have done in four or five Days at moſt: How came the Prophet then to make *forty* of it? To this ſome reply, that he (as the *Iſraelites* of old) was kept wandering up and down this pathleſs Wilderneſs forty Days, as they were forty Years, till, at length, he hit upon this ſacred Mountain. Others ſuppoſe, that he went about by private Ways, and perhaps ſometimes reſted, and lay hid, in order to prevent Diſcovery. But, when he was got into the Wilderneſs, one would think, he might have been ſafe, and proceeded ſtrait-way (if he knew the ſtrait Way) to the Place intended. I was thinking therefore, that there would be no *Solæciſm*, if we ſhould ſay, that the Time of going to, ſtaying at, and coming from the Mount of *Horeb*, is to be included in theſe forty Days, though, in a ſhort Narration, Words may be ſo expreſs'd, as if the Journey only had taken up all that Time. *Patrick*'s, *Calmet*'s, and *Le Clerc*'s Commentaries.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

God at firſt deliver'd the Law to *Moſes*. Here he betook himſelf to a Cave, intending very probably to ſpend the Remainder of his Days in Retirement; but he had not been long in the Place, before he had a *Viſion*, wherein God having firſt, by ſeveral † *Emblems*, made him ſenſible of his Almighty Power and Preſence, gave him to underſtand, that the Number of his true Worſhippers was greater, than he imagin'd, and that he would not fail to take Vengeance on the Houſe of *Ahab* for their abominable Idolatry. To this Purpoſe he order'd him to return into his own Country by the Way of *Damaſcus*, where he was to anoint *Hazael*, King of *Syria*; *Jehu*, King of *Iſrael*; and to appoint *Eliſha* his Succeſſor in the *Prophetick* Office; intimating hereby, that theſe Men † would be proper Inſtruments, in his Almighty Hand, whereby to puniſh the Idolatry of *Iſrael*, and to aſſert the Righteouſneſs of his own Cauſe.

This was a Matter of ſome comfortable Expectation to *Elijah*; and therefore, leaving *Horeb*, in his Return by the Way of *Damaſcus*, * he found *Eliſha* at Plough, and, as he paſs'd by, † caſt his *Mantle* upon him; which the other underſtanding to be a *Call* to the *prophetick* Miniſtry, as ſoon as he had ſettled his private Concerns, went with *Elijah*, and was his Servant as long as he liv'd; ſo that *Elijah* did not think it neceſſary to go to *Damaſcus*, upon the Account of *Hazael*, nor to ſpeak with *Jehu* in *Iſrael*; but left theſe Affairs to be tranſacted by *Eliſha*, whenever a fit Opportunity ſhould offer.

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† *Elijah* being now come to the ſame Place, where God had deliver'd the Law to his Servant *Moſes*, God was minded to communicate the like Favour to his Servant the Prophet, *viz.* to unveil his Majeſty to him, and give him ſome Signal of his immediate Preſence: But there is ſomething very remarkable in the Words of the Text:—— *And behold the Lord paſſed by, and a ſtrong Wind rent the Mountains, and brake in Pieces the Rocks, but the Lord was not in the Wind; and, after the Wind, an Earthquake, but the Lord was not in the Earthquake: and, after the Earthquake, a Fire, but the Lord was not in the Fire; and, after the Fire, a ſmall ſtill Voice,* 1 Kings xix. 11, &c. And various are the Speculations, which this Appearance of the Divine Majeſty hath ſuggeſted to Interpreters. The Generality of them have look'd upon this, as a *Figure* of the *Goſpel Diſpenſation*, which came, not in ſuch a terrible Manner, as the *Law* did, with Storms, Thunders, Lightnings, and Earthquakes, (*Exod.* xix. 16.) but with great Lenity and Sweetneſs, wherein God ſpeaks to us by his Son, who makes uſe of no other, but gentle Arguments, and ſoft Perſuaſions. But, if we take this to be a *ſymbolical* Admonition to *Elijah*, according to the Circumſtances he was then in, we may reaſonably ſuppoſe, that herein God intended to ſhew him, that, though he had all the Elements ready arm'd at his Command to deſtroy *Idolaters*, if he pleas'd to make uſe of them, yet he had rather attain his End by Patience, and Tenderneſs, and Long-ſuffering, (ſignify'd by that *ſmall ſtill Voice*, wherein the Deity exhibited himſelf) and conſequently, that the Prophet ſhould hereby be incited to imitate him, bridling that paſſionate Zeal, to which his natural Complexion did but too much incline him. *Le Clerc*'s, *Calmet*'s, and *Patrick*'s Commentaries.

† The Words in the Text are——*And it ſhall come to paſs, that him, that eſcapeth the Sword of* Hazael, *ſhall* Jehu *ſlay; and him, that eſcapeth from the Sword of* Jehu, *ſhall* Eliſha *ſlay,* 1 Kings xix. 17. Where it is eaſy to obſerve, that theſe Things are not mention'd according to the Order of Time, wherein they fell out, (for *Eliſha* was a Prophet before *Hazael* was King, and *Hazael* was King before *Jehu*) but they are ſpoken of according to the *Decree* of God, who (as *Abarbinel* obſerves) appointed every one to execute that, which was proper for him to do: "Thus he intended (*continues that learned Commentator*) that *Hazael* ſhould deſtroy the Idolaters "of *Iſrael* in Battle, and therefore, he mentions *that* firſt, becauſe it is a general Calamity; but, as *Jezebel*, the "Children of *Ahab*, and the Prieſts of *Baal* went not to *fight*, and conſequently, could not fall in Battle, he "ordain'd *Jehu* to cut off them, and all the Worſhippers of *Baal*, in the Manner that we find he did: But as "he did not know the Diſpoſition of little Children, he left them to be puniſh'd by *Eliſha*, who, by the Spirit "of Prophecy, foreſaw that they would become Idolaters." But in this there ſeems to be more Subtility than needs, ſince the plain Senſe of the Words is no more than this:—— "That God, in his Providence, had "appointed three Perſons to puniſh the *Iſraelites* according to their Deſerts; and that one or other of theſe "ſhould infallibly execute his Judgments upon them." The only Difficulty is, how the Prophet *Eliſha* can be ſaid to *ſlay*, when, by Profeſſion, he was a *pacifick* Man, and never engag'd in War? But when we conſider the two and forty Children which he deſtroy'd, beſides others, whom, upon the like Occaſion, he might deſtroy; the ſore Famine, which, by God's Appointment, he ſent upon the *Iſraelites*, 2 Kings vi. 25. and the many cutting Prophecies and Comminations (called in Scripture the *Sword of the Mouth*, Iſa. xlix. 2. and *Rev.* i. 16.) which he denounc'd againſt them, and were fulfilled, we ſhall find Reaſon enough to juſtify the Expreſſion. *Pool*'s Annotations.

* So far was *this* from being any Argument of his Poverty, that it was in Reality a Token of his Wealth and great Riches: For he, who could keep twelve Yoke of Oxen at Plough, was in this Reſpect no inconſiderable Man, and yet, (according to the Manner of theſe early Times) he look'd after his own Buſineſs himſelf; for nothing was of greater Eſteem, not only among the *Hebrews*, but among the antient *Greeks* and *Romans* likewiſe, than *Agriculture*; and ſuch Perſons as were of the beſt Quality, were called αὐτȣργοὶ, Men, *who did their Work themſelves*, and left not the Care of it to others. *Eliſha* therefore was taken from the Plough to be a *Prophet*, in like Manner, as among the *Romans* afterwards, ſome were taken from thence to be *Conſuls* and *Dictators*. *Patrick*'s Commentary.

† The *Mantle* was the proper Habit of Prophets, 2 *Kings* i. 8. and therefore *Elijah*'s caſting it upon him was the Ceremony

Ahab *defeats* Benhadad *twice, and at laſt makes a diſhonourable Peace with him.*

NOT long after this, (but upon what Provocation it is not ſaid) *Benhadad* rais'd a vaſt Army againſt *Ahab* King of *Iſrael*, and march'd directly into his Country, with a Deſign to inveſt *Samaria*, his capital City: But, before he did that, he ſent him an haughty Meſſage, demanding all that belong'd to him, in Satisfaction for ſome preſum'd Affront. *Ahab* was in no Condition to oppoſe him, and therefore he tamely ſubmitted himſelf to his Mercy: But this Tameneſs only inflam'd *Benhadad*'s Inſolence, ſo that, in his next Meſſage, he demanded all Things to be immediately put into his Hand; which when the King of *Iſrael* underſtood, he called a general Council of the Kingdom to adviſe what to do. They unanimouſly agreed to ſtand by their King to the laſt Extremity; which when *Benhadad*'s Embaſſadors told him, he fell into a great Rage, and immediately order'd his Army to inveſt *Samaria*; but, while he lay before the Town, God, who was juſtly provok'd at this proud *Syrian*, ſent † a Prophet to *Ahab*, not only to aſſure him of Victory, but to inſtruct him likewiſe † in what Method he was to obtain it; which ſucceeded ſo well, that *Benhadad* himſelf had much to do to eſcape with his Life.

THE ſame Prophet however gave the King of *Iſrael* great Caution to recruit his Army, and be upon his Guard, againſt the Beginning of the next Year, becauſe then the *Syrians* deſign'd him another Viſit; which accordingly came to paſs. For ſome of his *Generals* having perſuaded the King of *Syria*, that the *Gods of the* Iſraelites * *were Gods of the Hills*, and therefore, to fight them with Advantage, was to fight them in a *Champain* Country, he rais'd another Army of equal Force with what he had loſt the Year before, and

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Ceremony here us'd for his *Inauguration*: Though, as it was cuſtomary for Servants to carry their Maſters Garments after them, others underſtand it only as a Token, that *Eliſha* was to be his Servant, to attend upon him, and ſucceed in his Office. However this be, 'tis probable, that when he *caſt his Mantle upon* him, he ſaid ſomething to *Eliſha*, whereby he acquainted him with his Deſign, though the particular Words, in ſo ſhort an Hiſtory, are not expreſs'd. *Pool*'s Annotations, and *Le Clerc*'s Commentary.

† Who the Prophet was, who upon this, and another Meſſage afterwards, was ſent to *Ahab*, the Scripture no where informs us. 'Tis ſomewhat odd, that, during this whole War with *Benhadad*, neither *Elijah*, nor *Eliſha*, the two principal Prophets of *Iſrael*, ſhould appear, though other Prophets (whereof there ſeems to be a conſiderable Number) make no Scruple of executing their Office; whether it was, that this War commenc'd before *Jezebel*'s Perſecution of the Prophets, or that this impious Queen abated her Perſecution, and let them have ſome Reſpite, when ſhe had exterminated *Elijah* as ſhe thought. *Calmet*'s Commentary.

† The Inſtruments in attaining this Victory were to be *the young Men of the Princes of the Provinces*, with *Ahab* at the Head of them, 1 *Kings* xx. 14. The *Hebrew* Word has ſome Ambiguity in it, and may ſignify either the *Sons* or the *Servants* of the *Princes of the Provinces*, either young Noblemen themſelves, or their Fathers Pages, who were equally brought up delicately, and quite unaccuſtomed to War. It was by theſe *young Men*, and not by old experienc'd Officers, that this Battle was to be won; that thereby it might appear, that the Victory was wholly owing to God's gracious and powerful Providence, and not to the Valour, or Fitneſs of the Inſtruments. *Pool*'s Annotations.

* That there were many Gods, who had each their particular Charge and Juriſdiction; that ſome preſided over whole Countries, whilſt others had but particular Places under their Tuition and Government; and were ſome of them Gods of the Woods, others of the Rivers, and others of the Mountains, was plainly the Doctrine of all *Heathen* Nations. *Pan* was reckon'd the God of the *Mountains*, for which Reaſon he was ſtiled Ὀρειβάτης; and, in like Manner, the *Syrians* might have a Conceit, that the God of *Iſrael* was a God of the Mountains, becauſe *Canaan* (they ſaw) was a mountainous Land; the *Iſraelites* (they perceiv'd) delighted to ſacrifice on High Places; their Law (they might have heard) was given on the Top of a Mountain; their Temple ſtood upon a famous Eminence, as did *Samaria*, where they had ſo lately receiv'd a ſignal Defeat. For their farther Notion was, that the Gods of the Mountains had a Power to inject a *panick* Fear into an Army, whenever they pleas'd. Nay, that they did not only aſſiſt with their Influence, but actually engage themſelves in Battle, in Behalf of their *Favourites*, is a Sentiment as old as *Homer*, and what *Virgil* has not forgot to imitate.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

From 1 Kings viii. to the End of 2 Chron.

and came, and ſat down before *Apheck*, a City in the Tribe of *Aſher*. *Ahab* however was prepar'd to receive him, and, tho' with a Force far inferior to the *Syrians*, march'd out to meet them; gave them Battle, put them to the *Rout*, and ſlew upon the Spot an hundred Thouſand of them.

The Vanquiſh'd † betook themſelves to *Apheck*, but were far from finding any Security there; for the Providence of God purſu'd them, and, by the Fall of the Walls of that City, deſtroy'd ſeven and twenty Thouſand more of them: So that, terrify'd with this Judgment, *Benhadad* went to hide himſelf in ſome Place, where he thought he could not eaſily be found, but was, at length, prevail'd on by his chief Officers, to ſend Embaſſadors to *Ahab* in the humbleſt Manner, cloath'd in † Sack-Cloth, and with Ropes about their Necks, to make their Submiſſion upon what Conditions he pleas'd. The *Conditions*, that *Ahab* inſiſted on, were only, that the *Syrians* ſhould reſtore all the Country, which they had taken from *Baaſha* King of *Iſrael*, and grant † him ſome *Privileges* in *Damaſcus* their *Capital*, as a Token of their Homage and Subjection; which the other very readily conſented to, and ſo a League was concluded between them: But a League ſo offenſive to God, that he ſent a Prophet immediately to reprove *Ahab* for it, and to let him know, "That, had he deſtroy'd *Benhadad*, (as God had put it in his Power) "his Dominions ſhould have been annex'd "to the Kingdom of *Iſrael*; but that, ‖ "ſince he had acted otherwiſe, his Life "ſhould pay for the Life of *Benhadad*: "For he ſhould be ſlain in Battle with the "*Syrians*, who, inſtead of being held in "Subjection to the *Iſraelites*, ſhould, in a "few Years, (as they were in the Reign

"of

Omnigenûmque Deûm monſtra, & Latrator *Anubis*,
Contra *Neptunum*, & *Venerem*, contraque *Minervam*
Tela tenent; ſævit medio in certamine *Mavors*
Cælatus ferro, triſteſque ex Æthere *Diræ*,
Et ſciſsâ gaudens vadit *Diſcordia* Pallâ,
Quam cum ſanguineo ſequitur *Bellona* flagello. Æneid viii.

† *Apheck*, or *Aphaca*, (as it is called by profane Authors) was ſituated in *Libanus* upon the River *Adonis*, between *Heliopolis* and *Biblos*; and, in all Probability, is the ſame that *Paul Lucas*, in his Voyage *du Levant*, Vol. I. Chap. xx, ſpeaks of, as ſwallow'd up in a Lake of Mount *Libanus*, about nine Miles in Circumference, wherein there are ſeveral Houſes all entire to be ſeen under Water. The Soil about this Place (as the Antients tells us) was very *bituminous*, which ſeems to confirm their Opinion, who think that *ſubterraneous* Fires conſum'd the ſolid Subſtance of the Earth, whereon the City ſtood, ſo that it ſubſided and ſunk at once, and a Lake was ſoon form'd in its Place. *Calmet*'s Commentary, and Dictionary, under the Word *Apheck*.

† This was the Poſture in thoſe Times, wherein *Supplicants* preſented themſelves, when they petition'd for Mercy. The *Sack-cloth* upon their Loins was a Token of great Sorrow for what they had done; and the *Halters* about their Necks, a Token of their Subjection to whatever Puniſhment *Ahab* ſhould think fit to inflict upon them: For which Reaſon *Beſſus* (according to *Curtius*, lib. vii.) was brought to *Alexander* with a Chain about his Neck. *Patrick*'s and *Calmet*'s Commentaries.

† The Privilege which *Benhadad* gave to *Ahab* is thus expreſs'd: ——— *Thou ſhalt make Streets for thee in* Damaſcus, *as my Father made in* Samaria; but then the Learned are not agreed what we are to underſtand by *Streets*. Some ſuppoſe, that they were *Courts of Judicature*, where *Ahab* was to maintain a Juriſdiction over *Benhadad*'s Subjects. Others think, that they were *publick Market-Places*, where *Commodities* were ſold, and the *Toll* of them paid to *Ahab*; but the moſt general Opinion is, that they were *Citadels* or *Fortifications*, to be a Bridle and Reſtraint upon this chief City of the *Syrians*, that they might make no new Irruptions into the Land of *Iſrael*. A great Privilege this! But what *Benhadad*, when he found himſelf ſet at Liberty, refus'd to comply with. *Patrick*'s and *Calmet*'s Commentaries.

‖ If it ſhould be aſk'd, wherein lay *Ahab*'s great Offence, for which God threatens to puniſh him ſo ſeverely? The Anſwer is, ——— That it conſiſted in ſuffering ſo horrid a Blaſphemer, as *Benhadad* was, to go unpuniſh'd, which was contrary to an expreſs Law, *Lev.* xxiv. 16. If it ſhould be urg'd, that this was nothing to *Benhadad*, ſince the Law concern'd the *Iſraelites* only, the Reply is, ——— That this Law extended not to thoſe only that *were born in the Land*, but (as it is there expreſs'd) to *Strangers* likewiſe, that were among them, and in their Power, as *Benhadad* certainly was. God had deliver'd him into *Ahab*'s Hands for his Blaſphemy, as he had promis'd, 1 *Kings* xx. 28. and therefore this Act of Providence, compar'd with the Law, did plainly intimate that he was appointed by God for Deſtruction: But ſo far was *Ahab* from puniſhing him as he deſerv'd, that he treats him like a Friend and a Brother, diſmiſſes him upon eaſy Terms, and takes his bare Word for the Performance, without the leaſt Care for the Reparation of God's Honour. *Pool*'s Annotations.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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“ of *Hazael)* become their Maſters, take “ their Towns from them, and make “ Ravages in their Country.” But, inſtead of humbling himſelf at the Denunciation of this heavy Sentence, or expreſſing any Sorrow for his Fault, *Ahab* became but more ſullen and obſtinate, and, in a ſhort Time, † added this farther Offence to his other great Crimes.

Jezebel *procures the Murther of* Naboth, *for which God threatens* Ahab, *and his Poſterity.*

NOT far from the Royal Palace of *Jezreel*, in a Place convenient for a *Kitchen-Garden*, there was one *Naboth*, a Citizen thereof, who had a Vineyard, which *Ahab* was very deſirous of obtaining, and therefore † offer'd the Owner of it an *Equivalent*, either in Land, or Money; but the Owner, † upon the Account of its being his *paternal* Inheritance, refuſing to part with it, gave *Ahab* ſuch Uneaſineſs, that he took his Bed for mere Diſcontent, and was ſo ſullen and uneaſy, that he would not eat his Meat. But when his Wiſe *Jezebel* came to underſtand the Cauſe, ſhe firſt upbraided him with his Puſillanimity, or not knowing how to exert the Authority of a King, and then (to chear him up) bid him drive away all *Melancholy*, for that ſhe had found out an *Expedient*, how to put him in the Poſſeſſion of *Naboth*'s Vineyard. To this Purpoſe ſhe wrote Letters from *Samaria* in *Ahab*'s Name, and ſeal'd with his Signet, to the principal Men in *Jezreel*, ordering them † to proclaim a Faſt, to bring † *Naboth* before the *Judges* and to ſuborn two falſe Witneſſes, who ſhould depoſe againſt him, that he had † *blaſphemed God*, and the King, that ſo he might be carry'd out of the City, and ſton'd. † All this was done according to this wicked Woman's Deſire; and, as ſoon as *Ahab* underſtood that *Naboth* was dead, he went to *Jezreel*, and took Poſſeſſion of his Vineyard: But, upon his Return to *Samaria*, the Prophet *Elijah*, by God's Directions, met him, and having upbraided him with this his laſt Flagitiouſneſs, in ſlaying the *Innocent*, and ſeizing on his Inheritance, he denounc'd this heavy Sentence againſt him, "That, in the ſame Manner *that* "*Dogs had lick'd* Naboth'*s Blood*, *they* "*ſhould lick his*; that all his Poſterity "ſhould die by the Sword, and be expos'd "without the Honour of a decent Funeral; and that, as to his Wife *Jezebel*, "ſhe ſhould be devour'd by *Dogs near* "*the Wall of* Jezreel," *i. e.* ‖ where *Naboth* was judg'd, and unjuſtly condemn'd.

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† The Account of *Ahab*'s coveting *Naboth*'s Vineyard (as *Abarbinel* obſerves) is immediately ſet after his Treatment of *Benhadad*, to ſhew his extream great Wickedneſs in ſparing him, (as *Saul* did *Agag* King of the *Amalekites)* and killing *Naboth*, that he might get Poſſeſſion of his Vineyard: For this was an high Aggravation of his Crime, that he baſely murther'd a juſt *Iſraelite*, and let an impious Enemy eſcape. *Patrick*'s Commentary.

† By this it appears, that tho' the Kings of *Iſrael* did rule their Subjects in a very arbitrary and *deſpotick* Manner, yet they did not as yet take the Liberty to ſeize on their Lands and Hereditaments; and therefore what *Samuel* propheſies of the Kings of *Iſrael*, that *they would take their Fields, their Vineyards, and their Olive-yards*, 1 Sam. viii. 14, does not extend to any true, and *lawful*, but a preſum'd, and *uſurp'd* Right only in their Kings. *Calmet*'s Commentary.

† As it is natural to all Men to love and value the antient Poſſeſſions, that have been in their Family; ſo the Law of *Moſes* prohibited the Alienation of Lands from one Tribe or Family to another, unleſs a Man was reduc'd to Poverty, in which Caſe he might ſell it to the *Jubilee*, but then it was to revert to him again, *Lev.* xxv. 15, 25, 28. Now, as *Naboth* was in no Need to ſell his Vineyard, ſo he conſider'd with himſelf, that, if merely to do the King a Pleaſure, he ſhould part with it out of his Hands, eſpecially to be made a Garden, and ſo annex'd to the Palace, neither he, nor his Poſterity, ſhould be ever able to recover it again; ſo that, in this Act, he ſhould both offend God, and injure his Poſterity, which he, being a pious and religious Man, durſt not adventure to do. *Pool*'s Annotations.

† It was always a cuſtomary Thing, upon the Approach of any great Calamity, or the Apprehenſion of any national Judgment, to *proclaim a Faſt*; and *Jezebel* order'd ſuch a Faſt to be obſerv'd in *Jezreel*, the better to conceal her Deſign againſt *Naboth*. For, by this Means, ſhe intimated to the *Jezreelites*, that they had ſome *accurs'd* Thing among them, which was ready to draw down the Vengeance of God upon their City; and that therefore it was their Buſineſs to enquire into all thoſe Sins, which provok'd God to Anger againſt them, and to purge them out effectually. As therefore theſe Days of faſting were employ'd in puniſhing Offenders, doing Juſtice, and imploring God's Pardon, they gave the *Elders* of the City an Occaſion to convene an Aſſembly, and the falſe Witneſſes a fair Opportunity to accuſe *Naboth* before them. *Le Clerc*'s and *Patrick*'s Commentaries.

† *Joſephus* is of Opinion, that, as *Naboth* was of an illuſtrious Houſe, he was order'd to be ſet in an honourable Place among the Elders and chief Rulers of the City; that ſo it might be thought, that they did not condemn him, out of Hatred or Ill-will, but merely as they were conſtrain'd to it by the Evidence, that was given againſt him. But others will have it, that the Reaſon why he was ſet in an eminent Place was only, becauſe Perſons accus'd and arraign'd were wont to ſtand *conſpicuous* before their Judges, that all the People might ſee them, and hear both the Accuſations againſt them, and their Defence. *Patrick*'s Commentary.

† By the Law of *Moſes* it was Death to *blaſpheme* God, *Lev.* xxiv. 16, and by Cuſtom is was Death to *revile* the King, *Exod.* xxii. 28. Now, in order to make ſafe Work, the Evidence (as they were inſtructed) accus'd *Naboth* of both theſe Crimes, that the People might be the better ſatisfy'd to ſee him *ſton'd*. There is this Difference however to be obſerv'd between theſe two Crimes, that, if a Man had only blaſphem'd God, he was to be try'd by the great Court at *Jeruſalem*, (as the *Hebrew* Doctors tell us) and his Goods came to his Heirs; whereas, when a Man was executed for Treaſon againſt the King, his Eſtate went to the *Exchequer*, and was forfeited to him, againſt whom the Offence was committed: And for this Reaſon it was, that they accus'd *Naboth* of this Crime likewiſe, that his Eſtate might be *confiſcated*, and *Ahab*, by that Means, get Poſſeſſion of his Vineyard. *Patrick*'s Commentary.

Uneasy at the Sight of the Prophet, and much more terrify'd at his Denunciations, *Ahab* rent his Cloths, put on *Sack-Cloth*, and gave other Indications of his Sorrow and Humiliation: But, as his Repentance was neither ſincere, or perſevering, God (who might otherwiſe have revok'd the whole Sentence) inflicted Part of it upon his Perſon; but the utter Extirpation of his Family did not happen, till the Reign of his Son *Ahaziah*, as we ſhall ſee in its proper Place.

Jehoſhaphat *goes with* Ahab *to the Siege of* Ramoth Gilead, *where* Ahab *is ſlain.*

JEHOSHAPHAT, King of *Judah*, (as we ſaid before) had imprudently marry'd his Son and Heir to this wicked *Ahab*'s Daughter; and as this Alliance occaſion'd an *Interview* between the two Kings, *Jehoſhaphat* went one Day to *Samaria* to viſit *Ahab*, who entertain'd him and his Attendants very ſplendidly; but, taking the Advantage of this Opportunity, invited him to go along with him to the Siege of *Ramoth-Gilead*, a Town in the Tribe of *Gad*, which the King of *Syria* unjuſtly detain'd from him. *Jehoſhaphat* agreed to attend him; but, being loth to do any Thing of this Kind without a Divine *Approbation*, he deſir'd of *Ahab* to enquire of the Prophets concerning the Event of this Expedition. To this Purpoſe *Ahab* ſummon'd together four hundred Prieſts of the Goddeſs *Aſtarte*, who unanimouſly agreed, that the Expedition would prove ſucceſsful; but, as *Jehoſhaphat*'s Purpoſe was, not to enquire of *theſe*, but of ſome true Prophet of the Lord, with much Difficulty he obtain'd of *Ahab* to have *Micaiah* produc'd, who, charging † *Ahab*'s Prophets with Falſhood, foretold, that the Enterprize would prove fatal to all *Iſrael*, and to *Ahab* in particular, and therefore he adviſ'd both the Kings to deſiſt.

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† Princes never want Inſtruments to execute their Pleaſure: And yet it is ſtrange, that, among all theſe Judges and great Men, there ſhould be none, that abhorr'd ſuch a Villainy. It muſt be conſider'd however, that, for a long while, they had caſt off all Fear and Senſe of God, and proſtituted their Conſciences to pleaſe their King: Nor durſt they diſobey *Jezebel*'s Commands, who had the full Power and Government of the King, (as they well knew) and could eaſily have taken away their Lives, had they refus'd to condemn *Naboth*. *Pool*'s Annotations.

‖ There is a great Diſpute among the Learned, as to the Accompliſhment of this Prophecy. At firſt, it was no doubt, intended to be *literally* fulfilled, but, upon *Ahab*'s Repentance, (as we find below) the Puniſhment was transferr'd from him to his Son *Jehoram*, in whom it was actually accompliſh'd; for his *dead Body was caſt into the Portion of the Field of* Naboth *the* Jezreelite, for the Dogs to devour, 2 *Kings* ix. 25. Since *Ahab*'s Blood therefore was *lick'd by Dogs*, not at *Jezreel*, but at *Samaria*, it ſeems neceſſary, that we ſhould underſtand the *Hebrew* Word, which our Tranſlation renders *in the Place where*, not as denoting the *Place*, but the *Manner*, in which the Thing was done; and ſo the Senſe of the Paſſage will be,——That *as Dogs lick'd*, or *in like Manner* as Dogs lick'd *Naboth*'s Blood, even ſo ſhall they *lick thine*, obſerve what I ſay, *even thine*. *Pool*'s Annotations.

† *Micaiah*'s Anſwer to *Ahab* enquiring of him the Succeſs of his intended Expedition, is, *Go, and proſper*; *for the Lord ſhall deliver the City into the Hand of the King*, 1 Kings xxii. 15, which does not at all contradict the other Prophets, had it been ſpoken in Earneſt; but we have good Reaſon to believe, that the Words were ſpoken *ironically*, and in Mockery to the Promiſes, which the other Prophets made *Ahab*. Accordingly, we may obſerve by *Ahab*'s Reply, that he ſuſpected *Micaiah*'s Sincerity, and, either by his Geſture, or Manner of ſpeaking, gather'd, that his Meaning was to traduce theſe falſe Prophets for their Anſwers. So that *Micaiah*'s Anſwer is in Effect, as if he had ſaid,——"Since thou doſt not ſeek to know the Truth, but only to pleaſe thyſelf, go to the Battle, as all thy "Prophets adviſe thee, expect the Succeſs which they promiſe thee, and try the Truth of their Predictions by thy dear-"bought Experience." *Pool*'s Annotations.

AHAB however, inſtead of liſtening to *Micaiah*, order'd him into Cuſtody, until he ſhould return in Peace; and, taking *Jehoſhaphat* with him, march'd with all his Forces to the Siege: But, when he came within Sight of the Enemy's Army, his Courage began to cool, and, thinking to evade the Force of *Micaiah*'s Prophecy by a Stratagem of his own, he put himſelf in the Garb of a common Officer, and adviſ'd *Jehoſhaphat* to fight in his royal Robes. The King of *Syria* had given particular Command to his *Generals* † to ſingle out *Ahab*, and, if poſſible, to kill him, as the chief Author of the War. At firſt they miſtook *Jehoſhaphat* for the King of *Iſrael*, and therefore fell upon him with great Impetuoſity; but, perceiving at length, that he was not the Perſon they wanted, they deſiſted from their Purſuit of him, and, in Queſt of *Ahab*, bended their Courſe another Way.

AHAB, however, did not gain much by his *politick* Project, as he thought it; for he was mortally wounded by a random Arrow: And tho' he was held up in his Chariot for ſome Time, with his Face towards the Enemy, to encourage his Soldiers, yet about *Sun-Set* he died, and a Retreat was ſounded. His dead Body was carry'd to *Samaria*, and there bury'd, and his Son *Ahaziah* ſucceeded him in the Kingdom: But as the Chariot, wherein he was carry'd, was all ſtain'd with the Flux of Blood from his Wound, while it was waſh'd in a Pool near the City, the Dogs came and lick'd it, that the Prophecy of *Elijah* might not altogether go unfulfilled.

Jehoſhaphat's *wiſe Government, Proſperity, and Death.*

As for *Jehoſhaphat*, tho' he eſcap'd from the Battle, and return'd in Peace to *Jeruſalem*, yet God ſent the Prophet *Jehu*, to reprove him for his having aſſiſted *Ahab*, who was * God's avow'd Enemy; But this Fault he endeavour'd to repair by the good Orders, which he eſtabliſh'd in his Dominions, both as to *civil* and *religious* Affairs; by appointing honeſt and able Judges, * and giving them proper Charges; by regulating the Diſcipline and Order of the *Prieſts* and *Levites*, and by enjoining them to perform punctually their

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† This *Benhadad* might order, either in *Policy* as ſuppoſing this to be the beſt and readieſt Way to put an End to the War; or with a Deſign to take him *Priſoner*, that thereby he might wipe out the Stain of his own *Captivity*, and recover the Honour and Advantages which he then loſt. *Pool*'s Annotations.

* Even common Reaſon taught the *Heathens* not to make any Friendſhip with ſuch as were Enemies to the Gods, and therefore *Callimachus*, in his Hymn to *Ceres*, tells her,

Δάμητερ, μὴ τῆνος ἐμὶν φιλὸς, ὅς τοι ἀπεχθὴς
Εἴη, μηδ' ὁμότοιχος, ἐμοὶ κακογείτονες ἐχθροί.

Whereupon the illuſtrious *Spanheim* has obſerv'd many ſimilar Sayings among the *Heathens*, and how the antient *Greeks* abhorr'd to lodge in the ſame Houſe, or to eat at the ſame Table, with a *Murtherer*, or any grievous Criminal, for the ſame Reaſon perhaps, that *Horace* has expreſs'd upon the like Occaſion:

——— vetabo, qui Cereris ſacrum
Vulgarit Arcanæ, ſub iiſdem
Sit trabibus, fragbilemve mecum
Solvat phaſelum. Sæpe Dieſpiter
Neglectus inceſto addidit integrum:
Raro antecedentem ſceleſtum
Deſeruit pede pœna Claudo. Lib. iii. Ode 2.

* The Charge, or ſolemn Admonition, which *Jehoſhaphat* gave the Judges, whom he appointed in each City, runs in theſe Words, ——— *Take heed what ye do, for ye judge not for Man, but for the Lord, who is with you in the Judgment; wherefore now, let the fear of the Lord be upon you: Take heed and do it; for there is no Iniquity with the Lord our God, no Reſpect of Perſons, nor Taking of Gifts*, 2 Chron. xix. 6, 7. It is a remarkable Saying of *Cicero*, that Judges, being ſworn to do Juſtice, ſhould remember, when they come to paſs Sentence, *Deum habere teſtem; id eſt, ut ego arbitror, mentem ſuam, quâ nihil homini dedit ipſe Deus divinius.* De Offic. lib. iii. c. 13. Where he has left us this excellent Instruction likewiſe, that *a Man muſt lay aſide the Perſon of a Friend, when he puts on the Perſon of a Judge.* In like Manner, there are ſeveral Paſſages in *Heſiod*, admoniſhing thoſe, who have the Adminiſtration of Juſtice, to retain in their Minds the Conſideration of their Gods Inſpection; but one of theſe will anſwer to our Purpoſe,

Ὦ Βασι-

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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their reſpective Duties in the Service of God. Nor was it long before he *experimentally* found the Favour of God extended to him, in a moſt miraculous Manner, for this his Reformation. For when the *Moabites* and *Ammonites*, with their *Auxiliaries*, made a formidable Invaſion upon his Kingdom, and he thereupon had appointed a publick *Faſt*, and apply'd himſelf to God for Help * by Humiliation and Prayer, he had a moſt gracious Anſwer vouchſaf'd him, *viz.* That, on the next Day, he ſhould obtain a compleat Victory without once ſtriking a Stroke, which accordingly came to paſs. For when *Jehoſhaphat* drew up his Army, near the Place where the Enemy lay, he found nothing there but dead Bodies; God having been pleas'd, before his Approach, ſo to confound their Underſtanding, that, being a mixt Multitude of divers Nations, they, † ſome Way or other, by Miſtake fell a ſlaying, and deſtroying one another; ſo that *Jehoſhaphat*, and his People, had nothing elſe to do, but to carry off the Arms, and Spoils of the Dead, wherein they employ'd themſelves for three whole Days, and, on the *fourth*, meeting in a Valley,

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Ὦ βασιλεῖς, ὑμεῖς δὲ καταφράζεσθε ϗ αὐτοὶ
Τὴν δὲ δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες
Ἀθάνατοι λεύσσουσιν, ὅσοι σκολιῇσι δίκῃσι
Ἀλλήλους τρίβουσι, Θεῶν ὄπιν οὐκ ἀλέγοντες.
Τρὶς γὰρ μύριοι εἰσὶν ἐπὶ χθονὶ πουλυβοτείρῃ
Ἀθάνατοι Ζηνός, φύλακες θνητῶν ἀνθρώπων,
Οἵ ῥα φυλάσσουσί τε δίκας, ϗ σχέτλια ἔργα,
Ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ᾽ αἶαν, &c. De Oper. & Diebus, lin. 246.

* This Prayer of *Jehoſhaphat*'s is deſervedly accounted one of the moſt excellent, that we meet with in *ſacred* Hiſtory. He begins it with an Acknowledgment of God's ſupreme and irreſiſtible Power, which extends itſelf every where, over all Creatures in Heaven and Earth, which are every one ſubject to his Authority——*O Lord God of our Fathers, art thou not God in Heaven? And ruleſt not thou over all the Kingdoms of the* Heathen? *And in thine Hand is there not Power and Might, ſo that none is able to withſtand thee?* Then he remembers the peculiar Relation, which the People of *Iſrael* have to him; the Promiſe he made to *Abraham*, as a Reward of his Fidelity; and the *Deed of Gift* which he convey'd to him, and his Poſterity of this Country for ever: *Art thou not our God, who didſt drive out the Inhabitants of the Land before thy People* Iſrael, *and gaveſt it to the Seed of* Abraham, *thy Friend, for ever?* Then he reminds him of the long Poſſeſſion they had had of the Country, and of the Temple, which *Solomon* had built for his Worſhip, to whom, at the Conſecration, (and therefore he refers, to *Solomon*'s Words at the Conſecration, 1 *Kings* viii.) he promis'd a gracious Regard to all the Prayers, that ſhould be offer'd there. *And they dwelt therein, and have built thee a Sanctuary therein for thy Name, ſaying, If, when Evil cometh upon us, as the Sword, Judgment, or Peſtilence, or Famine, we ſtand before this Houſe, and in thy Preſence, (for thy Name is in this Houſe) and cry unto thee in our Affliction, then thou wilt hear and help.* In the next Place he repreſents the foul Ingratitude of their Enemies in invading a Country, to which they had no Manner of Title, even tho' the *Iſraelites* did them not the leaſt Harm when they came to take Poſſeſſion of it, but took the Pains to march a long Way about, to get to it, rather than give any Moleſtation; and, in Aggravation of their Wickedneſs in this Reſpect, he ſuggeſts, that by this Invaſion they made an Attempt, not only upon the Rights of the *Iſraelites*, but of God himſelf, who was the great Lord and Proprietor, from whom they held the Land: *And now behold the Children of* Ammon, *and* Moab, *and Mount Seir, whom thou wouldſt not let* Iſrael *invade, when they came out of the Land of* Egypt, *but they turned from them and deſtroyed them not; behold, I ſay, how they reward us, to come to caſt us out of thy Poſſeſſion, which thou gaveſt us to inherit.* Then he appeals to the Juſtice of God, the righteous Judge, who helps thoſe that ſuffer Wrong, eſpecially when they have no other Helper: For this is the laſt Argument he makes Uſe of, to conciliate the Divine Aſſiſtance, even the weak Condition wherein he and his People were, which made them the Objects of the Divine Pity, eſpecially ſince they plac'd their Hope and Confidence in him alone. *O Lord our God, wilt thou not judge them? For we have no Might againſt this great Company, that cometh againſt us, neither know we what to do, but our Eyes are upon thee.* 2 Chron. xx. 12, &c. with *Patrick*'s Commentary on the Words.

† The Words in the Text are, *The Lord ſet Ambuſhments againſt the Children of* Ammon, Moab, *and Mount* Seir, *which were come againſt* Judah, *and they were ſmitten*, 2 Chron. xx. 22. And there are two Ways, wherein this Slaughter may be ſuppos'd to have happen'd: Either, 1ſt. by the Miniſtry of God's Angels, who might appear in the Shape of Men, and putting on the Appearance of *Moabites* or *Ammonites* might ſmite ſome other Part of the Army privately, and they, ſuppoſing this to be done by their Neighbours, might turn about, and fall upon them like Enemies, and ſo break forth into mutual Slaughters: Or, 2d. By ſome Jealouſies and Animoſities among themſelves, which, by Degrees, brake forth, firſt into ſecret Ambuſhments, which one Party laid for another, and then into open Hoſtilities and Outrages to their total Deſtruction. So eaſy a Thing it is for God to defeat his Enemies, who can, when he pleaſes, infatuate their Deſigns, or arm their own Paſſions and Miſtakes againſt them! *Pool*'s Annotations on 2 *Chron.* xx. 22.

Valley, (which, from this Event, was called afterwards the *Valley of Bleſſing*) they gave ſolemn Thanks to God for this Deliverance; and, not long after, *Jehoſhaphat*, with his victorious Troops, entering *Jeruſalem* in Triumph, was receiv'd with the joyful Acclamations of his People, and ſtruck ſuch Terror into all neighbouring Nations, that, for the Remainder of his Reign, he met with no Moleſtation.

ONE Loſs however he had, towards the Concluſion of his Reign, † in joining with *Abaziah*, King of *Iſrael*, to equip out a Fleet in the Port of *Ezion-Geber*, in order to go to *Tarſhiſh*; for the whole Fleet was daſh'd in Pieces upon a Ridge of Rocks, that lay in the Mouth of the Harbour, before they ever got to Sea. But, as *Jehoſhaphat* was afterwards convinc'd, that this was a Judgment of God upon him for entering into *Partnerſhip* with an impious Prince, (as *Abaziah* certainly was) the next Fleet he ſet out, was from his other Port of *Elah*, wherein he ſuffer'd *Abaziah* to have no Concern, and therefore came off with better Succeſs. The Truth is, *Jehoſhaphat* was a religious and good Prince, a zealous and great *Reformer*, and yet the People ſtill retain'd a Kindneſs for the High-Places. He liv'd *ſixty*, and reign'd *twenty-five* Years; was bury'd in the City of *David*, and ſucceeded by his Son *Jehoram*.

He is ſucceeded by his Son Jehoram, *who prov'd a bloody Prince, liv'd wickedly, and died unlamented.*

HIS Father *Jehoſhaphat* had ſix other Sons; but, to give no Umbrage for Suſpicion, he had, in his Life-Time, remov'd them from all *publick* Buſineſs, made them Governors of fenc'd Cities, and given them ſeparate Fortunes of their own. But, notwithſtanding all this Precaution, as ſoon as *Jehoram* was ſettled on the Throne, he murther'd all his Brothers, and ſeveral chief Men in *Iſrael*, who (as he ſuſpected) either adher'd to their Party, or were likely to revenge their Deaths.

DURING theſe cruel Proceedings in the very Beginning of his Reign, he had a † Letter ſent him from *Elijah*, wherein he upbraided him with the Murther of his Brothers, and his Departure from the Religion of his *Anceſtors*; and wherein † he threaten'd him with a ſore Diſeaſe in

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† This certainly was a great Weakneſs in him, to make Friendſhip with the Son, when he had been ſo ſharply reprov'd for joining with his Father *Ahab*, eſpecially ſince the Son was as great an Idolater, as the Father; but into this he was betray'd by the Affinity, that was between them; and though he did not join with him in War, but only in Trade, yet God was nevertheleſs diſpleas'd with him, which ſhews how dangerous a Thing it is to have too near a Familiarity or Commerce with Idolaters, or any other very wicked Men. *Patrick*'s Commentary.

† Now ſince it is plain, from 2 *Kings* ii. 11, &c. that *Elijah* was taken up into Heaven, in the Time of *Jehoſhaphat*, the Queſtion is, How could *Elijah* ſend his Son a Letter? For Reſolution to this, *Joſephus* and others imagine, that this Writing was indited in Heaven, where *Elijah* now is, and ſent to *Jehoram* by the Miniſtry of Angels. But there is no Reaſon to ſuppoſe, that ſo ſingular a Miracle was wrought in Favour of an idolatrous Prince, *who had* Moſes *and the Prophets*, which (in our *Saviour*'s Opinion) were ſufficient to inſtruct him in all Points neceſſary to Salvation, and needed not any additional Writing to be ſent him from the other World. Others therefore are of Opinion, that this Letter was written before *Elijah*'s Aſcenſion into Heaven; that, foreſeeing by the Spirit of Prophecy the great Wickedneſs *Jehoram* would fall into, he dictated the Contents hereof to one of the Prophets, charging him to put them down in Writing, to ſend them in a Letter to *Jehoram*, when he grew as impious as is here related, and to let him know withal, that *Elijah* commanded this Writing to be deliver'd to him, upon Preſumption that it would affect him the more, as it came from a Perſon that was tranſlated into Heaven. But this Notion has no better Foundation than the other: For Prophets were ſent to thoſe, who liv'd in their own Age, to declare unto them the Will of God, not to write Letters, fit to be deliver'd only when they had departed out of this Life. God never left himſelf without a Witneſs; and, at this Time more eſpecially, there were Prophets in Abundance: And therefore, others have ſuppos'd, that there has been a Miſtake in the Tranſcriber, and the Name of *Elijah* put for that of *Eliſha*; or that the *Elijah*, by whom whom this Letter was ſent, was not the Prophet, who was taken up into Heaven, but another of that Name, who liv'd in the ſubſequent Age, and was contemporary with *Jehoram*. Which of theſe Conjectures (for Conjectures they are all) ſeems moſt feaſible, we are at Liberty to chuſe, ſince any of them is ſufficient to ſolve the above-mention'd Difficulty. *Le Clerc*'s and *Patrick*'s Commentaries.

† There was no Calamity that could be thought of (as ſeveral have obſerv'd) which did not befall this wicked Prince. His Kingdom was deſtroy'd, and depopulated by the fierceſt Nations; his Treaſures ranſack'd; his Wives

carry'd

his Bowels, and his Wives, his Children, and People, with Judgments of ſeveral Kinds, which God would ſend upon them: Nor was it long before theſe Threats began to operate. The *Edomites*, who had all along been ſubject to the Houſe of *David*, rebelled; and, having expelled his *Deputy*, made themſelves a King of their own, and were never again ſubject to the *Jewiſh* Yoke. *Libnah*, a City in his own Dominions, ſhook off its Allegiance, and refus'd to acknowledge him any longer for its *Sovereign*. The *Philiſtines* and *Arabians* made Inroads upon his Territories, ravag'd the Country, plunder'd his Palace, and carry'd away his very Wives and Children, ſo that they left none, except *Jehoahaz* the youngeſt; and (to compleat his Miſery) after God had afflicted him with a cruel *Dyſentery*, which for two Years grievouſly tormented him, and brought him at laſt to his Grave, he died, without being ſo much as lamented by his Subjects; and, after a Life of forty, and a Reign of eight Years, being bury'd indeed in the City of *David*, (but not in any of the royal Sepulchres) was ſucceeded by his Son *Jehoahaz*. But to return to the Hiſtory of King *Ahaziah*.

Ahaziah's *wicked and inglorious Reign.*

AHAZIAH, as we ſaid, ſucceeded his Father *Ahab* in the Kingdom of *Iſrael*, in the ſeventeenth Year of *Jehoſhaphat*'s Reign, and was not a whit behind him in all Manner of Wickedneſs. But, as his Reign was but ſhort, (in the whole, not above the Space of two Years) ſo was it *inglorious*, and full of Trouble. For, in the firſt Year of his Reign, the *Moabites*, who had always been obedient to the Kings of *Iſrael* from the firſt Separation of the two Kingdoms, took now an Opportunity to revolt, nor had he Power to reduce them to their Subjection: For, in the ſecond Year of his Reign, he receiv'd ſuch a Hurt by a Fall from † the Terras of his Houſe, as reduc'd him to a very bad State of Health. In this Condition he ſent to * *Baalzebub*, the God of *Ekron* †,

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carry'd into Captivity; his Children ſlain; himſelf afflicted with a ſore Diſeaſe for two Years; and, when he was dead, deny'd the Honour of a Royal Sepulture, ſuch as his Father had. All which Calamities were threaten'd in this Writing ſent him in the Name of *Elijah*, that he might not think that they came by Chance, but by the ſpecial Direction of Almighty God, as a Puniſhment for his Impiety. *Patrick*'s Commentary on 2 *Chron.* xxi. 14.

† In the *Eaſtern* Countries the Roofs of the Houſes were flat, and ſurrounded with a Battlement to prevent falling from them, becauſe it was a cuſtomary Thing for People to walk upon them, in order to take the Air. Now, in this Battlement we may ſuppoſe that there were ſome wooden Lattices for People to look through, of equal Height with the *Parapet Wall*, and that *Ahaziah* negligently leaning on it (as it was rotten and infirm) it broke down, and let him fall into the Court, or Garden belonging to his Houſe. Or there is another Way, whereby he might fall. In theſe flat Roofs, there was generally an Opening, which ſerv'd inſtead of a *Sky-light* to the Houſe below, and this Opening might be done over with *Lattice-work*, which the King, as he was careleſly walking, might chance to ſtep upon, and ſlip through. Nor is there any Abſurdity in ſuppoſing ſuch *Lattice-work* in a King's Palace, when the World was not arriv'd to that Height of Art and Curioſity, that we find it in now. *Pool*'s Annotations, and *Calmet*'s Diſſert. ſur les Edifices des anciens *Hebrews*.

* The Word ſignifies, *the God of Flies*; but how this Idol came to obtain that Name, it is not ſo eaſy a Matter to diſcover. Several are of Opinion, that this God was called *Baal ſemin, the Lord of Heaven*, but that the *Jews*, by Way of Contempt, gave it the Name of *Baal-zebub*, or the *Lord of a Fly*, a God that was nothing worth, or (as others ſay) whoſe Temple was filled with Flies; whereas the Temple of *Jeruſalem* (notwithſtanding all the Sacrifices that were there daily offer'd) never once had a Fly in it, as their Doctors relate. The ſacred Writings indeed, when they ſpeak of the Gods of the *Heathens*, very frequently call them in general, *Idols*, *Vanity*, *Abominations*, &c. but they never change their proper Names into ſuch, as are of an opprobrious Import; neither can we think it likely, that the King of *Iſrael* would have called the God of *Ekron*, for whom he had ſo high a Veneration, as to conſult him in his Sickneſs, by any Appellation of Contempt. Whoever conſiders what troubleſome and deſtructive Creatures (eſpecially in ſome hot Countries) Flies are known to be; in what vaſt Swarms they ſometimes ſettle, and not only devour all the Fruits of the Earth, but in many Places occaſion a noiſom Peſtilence; may reaſonably ſuppoſe, that the *Heathens* had a proper Deity, to whom they made their Addreſſes, either for the Prevention, or Removal of this ſore Plague. And accordingly we are told by *Pliny*, (lib. xxix. c. 6.) that, when there was a Plague in *Africa*, occaſion'd by vaſt Quantities of Flies, after that the People had ſacrific'd to the God *Achore* (he ſhould have ſaid, the *God of Ekron*, for there is a plain Affinity between their Names) the Flies all died, and the Diſtemper was extinguiſh'd. Now it was a known Maxim of the *Heathen Theology*, that, as all Plagues were inflicted by ſome evil Dæmon or other, ſo all evil Dæmons were under the Reſtraint of ſome ſuperior one, who is their Prince and Ruler, As therefore *Pluto* was known to

A. M. 3001, &c.
Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

Ekron †, to know if he ſhould recover; but, by God's Appointment, the Prophet *Elijah* was ſent to meet his Meſſengers, and † to turn them back with this Anſwer, *that the King ſhould certainly die.* The Meſſengers coming back much ſooner than was expected acquainted the King with the Reaſon of it; and he, * by their Deſcription, underſtanding that it was *Elijah*, who ſent him this Meſſage, immediately diſpatch'd a Captain with fifty Soldiers to apprehend him; but, upon their Approach, the Prophet commanded Fire to come down from Heaven, and deſtroy them. The like he did to another Captain, and his Company; but, when the third came in a more ſubmiſſive Manner, and begg'd his Life, and the Lives of his Soldiers, † *Elijah* went with him to the King, and told him from his own Mouth, what he had before told the Meſſengers, which accordingly came to paſs; for he died a ſhort Time after, and, having no Son of his own, was, ‖ in the ſecond Year of *Jehoram* Son of *Jehoſhaphat*, King of *Judah*, ſucceeded by his Brother *Jehoram*.

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to be the God of *Hell*, and to have all the miſchievous Band of Spirits under his Controul; to him the Heathens us'd to pray, and offer Sacrifices, that he might not ſuffer any of his inferior Agents to inflict this heavy Judgment upon them. They worſhipp'd him, I ſay, not to engage him to do them any Good, but to prevail with him to do them no Harm; and accordingly we may obſerve, that every Thing in their Service was dark and gloomy. Their Offerings were in the Night,

> Tum Regi Stygio nocturnas inchoat aras. VIRG. Æn. vi.

Their Victims were black,

> ——— ——— ——— Huc caſta Sybilla
> Nigrantum multo Pecudum te ſanguine ducet. Ibid. Æn. v.

And the Blood let out into a deep Ditch,

> ——— ——— Cultros in Guttura velleris atri
> Conjicit, & patulas perfundit ſanguine Foſſas. OVID. Met. lib. vii.

Such good Reaſon have we to think, that the *Baalzebub*, in Scripture called the *Prince of the Devils*, was the very ſame with the *Pluto*, whom the Heathens made the God of *Hell*, and worſhipp'd in this Manner. *Patrick*'s and *Le Clerc*'s Commentaries, and *Jurieu* Hiſt. des Dogmes & Cultes. Part iv. c. 3, &c.

† *Ekron* was a City and Government of the *Philiſtines*, which fell by Lot to the Tribe of *Judah*, in the firſt Diviſion made by *Joſhua*, Joſh. xv. 45. but was afterwards given up to the Tribe of *Dan*, Joſh. xix. 43. tho' it does not appear from Hiſtory, that the *Jews* ever had a peaceable Poſſeſſion of it. It was ſituated near the *Mediterranean Sea*, between *Aſhdod* and *Jamnia*, in a moiſt and hot Soil, and was therefore very much infeſted with Flies. *Calmet*'s Dictionary, and *Patrick*'s Commentary.

† It may ſeem ſomewhat ſtrange, that *Ahaziah*'s Meſſengers ſhould ſtop their Journey to *Ekron*, at *Elijah*'s Command; but he was a Man of ſuch venerable Preſence, and ſpake to them with ſuch Authority in the Name of the Lord, that they were over-aw'd thereby to obey him, rather than the King. *Patrick*'s Commentary.

* The Deſcription which the Meſſengers give of *Elijah*, is, ——— *That he was an hairy Man, and girt with a Girdle of Leather about his Loins*, 2 Kings i. 8. where his being an *hairy Man*, may either denote his wearing long Hair on his Head, and his Beard, as the ancient *Greek* Philoſophers were wont to do, and as *Lucan* deſcribes *Cato*:

> Intenſos rigidam in frontem deſcendere canos
> Paſſus erat, mœſtamque genis increſcere barbam:

Or it may denote his Habit, which was made of Skins, rough, and with their Hair on; as the ancient Heroes were cloath'd in the Skins of Lions, Tigers, and Bears; as the Evangeliſt repreſents the *Baptiſt* in a *Raiment of Camel's Hair*, Matth. iii. 4. as the Apoſtle deſcribes the Prophets, *wandering about in Sheep-Skins, and Goat-Skins*, Heb. xi. 37. and as *Statius* dreſſes up old *Tireſias*,

> ——— ——— ——— longævi vatis opacos
> Tireſiæ vultus, vocemque & vellera nota
> Induitur. ——— ——— Theb. lib. ii.

† This is a great Inſtance of the Prophet's Faith and Obedience to God, in whom he truſted, that he would deliver him from the Wrath of the King, and the Malice of *Jezebel*. He had order'd, not long before, all the Prophets of *Baal* to be ſlain; had ſent a very unwelcome Meſſage to the King; and now made a very terrible Execution upon two of his *Captains*, and their Companies; ſo that he had all the Reaſon in the World to apprehend the utmoſt Expreſſions of the King's Diſpleaſure: And yet, when God commands him, he makes no Manner of Heſitation, but goes boldly to him, and confirms with his own Mouth the ungrateful Truth, which he had declar'd to his *Meſſengers*. *Patrick*'s Commentary.

‖ How could *Jehoram*, the Brother of *Ahaziah*, begin his Reign in *Iſrael* in the *ſecond* Year of *Jehoram*, the Son of *Jehoſhaphat*, when we read ſoon after, that he began to reign over *Iſrael*, in the *eighteenth* of *Jehoſhaphat* King of

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

Elijah's *Tranſlation, and* Eliſha's *Succeſſion in the Prophetick Office.*

About the Beginning of the † Reign of *Jehoram* King of *Judah*, *Elijah* the Prophet was tranſlated into Heaven. God, very likely, had given him ſome Intimation of the Time, when this miraculous Event ſhould happen; and therefore, before his Departure, he viſited the Sons of the Prophets, that were at *Bethel*, and *Jericho*, and took his Leave of them with ſuch Solemnity, that they began to ſuſpect that this was the laſt Viſit, he intended to make them; and accordingly † appris'd *Eliſha* of it, who thereupon determin'd not to leave his Maſter, as long as he continu'd upon Earth.

With this Reſolution he ſet forward with *Elijah*, who was now ſhaping his Courſe towards his *native* Country of *Gilead*, from whence he was to be tranſlated; and, as they were to paſs over the *Jordan*, *Elijah* † with his Mantle ſtruck the Waters, which inſtantly divided into two Parts, ſo that they went over on dry Ground.

When they had paſs'd the River in the Sight of fifty of the † Sons of the Proplets, and as they drew near to the Place of *Elijah*'s Aſcenſion, *Eliſha* requeſted of him, that the ſame Gift of Prophecy, which God had been pleas'd to beſtow on him,

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of *Judah*, 2 Kings iii. 1. and in another Place, that *Jehoram*, the Son of *Jehoſhaphat*, began to reign over *Judah*, in the *fifth* Year of *Jehoram*, King of *Iſrael?* 2 Kings viii. 16. Now, it is but ſuppoſing, that *Jehoſhaphat* declar'd his Son *Jehoram* King, while himſelf was alive, and reign'd in Conjunction with him for the Space of *ſeven* Years, and all the Difficulty is remov'd: For then *Jehoram*, the Son of *Ahab*, might begin his Reign in the *ſecond* Year of *Jehoram* Son of *Jehoſhaphat*, viz. in the *ſecond* Year that he reign'd with his Father, who was then alive; and *Jehoram*, Son of *Jehoſhaphat*, may be ſaid to have begun his Reign in the *fifth* of *Jehoram* the Son of *Ahab*, meaning the Time, when, after his Father's Death, he began to reign *alone*. That the Kings of *Judah* and *Iſrael* (as well as other *oriental* Princes) were accuſtom'd to appoint their Succeſſors, and, even during their Life-Time, to give them ſome Share in the *Adminiſtration*, is plain from ſeveral Inſtances: And that *Jehoſhaphat* found it expedient to ſettle his Son in the Kingdom with himſelf, ſeems to be intimated in 2 *Chron.* xxi. 3. where it is ſaid, that *he gave the Kingdom to* Jehoram, *becauſe he was his Firſt-born, and gave Gifts to the reſt of his Sons*, who, being many, might perhaps be forming *Parties*, and entering into Cabals about the Succeſſion to the Kingdom; and therefore, to put an end to all ſuch Conteſts, *Jehoſhaphat* declar'd *Jehoram* King, while himſelf was on the Throne, becauſe he was his *Firſt-born*. *Calmet*'s and *Patrick*'s Commentaries.

† To prevent Confuſion, the Reader is deſir'd to take Notice, that, in the Courſe of this Hiſtory, there is Mention made of two *Jehorams*, who reign'd much about the ſame Time; one, the ſecond Son of *Ahab*, who ſucceeded his Brother *Ahaziah*, and was King of *Iſrael*; and the other, who was Son and Heir to *Jehoſhaphat*, and reign'd in *Judah*; both very wicked Princes, and therefore, the greater Care ſhould be taken, that their Actions be not blended together.

† The Expreſſion in the Text is, ——— *Knoweſt thou, that the Lord will take away thy Maſter from thy Head to-day?* 2 Kings ii. 3. Where the Sons of the Prophets allude to their Manner of ſitting in their School. For the Scholars us'd to ſit *below* their Maſters Feet, and the Maſters *above* over their Heads, when they taught them: And therefore, the Senſe of the Words is, that *God would deprive* Eliſha *of his Maſter* Elijah'*s Inſtructions*, viz. by a ſudden Death. For it does not appear that they had any Notion of his *Tranſlation*; ſo far from this, that they deſir'd Leave to ſend out ſome to ſeek for him, *if peradventure the Spirit of the Lord had taken him up, and caſt him upon ſome Mountain, or into ſome Valley*, 2 Kings ii. 16. *Patrick*'s Commentary.

† In theſe two *Books of Kings*, there is mention made five Times of this *Mantle*; and, in every Place, it is called *Adareth*, which denotes a *royal*, as well as a *prophetical* Robe. The *Septuagint* always tranſlate it by the Word μηλωτῆ which properly ſignifies the *prophetical Mantle*, made of Lamb-Skins, being a Kind of upper Garment thrown over the Soulders, and (as ſome think) reaching down to the Heels; though others take it for no more, than a *leathern* Jacket to keep out Rain:

Ad ſubitas nuſquam Scortea deſit Aquas. Mart. Lib. 14.

† By *the Sons of the Prophets*, we are to underſtand *the Scholars of the Prophets*, ſuch as they educated and train'd up in Religion and Virtue, upon whom God by Degrees beſtow'd the Spirit of Prophecy, and whom the ſuperior Prophets employ'd in the ſame Capacity, as the Apoſtles did the *Evangeliſts*, *viz.* to publiſh their Prophecies and Inſtructions to the People, in the Places where they themſelves could not go. Nor is it any ſmall Teſtimony of God's Love to an *Apoſtate* People, that, in theſe corrupt Times, and in that very Place, where the golden Calves were worſhipp'd, he ſtill continu'd the Schools of the Prophets, in order to recover them from Idolatry. Nay, (what is very remarkable) there were Prophets of greater Excellency for their Miracles in *Iſrael*, than were in *Judah*, becauſe they needed them more, both to turn their hard Hearts from the Worſhip of Idols, and to preſerve the pious Perſons, that remain'd among them, from deſerting their Religion. *Patrick*'s Commentary.

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him, might be † communicated to him, in a larger *Meaſure*, than to the other Prophets; which the other did not poſitively promiſe, but told him however, that, if he happen'd to ſee him when he came to be tranſlated, this would be a good Sign, that God would not refuſe him his Requeſt: And while they were thus going on, and talking, there appear'd, as it were, a bright Chariot, and Horſes, running towards them on the Ground, and, coming between them, parted them. * For *Elijah* mounted the *Chariot*, and, in a great Guſt of Wind, directed by Angels, was tranſported into Heaven; while *Eliſha*, who was left behind, † cry'd to him, as he ſaw him mount, and expreſs'd his Sorrow when he was gone: But, taking up the Mantle, which had dropt from him in his Aſcent, with it he divided the Waters, as *Elijah* had done, and re-paſs'd the *Jordan*.

Hereby the Prophets of *Jericho* and the Places adjacent were convinc'd, that the Spirit of *Elijah* reſted upon *Eliſha*. And accordingly, when they met him, they recogniz'd him for his *Succeſſor*, and paid him the ſame Reſpect. Believing however, that the Spirit of God might poſſibly have * tranſported *Elijah* into ſome diſtant or deſert Place, they deſir'd Leave to ſend out *fifty* Men in Search of him. *Eliſha* aſſur'd them, that it would be needleſs: However, to give them all the Conviction they deſir'd, he ſuffer'd them to do what they pleas'd; ſo that the Men went, and return'd again after three Days Search to no Purpoſe.

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† The Words in the Text are, ——— *Let, I pray thee, a double Portion of thy Spirit be upon me*; where ſome learned Men are of Opinion, that this Requeſt in *Eliſha* would be arrogant, if the Words were to be taken in their moſt obvious Senſe; and therefore, they refer them to *Eliſha's School-fellows*, whom he deſires to ſurpaſs in all *prophetick* Gifts, as much as the *Firſt-born* did excel the other Children in his Portion of the Inheritance. But, being *Elijah* had no other *Succeſſor*, upon whom he was to beſtow any *prophetick* Gifts, but *Eliſha*; we cannot ſee why *Eliſha* may not be ſaid to have a double Portion of the prophetick Spirit, ſince it is evident he did many more Miracles than *Elijah* did, and, even after his Death, exerted a Divine Power in raiſing the dead Man, 2 *Kings* xiii. 21. Had he deſired this double Portion indeed out of a Principle of *Vain-Glory*, there might then be ſomething ſaid againſt his Requeſt; but, ſince he did it with a pure Intent to become thereby more ſerviceable in his Generation, we cannot perceive why he was to blame in requeſting what our bleſſed *Saviour* granted to his Apoſtles, *viz.* the Power of working greater Miracles than he himſelf did. *Le Clerc's* and *Calmet's* Commentaries.

* What this Chariot was, and to what Place it convey'd *Elijah*, we ſhall have Occaſion to obſerve in the following *Diſſertation*; at preſent we ſhall only take notice of ſome Things relating to this Prophet's Character. The Author of *Eccleſiaſticus* (Chap. xlviii. 1, *&c.*) has dedicated this *Encomium* to his Memory: ———*Then ſtood up* Elias *the Prophet, as Fire, and his Word burnt like a Lamp. He brought a ſore Famine among them, and by his Zeal he diminiſhed their Number. By the Word of the Lord he ſhut up the Heaven, and alſo three Times brought down Fire.* O Elias, *how waſt thou honoured by thy wonderous Deeds? And who may glory like unto thee? Who didſt raiſe a dead Man from Death, and his Soul from the Place of the Dead, by the Word of the Moſt High; who broughteſt Kings to Deſtruction, and honourable Men to their Bed:* ———*Who waſt taken up in a Whirlwind of Fire, and in a Chariot of fiery Horſes; who waſt ordained for Reproofs in their Times, to pacify the Wrath of the Lord's Judgment, before it break forth into Fury; to turn the Heart of the Father to the Son, and to reſtore the Tribes of* Jacob. In which laſt Sentence our Author alludes to that Paſſage in *Malachi*, Chap. iv. 6. *Behold I will ſend you* Elijah *the Prophet, before the Coming of the great and dreadful Day of the Lord: and he ſhall turn the Hearts of the Fathers to the Children, and the Heart of the Children to their Fathers, leſt I come and ſmite the Earth with a Curſe.*

† The Words of *Eliſha* upon this Occaſion are, *My Father, my Father*, (ſo they called their Maſters and Inſtructors) *the Chariot of* Iſrael, *and the Horſemen thereof.* The Expreſſion alludes to the Form of the Chariot and Horſes, that he had juſt then beheld, and ſeems to imply, "That *Elijah*, by his Example, and Counſel, and Prayers, "and Power with God, did more for the Defence and Preſervation of *Iſrael*, than all their Chariots and Horſes, "and other warlike Proviſions." Unleſs we may ſuppoſe, that this was an abrupt Speech, which *Eliſha*, in the Conſternation he was in, left unfiniſh'd, and ſo the ſacred Hiſtory has recorded it. *Pool's* Annotations, and *Le Clerc's* Commentary.

* *The Spirit of the Lord* (whereby we may underſtand either the Power of God, or ſome one of his Angels) frequently us'd to carry the Prophets through the Air, and, with vaſt Celerity, remove them to diſtant Places: And therefore *Obadiah* ſpeaks of it as a common Thing: *And it ſhall come to paſs, as ſoon as I am gone from thee, that the Spirit of the Lord will carry thee where I know not, ſo that when the King cannot find thee, he will ſlay me*, 1 Kings xviii. 12. And accordingly, in the *New Teſtament*, we are told of *Philip*, that, *when they were come up out of the Water, the Spirit of the Lord caught him away, that the Eunuch ſaw him no more, and* Philip *was found at* Azotus, *Acts* viii. 39, 40. *Le Clerc's* Commentary.

From this Place, *Eliſha* proceeded to *Jericho*, where, at the Requeſt of the Inhabitants, he cur'd the † *Brackiſhneſs* of their *Water*, and the *Barrenneſs* of their *Soil*. Thence he continu'd his Courſe to *Bethel*, where, upon the Children's mocking and ridiculing him, † two *She-Bears*, ruſhing out of the neighbouring Foreſt, fell upon them, and devour'd two and forty of them. From *Bethel* he went to Mount *Carmel*, where probably there was another *School* of the Prophets; and from thence he proceeded to *Samaria*, where he had ſoon Opportunities enough of exerting his *prophetick* Office.

Jehoram's *Victory over* Meſha *King of* Moab.

It was in the eighteenth Year of *Jehoſhaphat* King of *Judah*, that this *Jehoram*, King of *Iſrael*, began to reign; and tho' he did not make any great *Reformation* in his Kingdom, yet he was not altogether as wicked as his Father and Brother: For † he remov'd the Idols of *Baal*, (very likely to procure *Jehoſhaphat*'s Friendſhip) tho' the *Golden-Calves* (which were the *State-Engine* to keep up the Diviſion between *Iſrael* and *Judah*) he could not prevail with himſelf to depoſe. In this State however he † had *Jehoſhaphat* for an *Ally*, when he engag'd in a War (which was in the Beginning of his Reign) with *Meſha* King of *Moab*, for refuſing to pay the Tribute † of an hundred Thouſand Lambs, and an hundred Thouſand Rams with the Wool, which (until the Reign of his

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† The Manner in which the Prophet *Eliſha* ſweeten'd the Fountain, and made the Soil fruitful, was by caſting *Salt* into the Water, to make the Miracle more conſpicuous; for Salt is a Thing, that of all others makes Water leſs *potable*, and the Ground more *barren*. *Joſephus*, however, willing to improve upon this Hiſtory, adds (as his uſual Manner is) ſeveral Circumſtances of his own. For he tells us, ——— "That this Fountain did not only corrupt "the Fruits of the Earth, (whether Grain or Plants) but likewiſe caus'd Abortions in Women, and tainted, with a "blaſted Infection, whatever is touch'd, that was capable of ſuch Impreſſion; that *Eliſha*, having been treated with "great Hoſpitality and Reſpect by the People of *Jericho*, bethought himſelf of ſuch an Acknowledgment, as they "themſelves, their Country, and their Poſterity to the End of the World might be the better for; that hereupon he "went out to the Fountain, and, cauſing a Pitcher of Salt to be let down to the Bottom of it, he advanced his Right-"Hand towards Heaven, and, preſenting his Oblations at the Side of it, beſought God, in his Goodneſs, to correct "the Water, and to ſweeten the Veins through which it paſs'd; to ſoften the Air, and make it more temperate and "fructifying; to beſtow Children, as well as Fruits, upon the Inhabitants in Abundance; and never to withdraw "theſe Bleſſings, ſo long as they continu'd in their Duty; and that, upon offering up this Prayer, with all due Cere-"mony, and according to Form, the ill Quality of the Fountain was chang'd, and (inſtead of Sterility) became "an efficacious Means of Plenty and Increaſe." The Author, we may obſerve, (to gratify *Pagans*) repreſents *Eliſha*, in the Form of a *Magician*, who, by Invocations, Oblations, and other ſecret and myſterious Operations, chang'd the bad Quality of the Waters, and thereby made the Valley of *Jericho* fruitful; whereas this was done in a Manner altogether ſupernatural and miraculous. Nay, to this very Day, there is a Fountain towards the Weſt of *Jericho*, which riſes about three Quarters of a League above the Town, in the Way to *Jeruſalem*, which, yielding a great deal of Water (and that very good in its Kind) runs along, and fructifies the Plain. The Wars of the *Jews*, lib. v. c. 4.

† They had probably been robb'd of their Whelps, which made them more fierce and outrageous. *Patrick*'s Commentary.

† 'Tis a little ſtrange, that his Mother *Jezebel*, who brought this Worſhip with her from the *Sidonians*, ſhould ſuffer him to remove the Images of her favourite God; but ſhe perhaps might be a little daunted with the many Diſaſters that had befallen her Family, and was content with the Privilege of having her idolatrous Worſhip in private: Nor is it unlikely, that *Jehoſhaphat* might refuſe to aſſiſt him in his Wars againſt the King of *Moab*, unleſs he would conſent to renounce his Idolatry. *Patrick*'s Commentary.

† The Anſwer, which he gives *Jehoram*, is the very ſame, that he return'd to his Father *Ahab*, in his War againſt the *Syrians*: *I am, as thou art; my People, as thy People; and my Horſes, as thy Horſes*, 1 Kings xxii. 4. and 2 Kings iii. 7. And, conſidering the ill Succeſs he had, one would wonder, why he ſhould be ſo forward to join with his Son; but, as *Jehoram* had reform'd ſome Things, he might have a better Opinion of him, and, by ſhewing him Kindneſs, hope perhaps to prevail with him to proceed farther; and, as the *Moabites* had of late invaded his Country, 2 *Chron*. xx. 1. he might embrace this Opportunity to chaſtiſe them for it. But, without theſe Conſiderations, the War was right and juſtifiable, and fit it was, that *Rebels* and *Revolters* ſhould be chaſtis'd, leſt the Example ſhould paſs into his own Dominions, and encourage the *Edomites* to revolt from him, as we find they afterwards did from his Son. *Patrick*'s Commentary, and *Pool*'s Annotations.

† This was a prodigious Number indeed; but then we are to conſider, that theſe Countries abound with Sheep, inſomuch that *Solomon* offer'd an hundred and twenty Thouſand, at the Dedication of the *Temple*, 2 Chron. vii. 5. and the *Reubenites* drove from the *Hagarites* two hundred and fifty Thouſand, 1 *Chron*. v. 7. For, as *Bochart* obſerves, their Sheep frequently brought forth two at a Time, and ſometimes twice a Year. The ſame *learned* Man remarks, that, in

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his Brother *Ahaziah*) had been all along, from the Time of *David*, paid to the Crown of *Iſrael*; and as the King of *Edom* was then no more than *Deputy* to *Jehoſhaphat*, he engag'd him likewiſe in the Quarrel. Theſe three Kings, in order to ſurpriſe the Enemy, and invade him on the weakeſt Side, took a Compaſs of ſeven Days March, in the Wilderneſs of *Edom*, and had like to have been all loſt for Want of Water, had not the Prophet *Eliſha*, who was then in the Camp, *(b)* put them in a Method how to procure ſome; and not only ſo, but, at the ſame Time, promis'd them a compleat Victory over the *Moabites*. The next Morning the confederate Army had Water enough; and the *Moabites*, who were now marching to oppoſe them, perceiving Water where they knew there us'd to be none, and, by the Reflection of the Sun, that it look'd like Blood, ſuppos'd that the three Kings had quarrelled, and their Armies engag'd, and ſlain one another; ſo that they concluded they had nothing to do, but to fall upon the Spoil. But, when they came to the Camp, the *Iſraelites* gave them a Reception that they little expected: For they not only killed great Numbers of them upon the Spot, but purſu'd them into their Country, deſtroy'd their fortify'd Places, chok'd up their Springs, cut down their Timber, and made Ravage and Devaſtation, wherever they came; inſomuch, that the King was forc'd to betake himſelf to his *Capital* City *Kirhareſeth*, where the confederate Army beſieg'd him, and ſoon reduc'd him to ſuch Extremity, that, after he had made a ſucceſsful Sally with *ſeven* hundred Men in hopes of forcing the King of *Edom*'s Quarters, and found himſelf repuls'd; he took his eldeſt Son, † and, in mere Deſperation, ſacrific'd him upon the Wall of the City, in the Sight of the *Iſraelitiſh* Army, who, being ſtruck with Horror at ſo barbarous an Action, rais'd the Siege, and retir'd to their own Country.

Eliſha's *ſeveral Miracles.*

UPON raiſing this Siege, the Prophet *Eliſha* left the three Kings, and return'd to *Samaria*; whereupon the *ſacred* Hiſtorian gives a long *Detail* of the ſeveral Miracles, which he wrought: *viz.* *(c)* That he increas'd a poor Widow's Oil, to ſuch a Quantity, as enabled her to pay her Huſband's Debts, and preſerve † her two

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in antient Times, when People's Riches conſiſted in Cattle, this was the only Way of paying Tribute; for as (he quotes the Paſſage out of *Pliny*) *Pecunia ipſa à Pecore appellabatur: Etiam nunc in Tabulis Cenſcriis* Paſcua *dicuntur omnia, ex quibus populus reditus habet, quia diu hoc ſolum vectigal fuerat.* Nat. Hiſt. lib. xviii. c. 3. It is obſerv'd by others likewiſe, that this great Number of Cattle was not a *Tribute*, which the *Moabites* were oblig'd to pay to the *Iſraelites* every Year, but on ſome ſpecial Occaſion only; upon the Acceſſion of any new King, for Inſtance, when they were oblig'd to expreſs their Homage in this Manner, or to make Satisfaction for ſome Damages, that the *Iſraelites* ſhould at any Time ſuffer from their Invaſions or Revolts. *Patrick*'s and *Le Clerc*'s Commentaries.

(b) 2 Kings iii. 16.

† Not only the holy Scriptures, but ſeveral *Heathen* Writers likewiſe do aſſure us of this, that, in Caſes of great Extremity, it was cuſtomary among People to ſacrifice to their Gods whatever was moſt dear to them. *Cæſar*, in his War with the *Gauls*, tells us, that when they were afflicted with grievous Diſeaſes, or in Time of War, or great Danger, they either offer'd Men for Sacrifices, or vow'd that they would offer them; becauſe they imagin'd, that *their Gods could never be appeas'd, unleſs one Man's Life was given for another's.* No leſs a Man than *Grotius* is of Opinion, that this *Moabitiſh* King, in Imitation of *Abraham*, ſacrific'd his Son to the God of *Iſrael*, hoping thereby to appeaſe his Wrath, and to move the Compaſſion of the Kings, that were beſieging him: But the moſt general Opinion is, that he offer'd this coſtly Sacrifice to ſome falſe Deity, and very likely to *Chemoſh*, which was his *national* God, and generally thought to be the *Sun*. *Calmet*'s and *Le Clerc*'s Commentaries.

(c) 2 Kings iv. 1, &c.

† The *Jewiſh* Law look'd upon Children as the *proper* Goods of their Parents, who had Power to ſell them for ſeven Years, as their *Creditors* had to compel them to do it in order to pay their Debts; and from the *Jews* this Cuſtom was propagated to the *Athenians*, and from them to the *Romans*. The *Romans*, indeed, had the moſt abſolute Controul over their Children. By the Decree of *Romulus* they could impriſon, beat, kill, or ſell them for Slaves. But *Numa Pompilius* firſt moderated this, and the Emperor *Diocleſian* made a Law, that no free Perſons ſhould be ſold upon Account of Debt. The antient *Athenians* had the like Juriſdiction over their Children, but *Solon* reform'd this cruel Cuſtom; As indeed it ſeem'd a little hard, that the Children of a poor Man, who have no Manner of Inheritance left them, ſhould be compelled into Slavery, in order to pay their deceaſed Father's Debts: and yet this was the Cuſtom, as appears from this Paſſage, wherein the Prophet does not pretend to reprove the Creditor, but only puts the Woman in a Method to pay him. *Calmet*'s and *Le Clerc*'s Commentaries.

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two Sons from Bondage: *(d)* That, to reward the wealthy *Shunamite* for his Kindneſs and Hoſpitality to him, he prevail'd, in his Prayers with God, that his Wife might have a Child, and afterwards, when the Child died, *(e)* reſtor'd him to Life again: That, while he was at *Gilgal*, he cur'd the noxious Quality of the Prophets † *Colloquintida* Pottage, by the Injection of a little Meal: *(f)* That there he multiply'd twenty Barley-Loaves, and ſatisfy'd above an hundred Perſons with them; and *(g)* that there he made an Ax, which was fallen into the River, merely by throwing in a Stick, riſe up, and ſwim upon the Surface of it: But the Miracle, which the ſacred Hiſtory more particulately inſiſts on, is the Cure of *Naaman's Leproſy*.

That of curing Naaman's *Leproſy more eſpecially.*

NAAMAN was General of the King of *Syria*'s Troops, a Man famous for Exploits in War, and in great Eſteem with his Maſter, but he was a Leper. At this Time there ſeems to have been no good Underſtanding between the two Crowns; and yet the King of *Syria*, to recover ſo valuable a Servant from his Illneſs, wrote to the King of *Iſrael*, but in ſuch Terms as gave him ſome uneaſy Apprehenſions. When *Eliſha* underſtood this, he order'd that *Naaman* might be ſent to him; and when he came with all his Attendants and ſtately Equipage, inſtead of receiving him in Form, † he ſent his Servant out to him, and bad him go † dip himſelf ſeven Times in the River *Jordan*, and he would be cur'd. The proud *Syrian*, not underſtanding this Treatment, and expecting, very likely, that the Prophet, by ſome *perſonal* Act, would have perform'd the Cure, thought himſelf ſlighted, and was for returning home: But, being adviſ'd by thoſe that were about him, that, ſince the *Preſcription* was ſo eaſy, to make the Experiment at leaſt would not be much, he went to the River, and, after having bath'd ſeven Times therein, found himſelf perfectly cur'd.

REJOIC'D at his unexpected Recovery *Naaman* return'd to *Eliſha*, acknowledging, that there was no other God, but the God of *Iſrael*; proteſting, that from thence forward he would ſacrifice to none but him; deſiring, for that Purpoſe, two Mules Loads † of the Earth of the Country, wherewith to build him an Altar: deprecating any Offence, that might ariſe from his waiting on the King, his Maſter, when

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(d) 2 Kings iv. 8, &c. *(e)* Ibid. ver. 34.

† It is a Plant ſo very bitter, that ſome have called it the *Gall of the whole Earth*. It purges exceſſively, and is a Sort of Poiſon, if not qualify'd, and taken in a moderate Quantity. *Calmet*'s and *Patrick*'s Commentaries.

(f) 2 Kings iv. 41. *(g)* Ibid. vi. 5, 6.

† *Eliſha*'s not appearing to receive the *Syrian General* is aſcrib'd by ſome to the retir'd Courſe of Life, which the Prophets led; but then, why did he ſee him, and enter into Converſation with him, when he return'd from his Cure? I ſhould rather think, that it was not miſbecoming the Prophet, upon this Occaſion, to take ſome State upon him and to ſupport the Character and Dignity of a Prophet of the Moſt High God; eſpecially, ſince this might be a Means to raiſe the Honour of his Religion and Miniſtry, and to give *Naaman* a righter Idea of his miraculous Cure, when he found that it was neither by the Prayer nor Preſence of the Prophet, but by the Divine Power and Goodneſs, that it was effected. *Pool*'s Annotations, and *Calmet*'s Commentary.

† In Conformity to the *Law*, which requires that Lepers, in order to their cleanſing, ſhould be ſprinkled *ſeven Times*, Lev. xiv. 7, &c. the Prophet order'd *Naaman* to dip himſelf as often; but *Jordan* (as the *Syrian* argu'd) had no more Virtue in it than other Rivers; nor could cold Water (of any Kind) be a proper Means for curing this Diſtemper, whoſe Root is a white *wateriſh* Humor, that would increaſe, rather than be diminiſh'd by any ſuch Application. *Patrick*'s Commentary.

† He deſir'd the Earth of the *Land*, becauſe he thought it more holy and acceptable to God, and proper for his Service; or becauſe he would, by this Token, declare his Conjunction with the People of *Iſrael* in the true Worſhip, and conſtantly put himſelf in Mind of his great Obligation to that God, from whoſe Land this Earth was taken. He might have had indeed enough of this Earth without aſking any one for it, but he deſir'd the Prophet to give it him, as believing perhaps, that he, who put ſuch Virtue into the Waters of *Iſrael*, could put as much in the Earth thereof, and make it as uſeful and beneficial to him in another Way. Theſe Thoughts indeed were groundleſs and extravagant, but yet were excuſable in an *Heathen* and *Novice*, that was not as yet ſufficiently inſtructed in the true Religion. *Pool*'s Annotations.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

when he went to worſhip in the Temple of † *Rimmon*; and, in the Concluſion, importuning the Prophet to accept of a *Preſent*, for the great Cure that he had wrought upon him, which the other moſt † poſitively refuſ'd.

BUT there was not the like *Diſintereſtedneſs* in his Servant *Gehazi*. He, thinking it unreaſonable, that ſo potent and wealthy a Perſon ſhould go off without paying for ſo *ſignal* a Benefit, reſolv'd to get ſomething for himſelf; and therefore, unknown to any Body as he thought, he follow'd after *Naaman*, and, having ſoon overtook him, forg'd a Lye, that his Maſter deſir'd of the *General* to ſend him a Talent of *Silver*, and two Changes of Garments, for two *Sons of the Prophets*, who, ſince his Departure, were come to viſit him. The *General* was glad of this Opportunity to oblige his Maſter, and therefore preſs'd him to take two *Talents* of Silver with the Garments, and ſent two of his Servants to carry them for him; from whom he received them before he came to his Maſter's Houſe, and repoſited them, as he thought, in a ſafe Place: But no ſooner did he return into his Maſter's Preſence, than he began to tax him with what he had been doing, which, when *Gehazi* deny'd, he † denounc'd his Sentence, *viz.* that the Leproſy, whereof he had cur'd *Naaman*, ſhould adhere to him and his Family for ever; which accordingly, that very Moment, came to paſs.

The OBJECTION.

"BUT how wicked ſoever *Gehazi* might be, in *purloining* a little of *Naaman*'s Money, and making the Man pay for his Cure; yet his Maſter, methinks, carries the Compliment a little too far, if not in refuſing his *Preſent*, at leaſt in giving him *Toleration* to continue in Idolatry. He had now the faireſt Opportunity imaginable to make him a thorough *Convert*, and, by working ſo great a Miracle upon him, had acquir'd a proper Authority to preſcribe to him what he pleas'd: But when, inſtead of confirming him in the Service of the true God, he permits him to go on in his old Practice *of bowing himſelf in the Houſe of* Rimmon, and to comply with the Terms of a falſe Religion, rather than loſe an advantageous Employ, he certainly diſcovers too great an Indulgence to *Naaman*'s Impiety, and

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† It is thought by the Generality of Interpreters, that, as the *Syrians* were great Worſhippers of the *Sun*, this God is the ſame; and that the Name *Rimmon*, or *high*, is given him, by Reaſon of his Elevation. *Grotius* takes it for *Saturn*, becauſe that Planet is the higheſt of all; and *Selden* will have it to be the ſame with *Elion*, or the moſt high God of the *Phœnicians*. 'Tis certain, that the Word *Rimmon* is the Name, that the *Syrians* give to *Pomegranates*, and therefore, as their Country was full of *Pomegranate-Trees*, whoſe Fruit is not only of a delicious Taſte, but of great Uſe likewiſe on Account of the excellent Liquor, which it produces, they gave perhaps the Name of *Pomegranate* to their God, in the ſame Manner that the *Greeks* and *Latins* gave that of *Ceres* to the Goddeſs of Corn. *Lamy*'s Introduction, lib. iii. c. 1. and *Jurieu*, Hiſt. des Dogmes & Cultes, Part iv. c. 10.

† *Eliſha* did not think it a Thing ſimply unlawful to receive Gifts, or Preſents; for we find him receiving them upon another Occaſion, 2 *Kings* iv. 42. but he did not hold it expedient, in his preſent Circumſtances, to do it, becauſe he thought it would make for the Honour of the true God and Religion, to let the *Syrians* ſee the generous Piety, Charity, and Kindneſs of his Miniſters and Servants, and how much they deſpis'd all that worldly Wealth and Glory, which the Prieſts, or Prophets, of the *Gentiles* ſo greedily ſought after; that thereby *Naaman* might be confirm'd in the Religion he had embrac'd, and others, in like Manner, incited to a Love and Liking of it. *Pool*'s Annotations.

† And juſtly did he deſerve it, ſince his Crime had in it all theſe Aggravations, ——— a greedy Covetouſneſs, which is *Idolatry*; a Profanation of God's Name; a downright Theft, in keeping that to himſelf, which was given for others; deliberate and impudent Lying; deſperate Contempt of God's Omniſcience, Juſtice, and Holineſs; an horrible Reproach caſt upon the Prophet, and his Religion; and a pernicious Scandal given to *Naaman*, and every other *Syrian*, that ſhould chance to hear of it. *Pool*'s Annotations.

“too ſmall a Concern for the Honour of God's true Religion and Worſhip.

“*NAAMAN*, no doubt, had a great and honourable Poſt about the King of *Syria*; but what is this to the Purpoſe? Had he been a true Convert to the *Jewiſh* Religion, or had the Prophet took care to inſtruct him ſufficiently in the Rudiments thereof, all his Riches and Honours, all his Offices and Employments, nay, even Life itſelf, he ſhould have freely given up, rather than appear in the Poſture of a *Supplicant* before an *Idol*, which he profeſs'd to deſpiſe, or gratify the greateſt Monarch upon Earth, by ſo baſe a Proſtitution of his Conſcience; unleſs we can ſuppoſe, (what their Speeches indeed ſeem to import) that, whether he ſerv'd *God* or *Rimmon*, both he and the Prophet eſteem'd it a Thing indifferent.

“This Prophet, indeed, in his own Cauſe is known to have been more *zealous*, than he was in God's; otherwiſe, (*h*) he would not have curs'd ſo many *little Children in the Name of the Lord*, and (what is wonderful) upon his curſing caus'd two *She-Bears* to come immediately out of the Foreſt, and deſtroy no leſs than *two and forty of them*; tho' how two Bears could devour (for that is the Expreſſion) ſo very great a Multitude is ſomewhat incredible.

“But we need leſs wonder at this, when we find his Predeceſſor in the *prophetick* Office animated with the ſame Spirit, and (*i*) cauſing Fire to come down from Heaven to deſtroy *two Captains*, with their Companies, for no other Fault but bluntly delivering a Meſſage from the King, and perhaps in the very ſame Words, wherein they were commanded to deliver it. A vindictive Temper we may perceive our Saviour reproves in his two Diſciples (*k*) *James* and *John*, and therefore we are at a loſs to know, why God ſhould liſten to the Prayers of any Man, (*l*) deſiring that it ſhould not rain upon the Earth, for the Space of *three Years and ſix Months*, when a Drought of that Continuance muſt inevitably have deſtroy'd every Thing; and when it was ſent, not for the Puniſhment of the Inhabitants of the Land for any particular Sin we read of, but purely to aggrandize the Prophet, and to put it in his Power to ſay, that there (*m*) *ſhould be neither Dew nor Rain in theſe Years, but according to his Word*.

“If the Prophet had ſuch Intereſt, and was in ſuch high Eſteem with Almighty God, we cannot ſee what Reaſon he had to flee his Country, upon the Threats of an impotent Woman, who, notwithſtanding her *Aſcendant* over the King, had no Power to controul the *Providence* of God, under whoſe Protection he was ſo ſecurely plac'd, that he need not have fear'd what *Jezebel* could do unto him. To retreat from Danger, when he knew himſelf under ſuch a *Safeguard*, was acting an inconſiſtent Part, and betraying the Cauſe of God, when, (according to his own Confeſſion) (*n*) *he*, and *he only*, was left to defend it.

“*MOSES* indeed, as we read, faſted forty Nights; but then he was in the Mount with God. Our bleſſed Saviour abſtain'd from all Manner of Food for the like Space of Time; but then his *humane* Nature was ſupported by his *divine*; but 'tis hard to imagine, how *Elijah* could travel for forty Days and Nights together, with no ſtronger Suſtenance than a little Bread and Water, unleſs we can ſuppoſe, that the *kind* Ravens, that attended him at the Brook *Cherith* ſo long, were appointed to wait on him at this Juncture likewiſe, (*o*) and to *bring*

“*him*

(*h*) Chriſtianity as old as the Creation, p. 263. (*i*) Ibid. 265. (*k*) Luke ix. 54, 55. (*l*) Chriſtianity, ibid. (*m*) 1 Kings xvii. 1. (*n*) Ibid. xix. 10. (*o*) Ibid. xvii. 6.

him Bread and Fleſh in the Morning, and Bread and Fleſh in the Evening, all the while that he was upon his Journey.

“THE Misfortune is however that the Word *Crebim*, which we render *Ravens*, ſhould rather ſignify *Merchants*, who traded in the Market of *Tyre*, or *Arabians*, that liv'd in Places adjacent to the Brook *Cherith*, and might therefore provide the Prophet with Neceſſaries during his Concealment; becauſe we cannot conceive, why *Ravens* greedy and voracious Creatures, † *unnatural* to their own young ones, and declar'd unclean by the (*o*) Law, ſhould (of all others) be proper Inſtruments to convey this wonderful Food (for wonderful it is from whence they had it) to the Prophet in his *Hiding-Place*; which *Ahab*, with all his Induſtry, was not able to find out it ſeems, even tho' (*p*) *there was not a Nation, or Kingdom, where he had not ſent to ſeek him*, and yet all the while he was but in the next adjoining Province, conceal'd in the Widow of *Zarephtha*'s Houſe.

“BUT badly did *Elijah* requite God's ſingular Care and Preſervation of him, ſince he was ſo far from executing the divine Command in (*q*) *anointing* Hazael *to be King of* Syria, *and* Jehu, *King of* Iſrael, that he never once went near them, but left it to be done by his Succeſſor *Eliſha*, who himſelf, in like Manner, declin'd the Work, and made a young Prophet his *Proxy*. Nay, even in the moſt *plauſible* Act that *Elijah* did, *viz.* his deſtroying the Prophets of *Baal*, there is this Exception to be made, *viz.* that, tho' the Law of *Moſes* condemn'd every one that introduc'd the Worſhip of falſe Gods, to immediate Death, yet we cannot ſee, how either the Prieſts of *Baal* were bound by that Law, or how *Elijah*, who was but a private Man, had any Authority to execute it.

“THE Truth is, (*r*) they could not but know, that their God *Baal* was utterly unable to ſend down Fire from Heaven to conſume their Sacrifice; and therefore, if they ſuffer'd, they ſuffer'd like a Pack of Fools, for accepting a *Challenge*, which they were conſcious they could not anſwer, and putting the Merits of their Cauſe upon an unneceſſary Trial, wherein, without all Peradventure, they were ſure to miſcarry.

“BUT how ridiculous ſoever the ſacred Hiſtory may make the Prophets of *Baal*, it ſhould not uſe the ſame Freedom, in exhibiting the Actions of God in an unfair Light; and yet this it does, when it makes the Searcher of all Hearts relent, and (*s*) ſuſpend the Execution of *Ahab*'s Sentence, upon the Account of his Repentance, which (how formal ſoever it might appear) was, at the Bottom, but falſe and fictitious. This it does, when it makes the Diſpoſer of all Events (*t*) ſend a *Lion* to ſlay a Man, merely for refuſing to *wound* one of the *Sons of the Prophets*, tho' he does not declare, for what Reaſon he requeſted that *inhuman Favour* of him. This it does, when it makes the great Diſpenſer of all Juſtice puniſh the Children of *Hiel*, For their Father's Profaneneſs in rebuilding *Jericho*, tho' it be contrary to his own Declarations, that Children ſhall not ſuffer for the Wickedneſs of their Parents, (*u*) *but every one die for his own Iniquity*. This it does, laſtly, when it makes the Fountain of all Purity and Truth (*x*)

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† Such is the *ἀστοργία*, or Want of natural Love of theſe Creatures to their young Ones, that, as *Naturaliſts* report, they forſake them before they are fledg'd; but the Providence of God takes Care to feed them with Worms, which are produc'd by the Dung, and out of the Carcaſſes that have been brought into their Neſts, till they be able to fly and provide for themſelves: And to this, the *Pſalmiſt*, ſpeaking of God, *who feedeth the Young Ravens, when they call upon him*, ſeems to allude, *Pſal.* cxlvii. 9.

(*o*) Lev. xi. 15.

(*p*) 1 Kings xviii. 10.

(*q*) 1 King xix. 15.

(*r*) *Le Clerc*'s Commentary.

(*s*) 1 Kings xxi. 29.

(*t*) Ibid. xx. 36.

(*u*) Jer. xxxi. 30.

(*x*) 2 Chron. xviii. 19, 20.

“hold Conference with an evil and deceitful Spirit, and enter into its Meaſures of deluding *Ahab*, to go to the Siege of *Ramoth-Gilead*, which was to his Bane.

“BUT, beſides theſe *groſſer* Abſurdities, there are ſome other *Paſſages*, in this Period of Hiſtory, which ſeem deſtitute of the common Appearances of *Probability*; as that *Jehoſhaphat* ſhould ſend out *itinerant* Preachers, to inſtruct the People in their Duty, when, in every City of the *Levites* (which were diſpers'd over the whole Nation) there were People appointed for that Purpoſe: That the ſame *Jehoſhaphat*, who had but a ſmall Part of the Kingdom, which *David* enjoy'd, ſhould ſo far ſurpaſs him in the Number of his Forces, as to have under his Command an Army *of eleven hundred and ſixty Thouſand Men*, without reckoning the Garriſons, that were in their Strong-Holds: And, laſtly, that the Wall of the City of *Aphek* (how ſpacious ſoever it may be ſuppos'd) ſhould, by its Fall, be able to bury, in its Ruins, no leſs *(y) than ſeven and twenty Thouſand Men*; which is enough to ſtagger all human Faith.”

Anſwer'd, by ſhewing the Senſe of Eliſha's *Anſwer.*

THE moſt material Part of the Diſcourſe, which paſs'd between *Naaman* and *Eliſha*, is deliver'd in theſe Words: ——*(z) Thy Servant (ſays* Naaman*) will henceforth offer neither Burnt-offering nor Sacrifice unto other Gods, but unto the Lord: In this Thing the Lord pardon thy Servant, that, when my Maſter goeth into the Houſe of* Rimmon, *and he leaneth on my Hand, and I bow myſelf in the Houſe of* Rimmon, *the Lord pardon thy Servant in this Thing: And* Eliſha *ſaid unto him, Go in Peace. Go in Peace* was a common Form of Valediction among the *Jews*, wherewith *Eliſha* might diſmiſs *Naaman*, without any further Anſwer to his Requeſt, or Reſolution to his Doubt. For the Prophet, we muſt ſuppoſe, in this whole Tranſaction, was under the immediate Influence and Direction of the Spirit of God; and therefore if the Spirit of God thought proper to with-hold any further Inſtruction from the *Syrian* General, it was not in the Prophet's Power, tho' he had *given him his Houſe full of Silver and Gold*, *(a)* (as *Baalam* put the Caſe) *to go beyond the Word of the Lord, to do more, or leſs*. Conſidering then, *(b)* that *Naaman* was now in the Infancy of his Converſion, and as yet not able to receive the higher Precepts of Perfection; that himſelf was conſcious of his own Offence, and wanted not therefore ſo much to be inſtructed, as encourag'd, and ſtrengthen'd in the Lord; and that the *Matters*, wherein he ſeem'd to doubt, were not of ſuch mighty Importance, as to concern the *Eſſence* and *Foundation* of Religion; conſidering theſe Things, I ſay, we may ſoon perceive the Reaſon, why *Eliſha* accepted of his Renunciation of a falſe, and Profeſſion of a true Religion, his declar'd Averſion to the Worſhip of Idols, and fix'd Reſolution to ſerve the Lord only, as a ſufficient Advance in his preſent Circumſtances.

ISRAELITES indeed, and ſuch as were deſcended from the Stock of *Jacob*, were oblig'd to the Obſervation of the whole *Moſaick* Law; but Strangers and Aliens, when they came to be admitted *Proſelytes of the Gate*, were confin'd only to the Worſhip of the true God, and the Practice of ſuch Duties, as were *moral* and *ſocial*: And therefore, when *Naaman* profeſs'd himſelf a Worſhipper of the Moſt High God only, and declar'd withal, that his attending his Maſter into the Temple of *Rimmon* was not with any religious Purpoſe, but purely in Performance of the Duty of his Office, the Prophet had Reaſon good to bid him *go in Peace*, or (as the Words may import) to give himſelf no Uneaſineſs about the Matter.

FOR,

(y) 1 Kings xx. 30.

(z) 2 Kings v. 17, 18.

(a) Numb. xxii. 18.

(b) *Pool's* Annotations on 2 *Kings* v. 19.

And that Naaman *might innocently attend his Maſter.*

FOR, tho' we pretend not to ſay with ſome *Rabbinical* Doctors, that, as *Naaman* was no *Jew*, but a Foreigner and Proſelyte only, *(c)* he was not oblig'd to abſtain from all external Worſhip of Idols, (as the *Jews* confeſſedly were) ſo long as he continu'd in another Country; yet it is generally agreed, that we are bound to ſhew the ſame Reſpect to our Superiors, and thoſe that are ſet in Authority over us (ſo long as we do not injure our Conſciences thereby) in one Place, as in another; and *(d)* that therefore *Naaman* might very innocently retain his Dignity, and high Office at Court, even as *Joſeph* did in *Egypt*, and *Daniel* in *Babylon*; might accompany his Maſter into *Rimmon*'s Temple, nay, and bow together with him, in Compliance to his Infirmity or Convenience, (who could not ſo well bow, if the other ſtood upright) ſo long as this was a *Service done to the Man*, (as *Tertullian (e)* reaſons upon the like Occaſion) *and not to the Idol*; ſo long as this was an Act purely external, without any of thoſe *inward Sentiments* of Reſpect, which conſtitute the *Eſſence* of Adoration.

An Objection againſt this Solution.

“THIS, I own, is the common Solution; but it does not entirely pleaſe me. It juſtifies an Action, which *Naaman* himſelf was not well ſatisfy'd in. It leaves upon the Prophet an Imputation of too much Lenity and Indulgence, and upon the *General*, that of too much *Hypocriſy* and *Diſſimulation*. Had *Naaman*'s Example, in this Senſe, been made a Precedent, *Daniel*, in the Court of *Nebuchadnezzar*, and old *Eleazar*, amidſt *Antiochus*'s Officers, might have eſcaped Perſecution. *(f) Daniel*, at the Sound of the Inſtruments, might have fallen down before the Image, not out of any Principle of Adoration, but in pure Obedience to the King's Orders; and *(g) Eleazar* might have evaded the Eating of *Swines-Fleſh*, if he would but have let it be reported that he did eat it; but we find no ſuch *Prevarication* in either of theſe, and therefore, we can hardly think that this is the right *Solution*.”

And another offer'd.

(h) Now, ſince Repentance has Regard to what is paſt, and to aſk *Pardon* for an Offence already committed is much more natural, than to aſk Pardon for what we purpoſe for the future to commit, (which, in Matters of *Morality*, is a Kind of Contradiction) it ſeems not improbable, that the Words ſhould be render'd (as the Original will fairly bear it) in the *Preter* Tenſe: *Lord, pardon thy Servant, that when my Maſter went into the Houſe of* Rimmon, *to worſhip, and he leaned on my Hand, and I bowed myſelf there, the Lord pardon thy Servant in this Thing*. For, how great would the Incongruity be, if *Naaman*, who had juſt before declar'd his *Renunciation* of Idolatry, ſhould now confeſs his Readineſs to *relapſe* into the ſame Crime, and deſire God's *Pardon* for it before-hand? Whereas to aſk Pardon for what he had done amiſs, and to deſire the Prophet's Interceſſion with God in that Behalf, argu'd a Mind truly ſenſible of his former Tranſgreſſion, and very much reſolv'd to avoid it for the future: And accordingly, *(i)* it is ſuppos'd, that, upon his Return home, he refus'd to worſhip *Rimmon* any more, and was thereupon diſmiſs'd from being General of the King's Forces.

Eliſha's *ſlaying the Children juſtify'd.*

(k) BETHEL, we all know, was one of the Cities, where *Jeroboam* had ſet up a *golden Calf*, a Place ſtrangely addicted to Idolatry, and whoſe Inhabitants had no ſmall Averſion to *Eliſha*, as being the Servant and Succeſſor of *one*, who had been a profeſs'd Enemy to their wicked Worſhip, and himſelf no leſs an Oppoſer of it. 'Tis reaſonable to ſuppoſe therefore, that the Children, (if they were

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(c) *Grotius*, in Locum, and *Selden*, de Jure Nat. & Gent. lib. ii. c. 11.

(d) *Calmet*'s Diſſert. ſur la Priere que *Naaman*, &c.

(e) Vid. de Idololat. lib. xvi, xvii.

(f) Dan. iii. 12.

(g) 2 Maccab. vi. 21, *&c.*

(h) *Calmet*'s Diſſertations.

(i) *Bedford*'s Scripture Chronology, lib. vi. c. 2.

(k) *Pool*'s Annotations in Locum.

Children, for the Word *Naarim* may ſignify *grown Youths* as well) who mock'd *Eliſha*, were excited and encourag'd thereunto by their Parents; and therefore, the Judgment was juſt, in God's puniſhing the Wickedneſs of theſe Parents by the Death of their Children, who, tho' they ſuffer'd in this Life, had the Happineſs to be reſcu'd from the Danger of an idolatrous Education, which might have been of fatal Tendency both to their *preſent* and *future* State.

In the mean Time, it muſt be acknowledg'd, that the Inſolence of theſe Mockers (whether we ſuppoſe them *Children* or *Youths*) was very provoking, (*l*) foraſmuch as they ridiculed not only a Man, whoſe very Age commanded *Reverence*, but a Prophet likewiſe, whoſe *Character*, in all Ages, was accounted *ſacred*, nay, and even God himſelf, whoſe Honour was ſtruck at, in the Reproaches caſt upon his Servant; and that too in one of his moſt glorious and wonderful Works, his Aſſumption of *Elijah* into Heaven. For, *Go up, thou Bald-Head, go up, thou Bald-Head*, (beſides the Bitterneſs of the *Contempt*, expreſs'd in the *Repetition* of the Words) ſhews, that they made a mere Jeſt of any ſuch *Tranſlation*; and therefore, in mere Banter, bid *Eliſha go up*, whither, as he pretended, his Friend and Maſter was gone before.

These Provocations, one would think, were enough to draw an Imprecation from the Prophet; but this Imprecation did not proceed from any Paſſion, or private *Reſentment* of his own, but merely from the Command and Commiſſion of his God; who, for the Terror and Caution of other profane Perſons and Idolaters, as well as for the Maintenance of the Honour and Authority of his Prophets, *confirmed the Word* which had *gone out of his Servant's Mouth*.

And Elijah*'s ſlaying the Captains and their Companies.*

The like is to be ſaid of the Deſtruction which *Elijah* called down from Heaven, upon the two *Captains*, and their Companies, who came to apprehend him; That he did this, not out of any haſty Paſſion or Revenge, but purely in Obedience to the holy Spirit, wherewith he was animated, and in Zeal for the Honour and Glory of God, which in the Perſon of his Prophet, were groſsly abus'd.

The Officers, that were ſent to him, call him indeed *a Man of God*; but, by the Anſwer which the Prophet return'd, we may learn, that they called him ſo only by Way of Contempt and Deriſion. (*m*) As they could not be ignorant however, that *Ahaziah* was highly offended at *Elijah*, and had ſent them for no other Purpoſe, but to bring him to Puniſhment (*n*) for having denounc'd his Death; if they thought proper to obey the King in ſuch unrighteous Proceedings, rather than the Laws of *Nature* and *Religion*, which forbid us to be Inſtruments in Cruelty and Wrong, they deſerv'd the Fate, they met with: And our bleſſed Saviour does not blame *Elijah*'s Conduct in this Reſpect, but his Diſciples only, for their perverſe Imitation of it, from a Spirit of Reſentment and Revenge, and under a trivial Provocation, in Compariſon of what was offer'd to the Prophet. The Truth is, God, in this Inſtance of Severity, hath taught us, that he will have his Prophets reverenc'd, (*o*) becauſe they are allied to him, and every Affront put upon them he reſents, as an Indignity to himſelf; and therefore the ſad End of the two Captains, and their Companies, who came to apprehend the Prophet of the Lord, was deſign'd *monumentally* to deter future Ages from the like Provocations; and to remind us of the *Precept*, which God himſelf hath given us, (*p*) *Touch not mine Anointed, and do my Prophets no Harm*.

In what Senſe Elijah *hinder'd it from raining.*

(*q*) *O! ELIJAH*, (ſays the Author “of *Eccleſiaſticus*) *how waſt thou honour'd* “*in thy wondrous Deeds, and who may* “*glory like unto thee?* Like thee, (*r*) who “waſt

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(*l*) *Pool*'s Annotations in Locum.

(*m*) *Le Clerc*'s Commentary in Locum.

(*n*) 2 Kings i. 4.

(*o*) Scripture vindicated, Part ii. page 124.

(*p*) 1 Chron. xvi. 22.

(*q*) Ecclus. xlviii. 4.

(*r*) 1 Kings xix.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

waſt vouchſafed the Sight of God's glorious and majeſtick Preſence; *(s)* who hadſt Angels ſent to comfort and refreſh thee, when thou waſt weary; *(t)* who hadſt Fire ſent thee from Heaven, to avenge thee of thine Enemies, when they came to inſult thee; *(u)* who hadſt thy Body, in a bright Chariot, tranſlated into Heaven, without undergoing the Fate of Mortals; and (what was not the leaſt of thy Prerogatives) who hadſt, *(x)* whilſt thou liv'd, the Power of locking or unlocking the *Store-Houſes* of Heaven, at thy Pleaſure, and by thy Prayers." It was, doubtleſs, to magnify his Office, (which now began to be depreciated not a little) that God authoriz'd his Prophet to accoſt *Ahab* with ſuch marvellous Aſſurance, as if the Diſpenſation of the Rain and *Dew of Heaven*, for ſuch a determinate Time, had been entirely at his Diſpoſal: But we miſtake the Matter widely, if we ſuppoſe, that the Prophet had any Part (farther than he was God's *Miniſter*, and *Meſſenger* to declare the Thing) in bringing this Famine upon the Land. All Judgments of this Kind are the immediate Work of God: And, *as (y) he does not afflict willingly*, nor *grieve the Children of Men*; ſo, if we will but turn to *(z)* the preceding Chapter, we ſhall find an Account of ſuch open and avow'd Idolatry, and ſuch bold Contempt of the Divine Authority, both in the Prince and People, as will ſufficiently juſtify the Severity of God in bringing this *national* Judgment upon them. For well may the People be ſuppos'd to be generally deprav'd, when we find it recorded of their Prince, that *(a) he did more to provoke the Lord God of* Iſrael *to Anger, than all the Kings of* Iſrael *that were before him.*

Why he fled from Jezebel.

WE own indeed, that *Elijah* did not, in every Thing, act a conſiſtent Part: He, who but lately was ſo bold and intrepid, as to preſent himſelf before *Ahab*, who had been long in queſt of him, in order to make him ſuffer *(b)* as the *Diſturber* of the publick Peace, is *now* frighten'd at the Menaces of a ſilly Woman; and thereupon quits his Country, and flies *for his Life*, notwithſtanding the late ſignal Interpoſition of Providence in his Favour. But what ſhall we ſay to this? *(c)* Elias *was a Man ſubject to the like Paſſions as we are*; and 'twas probably, in Reſpect to this his Infirmity, that the Apoſtle made this Reflection upon him. *(d)* He knew *Jezebel*, and that ſhe had all the Faults incident to her Sex in a ſuperlative Degree; that ſhe was fierce, cruel, vindictive, and implacable; that, in ſlaying the Prieſts of *Baal*, he had incurr'd her Diſpleaſure, and that, to revenge herſelf, ſhe had all the Power of the Kingdom under her Command. Theſe Notions ran in his Head, and made ſuch an Impreſſion upon his Spirits, as depriv'd him of that Reſolution and manly Courage, for which he was heretofore ſo remarkable; nor was there wanting a wiſe Deſign of *Providence*, in ſuffering this *Timidity* to fall upon his Servant.

St *PAUL* tells us of himſelf, that, *(e) leſt he ſhould be exalted above Meaſure, through the Abundance of Revelations, there was given unto him a Thorn in the Fleſh, the Meſſenger of Satan, to buffet him*, (as he repeats it again) *leſt he ſhould be exalted above Meaſure.* And, in like Manner, we have Reaſon to believe, that *(f)* God, upon this Occaſion, might withdraw that Spirit of *Intrepidity*, wherewith, at other Times, he fortify'd *Elijah*'s Mind, on Purpoſe to ſhew him his *natural* Imbecillity, and the Neceſſity he had, at all Times, of the Divine Aſſiſtance; and on Purpoſe to ſuppreſs all the little Sentiments of Pride and Arrogance, that might poſſibly ariſe in his Breaſt, upon the Contemplation of the Gifts and Graces, which he had beſtow'd on him, and the many great Miracles that were wrought by his

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(s) 1 Kings xix. 5. *(t)* 2 Kings i. 10, &c. *(u)* Ibid. ii. 11. *(x)* Ibid. vii. 1. *(y)* Lament. iii. 33. *(z)* Ibid. ii. *(a)* 1 Kings xvi. 33. *(b)* Ibid. xviii. 17. *(c)* James v. 17. *(d) Calmet*'s Commentary on 1 Kings xix. 3. *(e)* 2 Cor. xii. 7. *(f) Calmet*'s Commentary, and *Pool*'s Annotations.

his Hands; and that, thereupon, if he did *glory, he might glory in the Lord*, and not dare to take any Part of his Honour to himſelf.

That he might ſubſiſt, upon what he eat and drank, for forty Days and Nights.

(g) The *Jews* have made a Compariſon between *Elijah* and *Moſes* in ſeveral Particulars, and given *Moſes* the Preference, eſpecially in the Matter of his *forty Days Faſt:* For *Elijah,* they ſuppoſe, did every Day eat and drink, when he happen'd to find any Suſtenance in the Wilderneſs; whereas *Moſes* had nothing to ſupport him, but only the miraculous Power of God. The Text however is far from intimating that *Elijah* ate any Thing, but what the Angel at firſt brought him; for *(h) he went, in the Strength of that Meat, forty Days, and forty Nights, unto* Horeb, *the Mount of God*; whereas, had he taken any Nouriſhment by the Way, it had not been by the Strength of that Food that he perform'd his Journey.

What that Food was, the Scripture has taken Care to inform us, *viz.* that it was *ſimple Bread and Water*, (to make the Miracle more remarkable) but ſuch, as was of far greater and more durable Virtue than ordinary; and ſuch, as gave a Life and Vigour, far ſurpaſſing the Effects of any other Nouriſhment. Whether Angels, in the *celeſtial* State, are purely *ſpiritual*, or cloath'd with ſome *material* Form, but much more ſubtile and refin'd, than any we know of here below, is a Queſtion much agitated among the *Schools:* But if, for the preſent, we ſhould allow the Affirmative, *the Food of Angels*, and what may be called the Suſtenance of their glorious, but *finite* Beings, need not be accounted altogether an *Allegory*. 'Tis certain, that, upon *(i)* their Appearance in human Shape, they did frequently eat the common Food of Men; that our bleſſed Saviour, after the Aſſumption of his *glorious* Body, *(k) ate Part of a broiled Fiſh, and of an Honey-Comb*; nor may we forget, upon this Occaſion, his Words at the *Paſchal* Supper, *(l) I will not henceforth drink of this Fruit of the Vine, until that Day, that I drink it new with you, in my Father's Kingdom:* All which will be enough to countenance the Opinion, that the Food, which was brought to *Elijah* at this Time, was of *celeſtial* Growth and Virtue, whereby Creatures of a ſuperior Excellency may poſſibly, at certain Periods, have their Natures renew'd, (as the *Tree of Life*, in the State of *Paradiſe*, is ſuppos'd to have been intended for that Purpoſe) and to live on to eternal Ages. No wonder then, that Food of ſuch a rare Quality, as to deſerve the Delegation of an Angel from Heaven to bring it, ſhould have all the Virtue, and all the Efficacy, that we read of.

But, waving this Speculation, we may ſuppoſe the Repaſt to have been nothing more, than common Bread and Water; yet who can doubt, but that God, either by retarding the Faculties of Concoction and Perſpiration, or by preſerving the Spirits and Juices from Diſſipation, might make its Strength and Nouriſhment ſubſiſt for the Time ſpecify'd? 'Tis but God's ſpeaking the Word in this Caſe, and the Thing is done. The leaſt Beck of his Will can make the ſame Meal, that uſually ſerves us for four and twenty Hours, ſupport us for *forty Days*, and much longer, if he pleaſes. That Meat of any Kind ſhould ſuſtain us for *four and twenty Hours*, (if rightly conſider'd) is a Miracle; and that the like Proportion ſhould do it for the Space of *forty Days* is ſtill but a Miracle, and with the ſame Facility that God does the one, he can do the other: So true is that Obſervation, which our bleſſed Saviour borrows from *Moſes*, *(m) Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.*

Elijah *fed, not by Merchants, or* Arabians.

And indeed, no Perſon ever had ſo large Experience of the Truth of this Obſervation, as had the Prophet now before us, who was ſo long ſuſtain'd, not only by the wonderful Increaſe of the Widow's *Oil*

(g) *Patrick*'s Commentary, on 1 Kings xix. 8. (h) Ibid. ver. 8. (i) Gen. xviii. 8. (k) Luke xxiv. 42. (l) Matth. xxvi. 29. (m) Deut. viii. 3. and Matth. iv. 4.

Oil and *Meal,* but by the daily Miniſtry likewiſe, and Attendance of *Ravens.* For, whatever ſome may dream of *Merchants,* or *Arabians,* who might take Pity of *Elijah* in his Retirement, and ſend him Proviſions every Day; beſides that the original Word (as *(n) Bochart* has ſufficiently evinc'd) never ſignifies *Merchants,* and that there were no *Arabians* inhabiting the Coaſts, where *Elijah* lay conceal'd, it can hardly be imagin'd, but that the Place of his Retreat would have ſoon been diſcover'd to *Ahab,* had either *Merchants,* or other Inhabitants of the Country, been at any Time acquainted with it.

How Ahab *might ſearch for* Elijah *every where, and he be concealed.*

WHAT Induſtry that wicked King uſ'd to find out the Prophet, wherever he abſconded, we may learn from the Information of good *Obadiah,* viz. that he had ranſack'd every Nation, where he could reaſonably think that he was conceal'd, and, when he found him not, *took an Oath* of the People, that he was not among them. For, *(o)* tho' *Ahab* could not compel other Nations to take an *Oath* to that Purpoſe, yet, conſidering the great Intereſt he had among the neighbouring Princes, he might eaſily prevail with the great Men of each Kingdom, to give him that Satisfaction. If we look into his Alliances, we ſhall find, that the King of *Tyre* was his *Father-in-Law,* and the King of *Moab tributary* to him; that *Jehoſhaphat* was his Friend and Relation, and that the King of *Edom* was dependent on *Jehoſhaphat*; that *(p)* as the Kings of *Arabia* and *Syria* correſponded with *Solomon,* ſo very likely, they were confederate with *Ahab*; that one of their Articles might be to deliver up to each other all their *fugitive,* or baniſh'd Subjects upon Demand; and that this was the Foundation of his Deſire and Expectance of this Oath: And yet, notwithſtanding all this ſtrict and diligent Enquiry, *Elijah* might live conceal'd in the Widow of *Zarephtha*'s Houſe, becauſe he had laid ſufficient Obligations upon her, both in preſerving her from the Danger of the Famine, and in reſtoring her dead Son to Life again, to uſe all poſſible Care to conceal him. But, to return to *Elijah*'s Ravens.

Ravens very proper Creatures to feed Elijah.

THO' we ſhould allow that they are Creatures *voracious,* and *unnatural* to their young Ones; yet, the more unfit Inſtruments they ſeem'd to be, the more they magnify'd the Almighty Power of him, who *controul'd* their natural Appetites while he employ'd them: *(q)* And (if there was a moral Inſtruction in it, as St *Chryſoſtom* fancies) the more they might *mollify* the Prophet's Heart towards the deluded *Iſraelites,* by ſeeing thoſe very Creatures, that were cruel to their Young, kind to him. Tho' we ſhould allow, that they were Creatures legally *unclean,* yet (as it was for the *Meat,* and not for the *Touch,* that they were accounted ſo) this we muſt grant was a Caſe extraordinary, wherein the *Ceremonial* Law was over-rul'd by Neceſſity, and by the Law-Giver's Diſpenſation. There is this to be ſaid however, in Defence of God's Choice of *Ravens* for this Purpoſe, *viz.* that, as they are *ſolitary* Birds, and delight to live about Brooks of Water, ſo are they accuſtom'd to ſeek out for Proviſions, and to carry them to the Places of their Abode; upon which Account they were no improper Creatures for God to employ upon this Service: Eſpecially, if what St *Jerom* tells us may be credited, *viz.* that one of theſe Birds brought *Paul,* the firſt *Hermit,* half a Loaf every Day, and, when St *Anthony* came to viſit him, it brought him a *whole* one, to anſwer the Wants *of theſe two Soldiers of Jeſus Chriſt,* (as *(r)* he words it) but, whence it had this, as well as whence *Elijah*'s Ravens had their Supply, we pretend not to tell; and had rather acknowledge our Ignorance in ſuch like Speculations, than take up with uncertain and ſometimes abſurd Conjectures.

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(n) Hieroz. Part ii. lib. ii. c. 13.

(o) *Pool*'s Annotations, on 1 Kings xviii. 10.

(p) 1 Kings x. 15, 29.

(q) *Patrick*'s Commentary on 1 Kings xvii. 6.

(r) Ad Adventum tuum, militibus ſuis Chriſtus duplicavit annonam. *Hieronym. de Vitâ Pauli.*

Why Elijah *did not anoint* Jehu *and* Hazael.

THERE are two Exceptions more, which are generally made to *Elijah*'s Conduct, *viz.* his *Omiſſion*, in not anointing *Hazaël* to be King of *Syria*, and *Jehu* King of *Iſrael*; and his *Cruelty*, in deſtroying the Prieſts of *Baal* without a proper Authority. Now, in Anſwer to the former of theſe, it ſhould be obſerv'd, that the Words, *Go, and anoint,* may not be a *poſitive* Command, but only a *diſcretionary* Permiſſion ſo to do. The Prophet had been ſorely complaining to God of the Wickedneſs and Idolatry of the *Iſraelites*, and of the bloody Perſecutions, of their Rulers. *(s) I have been very zealous for the Lord God of Hoſts*, ſays he; *for the Children of* Iſrael *have forſaken thy Covenant, and thrown down thine Altars, and ſlain thy Prophets with the Sword, and I, even I only, am left, and they ſeek my Life to take it away:* Whereupon, God (after having ſhewn him, *(t)* by ſome *ſymbolical* Repreſentation, how able he was to avenge him of his *Adverſaries)* bids him go, and anoint ſuch and ſuch Perſons to be Kings; as if he had ſaid, *(u)* "Thou "deſireſt of me, that I ſhould deſtroy "the Idolaters of *Iſrael*, and ſuch as "have a Deſign upon thy Life; but, in "order to that, thou haſt nothing to do, "but to go, and appoint two other Per"ſons, to be Kings over *Iſrael* and *Syria*, "and they will avenge both thy *Quarrel* "and mine."

(x) BUT, allowing the Words to be a *poſitive* Command, we may ſuppoſe, that when *Elijah*, by his *prophetick* Spirit, perceiv'd what a grievous Deſtruction the Exaltation of theſe two Perſons to the Thrones of *Iſrael* and *Syria* would bring upon his native Country, he petition'd God to delay the *Execution* of this his Order, at leaſt for ſome Time, and obtain'd his Requeſt. This indeed is a Circumſtance, that we do not meet with in Scripture; but in ſo ſhort an Hiſtory, as this of the *Hebrews* is, we may well be allow'd to ſupply ſome Things, that ſeem to be omitted; when this may be done without offering any Violence to the Words of the *Text*, and eſpecially, when there is an *Analogy*, in other Parts of the Hiſtory, to bear us out.

NOW, in Relation to one of theſe, *viz. Hazael*, who was afterwards King of *Syria*, it is ſaid, that, when he came to enquire of *Eliſha* concerning his Maſter *Benhadad*'s Sickneſs, the Prophet *(y) ſettled his Countenance upon him ſtedfaſtly, and wept*; whereupon *Hazael ſaid, Why weepeth my Lord? And he anſwer'd, Becauſe I know the Evil, that thou wilt do unto the Children of* Iſrael. *Their ſtrong Holds wilt thou ſet on Fire, and their young Men wilt thou ſlay with the Sword, and wilt daſh their Children, and rip up their Women with Child:* And from this Paſſage we have ſome Grounds to think, that *Elijah*, upon the like Proſpect of his Nation's Calamity, might deſire of God, if not a Revocation of his Command, at leaſt a Delay in the Execution of it, and that this was the Reaſon, why neither of theſe Kings were anointed by him.

Why Baal's *Prieſts accepted* Elijah's Challenge.

WHAT Notions the Worſhippers of *Baal* might have of the Power of their God, we cannot tell; but, as ſending down Fire from Heaven *(z)* was not above the Reach of evil Spirits, and ſome lying Traditions might perhaps have deſcended to them concerning the Exploits of their *Baal* in particular, *(a)* who, as he was thought to be the *Sun*, and to exceed all heavenly Bodies in Heat, might, upon this grand Occaſion, as they thought, exert his Power, and burn up their Sacrifice; they held it the wiſeſt Way to accept of the Prophet's Challenge. The Prophet's Challenge indeed was upon ſuch fair Terms, that (whatever Notions they might have of their Gods) they muſt have forfeited all their Credit with the People, had they pretended to decline it: And therefore, rather than do this, they choſe

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(s) 1 Kings xix. 10. *(t)* Ibid. ver. 11, 12, 13. *(u) Le Clerc*'s Commentary on 1 Kings xix. 15. *(x)* Ibid. *(y)* 2 Kings viii. 11, 12. *(z)* Job i. 16. *(a) Patrick*'s Commentary on 1 Kings xviii. 26.

choſe to venture all upon the Hazard of an *After-Game*, hoping, that either they might have an Opportunity of conveying Fire among the Wood clandeſtinely, or that *Elijah* would fail in his Attempt, as well as they, and ſo both ſtand upon equal Ground; or that, if he ſucceeded, the Thing might not be done ſo cleverly, but that there might be Room for ſome Cavils and Exceptions to be rais'd againſt it.

And why he might order them to be ſlain.

UPON theſe Preſumptions, they might enter the *Liſts*: And, when they were ſo ſhamefully defeated, the Prophet, *(b)* as an extraordinary Miniſter of God's Vengeance upon Sinners, (eſpecially when the Magiſtrate ſo groſly neglected his Duty) had ſufficient Authority to execute *(c)* the Sentence of Death, paſs'd upon them by the Lord of Life and Death, as Perverters of the Law, and Teachers of Idolatry; as Authors of Cruelty, and Inciters of *Jezebel* *(d)* to murther *the Prophets of the Lord*; and as Cheats and Impoſtors, to whoſe Execution the People concurr'd, their Princes gave their Conſent, and their King (as aſtoniſh'd at the late ſtupendous Miracle) could make no Oppoſition.

Why God regarded Ahab's *Repentance.*

WHETHER *Ahab*'s Repentance, upon the Commination of God's Judgments, was *ſincere*, or *ſuperficial* only, has been a Matter of ſome Debate among Divines. 'Tis certain, that, in Conſideration of it, God revok'd, at leaſt in Part, the Sentence which he had denounc'd againſt him, and transferr'd it upon his Poſterity: And *(e)* yet we do not find him producing any *Fruits meet for Repentance*; either renouncing his Superſtitions, or deſtroying his Idols, or reſtoring *Naboth*'s Vineyard, or re-eſtabliſhing the true Worſhip of God. Struck with the Prophet's Menaces, and dreading the Effects of his Predictions, he put on the *Garb* of a Penitent; he wept, he ſigh'd, he faſted, and bemoan'd himſelf: But how came God, who inſpects the Hearts, and cannot be taken with *external* Shew, to have any Reſpect to this? Such Eſteem has he (according to ſome) for true Repentance and Reformation, that he was willing to reward the very Appearance of it; but this is an Anſwer that comports not ſo well with the Purity and Holineſs of God: And therefore we ſhould rather chuſe to ſay, that *Ahab*'s Repentance at this Time was true, tho' imperfect; and his Sorrow ſincere, tho' of no long Continuance; and that, had he perſiſted in the good Reſolutions he had then taken up, God would have remitted him, not only the *temporal*, but the *eternal* Puniſhment likewiſe that was due to his Sin. In the mean Time, this Inſtance of the *Divine* Lenity is left upon Record to encourage the firſt Eſſays of our Repentance, and to give us Aſſurance of this, ——That our good and gracious God, *(f) who keepeth Mercy for Thouſands, and forgiveth Iniquity, Tranſgreſſion, and Sin, (g) will not break the bruiſed Reed, nor quench the ſmoaking Flax, but bring forth Judgment unto Truth.*

Why he cut off Hiel's *Children, for their Father's Sin.*

BUT the ſame God, who profeſſes himſelf the Forgiver of Tranſgreſſion and Sin, declares withal, that *(h) he will not clear the Guilty, but viſit the Iniquity of the Fathers upon the Children.* In the Caſe of *Hiel*, that impious Re-builder of *Jericho*, God was oblig'd, in order to fulfil the *Prophecy*, to transfer the Puniſhment due to the Father, upon his Sons, becauſe the Form of *Joſhua*'s Malediction is, *(i) Curſed be the Man before the Lord, that raiſeth up, and buildeth this City,* Jericho: *He ſhall lay the Foundation thereof in his Firſt-Born, and in his youngeſt Son ſhall be ſet up the Gates of it*: And, as this Malediction was kept upon Record, and a Thing well known, the People would have had but a ſlender Conception of God's Juſtice, or rather the Judgment would have paſs'd without Obſervation, had *Hiel* alone (whoſe Death might have

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(b) Pool's Annotations on 1 Kings xviii. 40. *(c)* Deut. xiii. 6, 9.—— xiii. 2, 7. *(d)* 1 Kings xviii. 4. *(e) Calmet*'s Commentary. *(f)* Exod. xxxiv. 7. *(g)* Iſaiah xlii. 3. *(h)* Exod. xxxiv. 7. *(i)* Joſh. vi. 26.

been imputed to his old Age) been cut off in the Courſe of his building of this City. But now, by taking his Children, one after another, as the Building advanc'd, the Hand of God was viſible, the Denunciation of his Servant verify'd, and a proper Caution given to the whole Nation, not to deſpiſe his Patience and Long-Suffering, becauſe they could not but ſee, that, upon their perſiſting in their Impenitence, all his Threats and Comminations would, ſooner or later, moſt certainly come to paſs.

HIEL himſelf indeed is not concern'd in the Prophecy, and therefore no Mention is made in Scripture of what Fate befel him; but, from the Impartiality of God's Juſtice, we have Reaſon to ſuppoſe (k) that, after he had liv'd to be an Eye-Witneſs of his Children's untimely Death, himſelf was cut off by ſome ſore Judgment; or, that if he eſcap'd, his preſent Impunity was his greateſt Miſery, foraſmuch as it continu'd his Torment in the ſad and laſting Remembrance of his Sons, that were loſt through his Folly; or elſe was a Means to harden his Heart, for the Infliction of ſuch greater Puniſhments, as God had reſerv'd for him.

Micaiah's *Speech, not to be taken in a* literal, *but* parabolical *Senſe.*

IT is certainly an Argument, either of groſs Ignorance, or of a very corrupt and deprav'd Mind, to make the *Condeſcenſions* of Scripture as Matter of Exception againſt it, and to find Fault with the ſacred Penman, becauſe he endeavours, by apt Alluſions and Repreſentations, to bring down Spiritual and Divine Things to the Meaſure of our mean and ſhallow Capacities.

(l) THE *Jews* conceiv'd of God in Heaven, as of a King ſeated on his Throne; and that good and bad Angels, the one ſtanding on his Right-Hand, and the other on his left, were the appointed Executioners of his Orders, either to reward, or puniſh his Subjects. And as Princes upon Earth do generally nothing of Moment, without adviſing with their Council, and chief Officers; ſo the Prophet repreſents Almighty God, as deliberating with his heavenly *Courtiers* what Courſe he had beſt to take, in order to bring *Ahab* to Deſtruction. Amidſt this Conſultation, ſome ſuggeſt one Expedient, and ſome another; but none takes with God, until a lying Spirit ſteps out, and offers his Service, which God, after ſome Examination into his Abilities, accepts.

BUT now, no Man, I think, can have ſuch a crude Conception of the Divine *Providence*, as to think, that this is the Method of God's governing the World; that he, who is the Fountain of all Power and Wiſdom, needs to adviſe with any of his Creatures, nor can be at a loſs for any Expedient to accompliſh his Ends; or that he, who is both Truth and Holineſs itſelf, ſhould ever ſend a *lying Spirit* among his Prophets, which would be to confound all *Inſpiration*, and to make the Imputation of *Error* redound upon himſelf.

(m) UPON the whole then, we cannot but infer, that the Speech of *Micaiah*'s was no more, than a *parabolical* Repreſentation of a certain Event which not long after came to paſs; that ſeveral of the Circumſtances, which are thrown into it, are in a great Meaſure *Ornamental*, and deſign'd only to illuſtrate the *Narration*; and that therefore they are not to be taken in a *literal* Senſe, but in ſuch a Manner, as other *Parables* are, where the End and Deſign of the Speaker is chiefly to be conſider'd; which, in *Micaiah*'s Caſe, was, to ſhew the Reaſon, why ſo many of the Prophets declar'd what was falſe upon this Occaſion; even becauſe they were mov'd, not by the Spirit of *Truth*, but that of *Adulation*.

Why the Prophet was ſlain, *for not ſmiting his Brother Prophet.*

THE Prophets, indeed, both in their *parabolical* Speeches, and *ſymbolical* Actions, are to be conſider'd as Perſons of a ſingular Character. For, as we find (n) one of them tearing his own Garment to Pieces, to ſignify to *Jeroboam* the Alienation of the major

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(k) *Pool*'s Annotations.

(l) *Calmet*'s Commentary.

(m) *Le Clerc*'s Commentary.

(n) 1 Kings xi. 30, 31.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

major Part of the Kingdom from the Houſe of *Solomon*; ſo here we have another deſiring his *Companion* (for ſo what we render *Neighbour* ſignifies) to give him a Wound (o) that thereby he might have the better Opportunity of reproving *Ahab* for his ill-tim'd Clemency to *Benhadad*.

The Princes of the *Eaſt* were very difficult of Acceſs; and in the Court of *Ahab*, in particular, the Character of a Prophet was held in ſo great Deteſtation, that ſome Expedient was to be found out, to gain him Admittance to the King's Preſence; and an Opportunity to ſpeak to him in the Manner he deſign'd. After ſo great a Victory, as *Ahab* had lately won by the Valour of his Men, it may be preſum'd, that the Name of a Soldier was become in high Eſteem, and therefore to perſonate a Soldier, and a *wounded* Soldier likewiſe, who might more engage the King's Pity and Attention, the Prophet intreats his *Fellow-Collegiate* (having firſt told him his Intent) to give him a ſlight *Cut* with a Sword, or ſome other Inſtrument, that thereby he might be enabled to act his Part better.

To deſire to have his own Fleſh ſlaſh'd and cut, was, in Appearance, a Requeſt ſo *frantick*, that juſtly might his Brother Prophet have deny'd him that Courteſy, had he not been ſatisfy'd that the Requeſt came from God: But herein lay the great Fault of the *Recuſant*; tho' he knew the Authority of God's Commands, and that this was the very Thing which he injoin'd, yet, out of an indiſcreet Pity and Compaſſion to his Brother, he refus'd to comply. (p) Had he been a Stranger indeed to the ſeveral Methods of Divine Prophecy, he might have excus'd himſelf with a better Grace; but, as he was equally a Prophet, bred up in the ſame *School* with the other, had been inform'd by the other of his whole Deſign, and well underſtood the Weight of theſe Words, (q) *I command thee in the Name of the Lord*, he was utterly inexcuſable; becauſe Diſobedience to a Divine Command, and eſpecially, when deliver'd by a Prophet, was, (r) by the Conſtruction of the Law, held *capital*.

Now there were two Ways (according to the *Jewiſh* Doctors) wherein the Prophets of old were puniſh'd for their Offences in their Office. Thoſe, (s) who propheſied in the Name of Idols, or propheſied Falſhoods in God's Name, were put to Death by the *Judges*; but thoſe, who either conceal'd, or rejected a true Prophecy, were to die by the Hand of God. And in the Caſe now before us, the Divine Juſtice might be more diſpos'd to mark what was done amiſs, for this Reaſon, (among others to us unknown) that, by the Severity of this Puniſhment of a Prophet's Diſobedience, proceeding from Pity to his Brother Prophet, he might teach *Ahab* the Greatneſs of his Sin, in ſparing him, (through a fooliſh Generoſity or Compaſſion) whom, by the Laws of Religion, and Juſtice, and Prudence, and Self-preſervation, he ſhould have cut off; and conſequently, what Puniſhment he might reaſonably expect for his Diſobedience.

Why Jehoſhaphat *appointed* itinerant *Preachers, and who they were.*

In the Accounts which the Scripture gives us of *Jehoſhaphat*'s Reformation, it is ſaid, that he not only (t) *took away the High-Places, and Groves, but ſent to his Princes to teach the Cities of* Judah, *and with them ſent Levites, who had the Book of the Law with them, and went through all the Cities of* Judah, *teaching the People*: But what the proper Buſineſs of theſe Princes, in their Circuit round the Kingdom, was, is a Matter of ſome Diſpute among the Learned. *Grotius* (u) is of Opinion, that their Commiſſion extended to the Inſtruction of the People, which, in Caſes extraordinary, is every one's Buſineſs, and could never be done with more Probability of Succeſs, than by Perſons, who were of the King's Council, and inveſted with his Authority. There is Reaſon to think however, that they did not act in the very ſame Capacity with the *Prieſts* and *Levites* that attended them;

(o) 1 Kings xx. 35.
(p) *Pool's* Annotations.
(q) 1 Kings xx. 35.
(r) Deut. xviii. 19.
(s) Ibid. xviii. 20.
(t) 2 Chron. xvii. 6.
(u) In Locum.

but that, (x) as *Judges*, and *Juſtices* of Peace, among us, teach and inſtruct the People in the Laws of the Land, when they deliver their Charges from the Bench; ſo theſe great Men, in the King's Name, did only admoniſh, and require the People to obſerve the Laws of God, which were the *municipal* Laws of the Land, and left the particular Explication and Enforcement of them to thoſe of the *ſacred* Order, who went along with them; ſupporting them, in the mean Time, in the Execution of their Office, and obliging the People to receive them with Reſpect, to hear them with Attention, and to practiſe what they taught them.

However this be, 'tis obvious from the Senſe of the Words, that, in thoſe Days, there was a great (y) *Famine in the Land*, (as the Prophet expreſſes it) *not a Famine of Bread, or a Thirſt of Water, but of hearing the Words of the Lord.* There were then no ſuch publick *Synagogues* and publick Teachers, as were afterwards inſtituted in the Kingdom, for the Inſtruction of the People in the Senſe of the Law; for, then, there would have been no Occaſion for theſe *Commiſſioners* and *Levites*, to have *gone about throughout all the Cities of* Judah; and into ſuch a wretched State of Ignorance was the Generality of the People fallen, that there was ſcarce one Copy of the Law to be found in the whole Country; for which Reaſon it was thought adviſable, and neceſſary indeed to carry one with them.

The Truth is, the *Synagogues*, whereof we read ſo much in the *Acts* of our *Saviour*, and his *Apoſtles*, as Places appointed for the publick Inſtruction of the People, were not of ſo early an Inſtitution, as the Times we are now ſpeaking of. (z) They did not obtain univerſally, till after the Time of the *Maccabees*; and 'tis to no later Date, than this, that the Words of St *James* allude, (a) *Moſes of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-Day.* Upon the Whole therefore we may infer,——That if proper Places for religious Inſtruction were not as yet inſtituted; if the *Levites* and others, whoſe ſtated Buſineſs it was to inſtruct the People, were became groſly negligent in their Duty; and the People withal were grown ſo obſtinate in their Ignorance, as to want a proper Authority to compel them to liſten to their Inſtructors; then was this Commiſſion, which *Jehoſhaphat* gave to Perſons, duly qualify'd to execute it, far from being needleſs, or *ſupererogant*, but ſuch only, as became a pious Prince, whoſe chief Ambition was, that (b) *the Earth ſhould be filled with the Knowledge of the Lord, as the Waters cover the Sea.*

Why Jehoſhaphat's *Subjects were ſo many, and Army ſo large.*

For this Reaſon no Doubt it is, that the ſacred Hiſtorian has remark'd (as a Reward of this Prince's Piety) that (c) *he had not only Riches and Honours in Abundance*, but a more numerous People, and a larger military Force, (in Proportion to his Territories) than any of his moſt powerful Predeceſſors. The whole Amount of the Particulars indeed is ſo very great, (d) that ſome have ſuſpected a Miſtake in the *Tranſcribers*; but, when it is conſidered, that the Dominions of the Kingdom of *Judah* under *Jehoſhaphat* were not confin'd to the narrow Limits of *Judah* and *Benjamin* only, but (e) reach'd into the Tribes of *Dan*, *Ephraim*, and *Simeon*; into *Arabia*, and the Country of the *Philiſtines*; in a Word, from *Beerſheba* to the Mountains of *Ephraim*, one Way, and from *Jordan* to the *Mediterranean Sea*, the other; when it is conſider'd, that this Kingdom receiv'd a vaſt Acceſſion, when *Jeroboam* thruſt out the Prieſts and *Levites*, from officiating in the Service of the Lord, and Multitudes of other piouſly diſpos'd Perſons follow'd them from all Parts of *Iſrael*, when they found that they might be encourag'd in worſhipping God at *Jeruſalem*; when it is conſider'd, that this Country was exceedingly well cultivated, flouriſhing in Commerce, abounding with Foreigners, and what a vaſt Increaſe of Inhabitants in any Nation may be produc'd in the Space of an hundred Years, which was the very Period from *David*; and when it is conſider'd farther, that Soldiers in theſe Days were not kept, like our ſtanding Armies, in conſtant Pay and Duty; but only had their Names ſet down in the King's *Muſter-Rolls*, in order to be ſummon'd to Arms whenever there was Occaſion, and ſo return'd to their Families, and follow'd their uſual Occupations: When all this is conſider'd, and put together, I ſay, we ſhall not find the Number of *twelve hundred Thouſand* fighting Men (even tho' they may include *ſix Millions* of Perſons of all Ages and Conditions) to be ſo very extravagant; eſpecially, when it is remember'd, that the City of *Thebes* alone (as it is reported by (f) *Tacitus*) furniſh'd no leſs than ſeven hundred Thouſand Soldiers; that, in antient *Rome*, there were once between three and four Millions of Souls; and that, in *Grand-Cairo*, (as ſome Travellers report) there is now almoſt twice that Number.

(x) *Pool*'s Annotations, on ver. 7.

(y) Amos viii. 11.

(z) *Calmet*'s Dictionary, under the Word *Synagogue.*

(a) Acts xv. 21.

(b) Iſaiah xi. 9.

(c) 2 Chron. xviii. 1.

(d) *Le Clerc*'s Commentary on ibid. xvii. 14.

(e) *Calmet*'s ibid.

How the Walls of Aphek *falling might kill and maim ſo many.*

WE have but one ſeeming Paradox more to account for, and that is the Fall (g) of the Walls of *Aphek* upon no leſs than ſeven and twenty Thouſand Men. But, in Anſwer to this, (h) we are not to ſuppoſe, that this *Wall*, or *Caſtle*, or *Fort*, (as it may be render'd) fell upon every individual one, much leſs, that it killed every Man it fell on: 'Tis ſufficient to juſtify the Expreſſion, that it fell upon the main Body of theſe ſeven and twenty Thouſand, and that it killed ſome, and maim'd others, (for the Scripture does not ſay, that it killed all) as is uſual in ſuch Caſes. Let us ſuppoſe then, that theſe *Syrians*, after their Defeat from the Plains of *Aphek*, betook themſelves to this fenc'd City, and, deſpairing of any Quarter, mounted the Walls, or retir'd into ſome Caſtle, with a Reſolution to defend themſelves to the laſt; and that the *Iſraelitiſh* Army, coming upon them, plied the Walls, or the Caſtle on every Side, ſo warmly with their Batteries, that down they came at once, and killing ſome, wounding others, and making the reſt diſperſe for Fear, did all the Execution that the Text intends.

THUS we may account for this Event in a *natural* Way; but it is more reaſonable to think, that God, upon this Occaſion, wrought a Miracle; and, either by ſome ſudden Earthquake, or violent Storm of Wind, overturn'd theſe Walls, or this Fortreſs, upon the *Syrians*. And indeed, if any Time was proper for his Almighty Arm to interpoſe, (i) it was at ſuch a Time as this, when theſe *blaſphemous* People had deny'd his ſovereign Power and Authority in the Government of the World, and thereby, in ſome Meaſure, oblig'd him, in Vindication of his own Honour, to give them a full Demonſtration of it, and to ſhew, that he was the (k) God of the *Plains*, as well as of the *Mountains*; that he could as effectually deſtroy them in Strong-Holds, as in the open Field, and make the very Walls, wherein they truſted for Defence, the Inſtruments of their Ruin.

(f) Annals, lib. 2.

(g) 1 Kings xx. 30.

(h) *Pool*'s Annotations in Locum.

(i) *Pool*, ibid.

(k) 1 Kings xx. 23.

DISSERTATION II.

Of the Tranſlation of ENOCH *and* ELIJAH.

The Reality *of* Enoch'*s Tranſlation.*

OF all the Events recorded in Scripture, we meet with none, that requires our Attention more, than the *Tranſlation* of the Patriarch *Enoch*, in the Times before the Flood, and the Aſſumption of the Prophet *Elijah*, under the Diſpenſation of the Law: For, whether *Moſes*, the great Miniſter of that Diſpenſation, was in like Manner exempted from the common Fate of Mortals, is a Matter wherein *Commentators* are not ſo well agreed. The Account of *Elijah*'s Tranſlation is ſo expreſs, and circumſtantiated, that no Queſtion can be made of its Reality: But the Ambiguity of the Words, wherein the *ſacred* Hiſtorian has related the Aſſumption of *Enoch*, has induc'd ſeveral to think, that, tho' this *antediluvian* Patriarch was highly in Favour with God, and for that Reaſon remov'd from the contagious Wickedneſs, which was then overſpreading the Earth; yet that this Removal was effected, not by any miraculous Operation of God, but merely by his undergoing a *natural* Death.

Arguments againſt it.

THE Words, wherein *Moſes* has recorded this Tranſaction, are very few, and theſe of uncertain Signification. (l) *Enoch walked with God, and he was not, for God took him.* Now it is plain from ſeveral Paſſages in Scripture, not only that the Word, which we render *God took him*, is ſet to ſignify our common Death, as in the Caſe of *Elijah* himſelf, when under the *Juniper-Tree*, he prays, that God would (m) *take away his Life*, becauſe he was not *better than his Fathers*; and in that of holy *Job*, when he tells us, that he did not know how ſoon (n) *his Maker might take him away*; but that the other Expreſſion, *he was not*, is frequently us'd in the ſame Senſe, as is evident from the Lamentation which both *Jacob* and his Son *Reuben* made, for the ſuppos'd Loſs of *Joſeph*: (o) Joſeph *is not, and* Simeon *is not*, ſays the old Man: And (p) *the Child is not; and I, whither ſhall I go?* ſays his Son. So that no Argument can be drawn from the Terms in the Text to countenance a miraculous Aſſumption, more than a natural Death, in the Prophet *Enoch*. But this is not all.

THE Author of the Book, intitled *The Wiſdom of* Solomon, is ſuppos'd to carry the Matter farther, and to declare poſitively for the Death of this Patriarch, when he tells us, (q) *that he pleaſed God, and was beloved of him, ſo that, living among Sinners, he was tranſlated; yea, ſpeedily was he taken away, leſt Wickedneſs ſhould alter his Underſtanding, and Deceit beguile his Soul. Being made perfect in a ſhort Time, he fulfilled a long Time; for his Soul pleaſed the Lord, therefore haſted he to take him away from among the Wicked.* Where every Line in the Deſcription (as ſome imagine) ſuits exactly with *Enoch*, and yet the Author all along ſuppoſes, that the Perſon, he is here ſpeaking of, dy'd in the ſame Manner, as other Men do.

Arguments for it.

(r) WE acknowledge indeed, that the Author of the Book of *Wiſdom*, ſpeaking of the haſty and *premature* Death of the Righteous, might properly enough allude to what *Moſes* relates concerning the Tranſlation of *Enoch*, who, in Compariſon of his contemporary Patriarchs, liv'd but a ſhort Time; but we have no Reaſon at all to ſuppoſe, that he is here directly treating of the Death of *Enoch*: on the contrary, that he is here diſcourſing of the Righteous in general, and vindicating the Wiſdom and

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(l) Gen. v. 24.

(m) 1 Kings xix. 4.

(n) Job xxxii. 22.

(o) Gen. xlii. 36.

(p) Ibid. xxxvii. 30.

(q) Wiſdom iv. 10, &c.

(r) *Calmet*'s Diſſert. ſur le Patriarche *Henoch*.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

and Goodneſs of Providence, in taking them ſometimes ſooner than ordinary out of this wicked World, is evident from the Inference, wherewith he concludes his Diſcourſe: (s) *Thus the Righteous, that is dead, ſhall condemn the Ungodly, that is living, and Youth, that is ſoon perfected, the old Age of the Unrighteous: For they ſhall ſee the Age of the Wiſe, and ſhall not underſtand, what God, in his Council, hath decreed of him, and to what End the Lord hath ſet him in Safety.*

WE acknowledge again, that, according to the *Light* which the *Goſpel* has introduc'd, for a good Man to *die* at any Time (t) *is Gain*, and to be remov'd from the Miſeries of this Life is much *better* than the longeſt Continuance in it: (u) But ſtill it muſt be confeſs'd, that, in the firſt Ages of the World, and under a leſs perfect Diſpenſation, *Length of Days* was generally accounted the Recompence of Virtue: and therefore, if there were nothing extraordinary in the Manner of *Enoch*'s Departure, the other Patriarchs who ſo far exceeded him in Years, ſeem to have been more immediately under the Divine Favour, than him, who, tho' more remarkable than any for his Piety and Goodneſs, fell under the Lot and Condemnation of the Wicked, as being not permitted (x) *to live out half his Days.*

WE acknowledge, once more, that the Words of *Moſes* do not neceſſarily imply any miraculous *Aſſumption* of a living Man into Heaven, or any other Place unknown, and unacceſſible to Mortals: But ſtill, if we will but compare what he ſays of *Enoch* with what he relates of the other Patriarchs, we ſhall ſoon perceive, that his Purpoſe was to diſtinguiſh between their Manner of leaving the World, and his. For whereas it is ſaid of all the preceding Patriarchs, that they liv'd to ſuch and ſuch a Number of Years, and (y) *begat Sons and Daughters, and ſo died*; of *Enoch* it is ſaid, that (z) *he lived ſixty and five Years*, and begat *Methuſelah*; that, after he begat *Methuſelah he lived three hundred Years, and begat Sons and Daughters*; but then, inſtead of *he died*, the Authors Words are, *he walked with God, and was not, for God took him*: Where he firſt takes Notice of his good and pious Life, which made him ſo acceptable to God, and then of his Tranſlation, *God took him*; but, leſt there ſhould be any Ambiguity in that Expreſſion, he adds, and *he was not*, or appear'd no more in the World; whereby he intimates that he ſtill lives, and ſubſiſts in ſome other Place.

THE Truth is, theſe Expreſſions in the Text (when rightly underſtood) do confirm, rather than invalidate the Doctrine of *Enoch*'s Tranſlation: But, to put the Matter beyond all Diſpute, we have the Authority of an Apoſtle, enumerating the Actions of the *Worthies of old*, and telling us of this Patriarch in particular that, (a) *by Faith he was tranſlated, that he ſhould not ſee Death, and was not found, becauſe God had tranſlated him: For, before this Tranſlation, he had this Teſtimony, that he pleaſed God*: Where the Author to the *Hebrews* takes care, by repeating the Word three Times, to prevent our miſtaking his Meaning; and, by telling us, that the Patriarch was not found, he plainly alludes to what the Sons of the Prophets did, when *Elijah* was taken away, *i. e.* ſent (b) *fifty Men* in Queſt of him, but *found him not*; and conſequently not obſcurely intimates, that this *Tranſport* of the *Patriarch* was of the ſame Nature with what happen'd to the *Prophet* ſo many Years after; that they were both the Effect of the Divine Favour to them; both the Reward of their Services upon Earth, and both a Remove to ſome certain Place, that is beyond the Reach of the Knowledge of Man.

Of the Place, whither Enoch *and* Elijah *were tranſlated, ſeveral Opinions.*

IN what Part of the World this Place is, we ſhould not be too inquiſitive, much leſs too *poſitive*, becauſe we have no Foundation, but Conjectures, to go upon. (c) St *Auſtin*, who ſeems to be more reſerv'd in other abſtruſe Queſtions, is very peremptory in this, —— That *Enoch* and *Elijah* were tranſlated into that † *terreſtrial Paradiſe*, where *Adam* and *Eve* liv'd, in their State of *Innocence*; that there they are nouriſh'd by the Fruit of *the Tree of Life*, which gives them a Power of ſubſiſting for ever, without ſubmitting to the Neceſſity of Death; that there they enjoy all the Bleſſings and Privileges, that our firſt Parents had before their Tranſgreſſion; and, among other Things, an Exemption from ſinning, by the *ſupernatural* Grace of God. But then the Queſtion is, where we are to place this *terreſtrial Paradiſe*, ſince there is ſcarce one Region in the World, that one Author or other has not made choice of for its Situation; and ſince, by the violent *Concuſſions*, which happen'd at *Noah's* Flood, the Face of Nature had been ſo changed, that thoſe very Places, which according to their *Deſcription* in Scripture, ſeem'd once to bid faireſt for it, are now debas'd to ſuch a Degree, as little to deſerve the Appellation *of the Gardens of Pleaſure*, much leſs the *Abodes of the Bleſſed*.

(s) Wiſd. iv. 16, 17. (t) Phil. i. 21, 22. (u) *Saurin*'s Diſſert. ſur l'Enlevement *d'Enoch.*

(x) Pſal. lv. 23. (y) Gen. v. 5, &c. (z) Ver. 21, &c. (a) Heb. xi. 5. (b) 2 Kings ii. 16.

(d) THE Word *Schamajim*, which we render *Heaven*, is ſuppos'd by ſeveral, both *Jewiſh* and *Chriſtian* Doctors, to be the upper Part of the Air, where the Spirits of juſt Men departed, together with theſe two tranſlated Perſons, live in a State of ſincere, but imperfect Bliſs, until the general *Reſurrection*. But this, in our Opinion, is placing the Seats of the Bleſſed too near the Confines *(e)* of *the Prince of the Power* of that *Element*, and in Danger of being diſturb'd by ſome Incurſions from his Quarters: And therefore (if we might be indulg'd a farther Conjecture) *(f)* we ſhould rather chuſe to place them beyond the Circumference of the *Solar Syſtem*, where there are immenſe *Spaces*, neither obſtructed by the Motion of any *Planets*, nor obnoxious to the Changes of their *Atmoſpheres*, becauſe nothing is there but pure *Æther*. But how our *corporeal* Part ſhall be enabled to live here, and to live to all Eternity, we ſhall then come to underſtand, when by *Experience* we ſhall know what that Change is, which the Body undergoes, when it puts on *Immortality*. In the mean Time, as God is Omnipotent, nothing can hinder him from making what Changes he pleaſes in our Bodies, and from preſerving them eternally in that State.

THIS we may call the *celeſtial Paradiſe*, into which our bleſſed *Saviour* promis'd the penitent *Thief* upon the *Croſs* a joyful Admittance; and having taken him with him, and repoſited his Soul in this *Manſion* of Reſt and Happineſs, proceeded in his Aſcent beyond the *Orbits* of the moſt diſtant Stars, and made his Entrance into the *higheſt Heavens*, which are the Reſidence of God himſelf; and into which (as others imagine) this Patriarch and Prophet were, upon their Tranſlation, carry'd.

(g) I knew a Man in Chriſt above fourteen Years ago, ſays St *Paul*, ſpeaking of himſelf, tho' his Modeſty made him conceal it, *(whether in the Body, I cannot tell, or whether out of the Body, I cannot tell, God knoweth) ſuch an one caught up to the third Heaven; and I knew ſuch a Man (whether in the Body, or out of the Body, God knoweth) how that he was caught up into Paradiſe, and heard things unſpeakable, which it is not poſſible for Man to utter*: And, if St *Paul was caught up into the third Heaven*, even while he continu'd

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(c) Contra Julian. lib. vi. c. 30.

† Whether the *Mahometans* embrace the ſame Opinion, it is a little uncertain; but they have a Tradition among them, of one *Kheder* or *Khizin*, who had the good Fortune to find the *Fountain of Life*, whereof he drank plentifully, and ſo became immortal. This *Kheder*, whoſe Name ſignifies *Verdant* or *Everflouriſhing*, according to them, is the ſame with *Elijah*, who lives in a Place of Retirement, in a delicious Garden where the Fountain of Life runs, and the Tree of Life, which preſerves his Immortality, grows. *Calmet's* Dictionary, under the Word *Elijah*.

(d) Le Clerc's Commentary on 2 Kings ii. 11. *(e)* Epheſ. ii. 2. *(f) Le Clerc*, ibid. *(g)* 2 Cor. xii. 2, &c.

tinu'd in this mortal State, why may we not ſuppoſe, that *Enoch* and *Elijah* were at once tranſlated into the ſame Place? The probable Deſign of Gods vouchſafing the *Apoſtle* this *Viſion* of Heaven, was to ſhew him what his final Reward would be, and conſequently, for the *Crown of Joy* that was ſet before him, to make him (*h*) *glory in the Croſs of Chriſt*, (*i*) *in Tribulation, in Diſtreſs, in Perſecution*; and how reaſonable it is to believe, that theſe two *Worthies*, who, in their ſeveral Generations, had (*k*) *fought the Good Fight, and finiſhed their Courſe, and kept the Faith*, ſhould, upon the peculiar Favour of their Aſſumption into Heaven, be admitted to a nearer Participation of the *beatifick* Viſion, as an ample Reward for the Fatigues of their *Warfare*?

At our Saviour's *Transfiguration* upon the Mount, we find one of theſe ſent to him (as we may preſume) upon ſome important Meſſage, appearing in a bright and glorious Form, and (as if he were admitted to the Counſels of Heaven) (*l*) *talking with him of his Deceaſe, which he was to accompliſh at* Jeruſalem: And therefore we can hardly think, that his Abode could be at any wide Diſtance from the Throne of *God's Preſence*, who, in Conjunction with his faithful Servant, and Law-Giver *Moſes*, was deputed to go on an Embaſſy to his (*m*) *beloved Son*. But, in this Point, we ought to repreſs our Curioſity, and, in the Senſe of (*n*) *Theodoret*, content ourſelves with what God has been pleas'd to reveal in Scripture, without enquiring too curiouſly into what he hath thought fit to conceal.

The Manner, in which they were tranſlated.

In what Manner *Enoch* was tranſlated into Heaven, we have not the leaſt Intimation, nor is the Account of *Elijah's* Aſcenſion to be taken in a *literal* Senſe ſince a *fiery Chariot and Horſes* would not have been a Vehicle ſo proper for a Nature, as yet not impregnated with *Immortality*. The Notion of thoſe, who, upon this Occaſion, make *Angels* aſſume the Form of the *Chariot and Horſes*, is not ſo incongruous, becauſe we need not doubt, but that, by the Divine Permiſſion, they can transform themſelves into any Shape. They are ſuppos'd to have frequently appear'd in the Figure of *flying Oxen*, for which Reaſon they have obtain'd the Name of *Cherub* or *Cherubim*: And, with the ſame Facility, they might at this Time have put on the Appearance of *Horſes*; but, in Points not ſo clearly expreſs'd, we are to reſolve God's Method of acting by thoſe that are analogous, and yet more plain.

Now the only *Aſcenſion* that we read of, beſides theſe, is that of our bleſſed Saviour; and the Manner, in which he is ſaid to have been carry'd up, was, by the *Subvention* of a Cloud, which rais'd him from the Ground, and, mounting with him gradually, (*o*) *carried him out of his Apoſtles Sight*: And, in like Manner, we may ſuppoſe, that the *Tranſlation* of theſe two was perform'd, *viz.* that a bright and radiant Cloud (which, as it aſcended, might appear like a *Chariot* and *Horſes*) rais'd them from the Earth, and, leaving this little Globe behind, wafted them into the *Seats of the Bleſſed*. Only we muſt obſerve, that Chriſt's Body was at this Time inveſted with the Powers of *Spirituality*, and therefore capable of aſcending without any *Vehicle*; whereas *theirs* were retarded with a Load of Matter: And therefore it is reaſonable to think, that, by the Miniſtry of Angels, or rather by the Power of God, the *Cloud*, which carry'd them up, was condens'd to a more than common Conſiſtency, and that the *Whirl-Wind*, which might be rais'd for this Purpoſe, help'd to accelerate its Motion, and expedite their Aſcent.

And their Change.

“But ſince (*p*) *Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*; the Queſtion is, how theſe Perſons were, all on a ſudden, (*q*) *made meet*

(*h*) Gal. vi. 14. (*i*) Rom. viii. 35. (*k*) 2 Tim. iv. 7. (*l*) Luke ix. 31. (*m*) Ver. 35.

(*n*) Quæſt. 45. in Geneſ. (*o*) Acts i. 9. (*p*) 1 Cor. xv. 50. (*q*) Coloſ. i. 12.

“ *to be Partakers of the Inheritance of the* “ *Saints in Light?*” *Behold, I ſhew you a Myſtery*, ſays St *Paul*, ſpeaking of thoſe who ſhall be alive at our Saviour's ſecond *Advent*; *we ſhall not all ſleep, but we ſhall all be changed, in a Moment, in the Twinkling of an Eye, at the laſt Trump*; and therefore the ſame Almighty Power, which, at the Sounding of the laſt Trump, will make *our corruptible* Natures *put on Incorruption, and our Mortal put on Immortality*, did, no doubt, in their Paſſage, change their *terreſtrial* into *celeſtial Bodies*, and thereby convey into them ſuch *Faculties* as were requiſite for the Enjoyment of the Place, whereunto it was conducting them.

For what Ends they were tranſlated.

WHAT particular Services *Enoch* had done God for which he vouchſaf'd him this Favour extraordinary, and an Exemption from *Mortality*, the Scripture has no where ſpecify'd. It tells us only, that *he walked with God*; but then, conſidering, that (if not *then*, at leaſt in a ſhort Time) (*r*) *all Fleſh had corrupted their Ways*, and that, *when God ſaw the Wickedneſs of the Earth, it repented him that he had made Man*; we may ſuppoſe, that this good and pious *Patriarch* took care not only of his Conduct, but ſet himſelf in Oppoſition likewiſe to the *Violence*, and other Kinds of *Iniquity*, which began then to prevail in moſt Places, and that, in ſhort, he was (as the *Tradition* goes) a *Preacher of Righteouſneſs*, in which Office *Noah* is ſaid to have ſucceeded him. For that he was a *Preacher of Righteouſneſs* is manifeſt, from that Commination of his, which St *Jude*, (from ſome antient Record or other) brings him in making to the *antediluvian World*: (*s*) *Behold, the Lord cometh with ten Thouſand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have committed, and of all the hard Speeches which ungodly Sinners have ſpoken againſt him.*

AND, in like Manner, 'tis very evident, that *Elijah* was a zealous Advocate for God, and a ſtrenuous Oppoſer of *Idolatry*, an implacable Enemy to *Baal*'s Prieſts, an undaunted Reprover of the Wickedneſs of Princes, and a ſevere Inflicter of the Divine Vengeance upon all the Children of Diſobedience: And therefore we may preſume, that God deſign'd his Exaltation not only as a Recompence for his paſt Services, which were great, but, as an Encouragement likewiſe to other remaining Prophets *to be ſtrong in the Lord*; to bear witneſs boldly againſt the Corruption of the Age, wherein they liv'd; and, in the Execution of their Office, to fear the Face of no Man.

THE Corruption of the Age indeed, both in the Times of *Enoch* and *Elijah*, was become ſo great and general, that the Belief of a future State (we may well ſuppoſe) was in a Manner quite extinct among them; and therefore God might think it expedient, at theſe two Periods of Time, to give the World a ſenſible Proof of it, if not to convince the *unbelieving* Part, at leaſt, to excite in the Hearts of the *Faithful*, under all their Afflictions and Perſecutions *for Righteouſneſs Sake*, refreſhing Hopes and Expectations of a *Recompence to be made them in due Time*. Nor can we think, but that, in theſe Inſtances, God might have a Proſpect to a greater *Event*, and, by the Aſſumption of his two faithful Servants, intend to *typify* the *Aſcenſion* of his Son, who was to *deſtroy Death, and open the Kingdom of Heaven to all Believers*; that thereby he might make the Teſtimony of his *Apoſtles* concerning this Fact a Thing more *credible*; and give all good Chriſtians a more ſolid Comfort and Conſolation in thoſe Words of St *Paul*, (*t*) *Who ſhall lay any Thing to the Charge of God's Elect? It is God that juſtifieth. Who is he that condemneth? It is Chriſt that died; yea, rather, that is riſen again, who is even at the Right-Hand of God, who alſo maketh Interceſſion for us.*

(*r*) Gen. vi. 11. 6.

(*s*) Jude, ver. 14, 15.

(*t*) Rom. viii. 33, 34.

And whether they are to return.

The Teſtimony of the Angels concerning our bleſſed Saviour is —— (u) *This ſame Jeſus, which is taken up from you into Heaven, ſhall ſo come, in like Manner, as ye have ſeen him go into Heaven:* But, before this his ſecond Coming, 'tis an Opinion that has prevail'd much among the antient Fathers, (x) that God in his great Mercy will ſend *Enoch* and *Elijah* to oppoſe the Proceedings of *Antichriſt*, to refute his Doctrines, and to fortify the Righteous againſt his Threats and Cruelties; but that, by the Management of this their *Adverſary*, they ſhall be put to Death, tho' in a ſhort Time rais'd again to everlaſting Life and Glory. The whole of this Notion is founded upon a very *abſtruſe* Paſſage, in St *John's Revelation*, concerning the *two Witneſſes*, which are variouſly interpreted. For, beſides *Enoch* and *Elijah*, (as we ſaid before) ſome apply them to the *Law* and the *Prophets*, others to the *Old* and *New Teſtament*, and others again (eſpecially thoſe who favour the *millenary* Scheme) to our Saviour *Chriſt*, and his Forerunner *John the Baptiſt*. But as every one is left to his Liberty to chuſe what Part he pleaſes in ſuch *Problems* as theſe, we ſhall (without pretending to determine any Thing ourſelves) leave the Paſſage (which, in a great Meaſure, we account *inexplicable*) to the Examination of the more Learned and Sagacious.——(y) *I will give Power unto my two Witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore Days, cloathed in Sack-Cloth. Theſe are the two Olive-Trees, and the Two Candleſticks, ſtanding before the God of the Earth; and if a Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies.——They have Power to ſhut Heaven, that it rain not, in the Days of their Prophecy, and have Power over Waters, to turn them to Blood, and to ſmite the Earth with all Plagues, as often as they will. And when they ſhall have finiſhed their Teſtimony, the* Beaſt, *that aſcendeth out of the bottomleſs Pit, ſhall make War againſt them, and overcome them, and kill them, and their dead Bodies ſhall lie in the Street of the great City, which is ſpiritually called* Sodom *and* Egypt, *where alſo our Lord was crucified.——Their Bodies ſhall lie three Days and an half without being buried, and the People ſhall rejoice, and make merry, becauſe of their Death; but, after three Days and an half, the Spirit of Life from God ſhall enter into them, and they ſhall ſtand on their Feet, and great Fear ſhall fall upon them that ſee them.*

(u) Acts i. 11.

(x) *Calmet*'s Diſſert. ſur le Patriarch *Henoch*, &c.

(y) Revel. xi. 3, &c. The learned *Calmet* (from whom in a great Meaſure I have extracted this Diſſertation) concludes his Diſcourſe in ſuch Words as theſe. —— 1. That tho' we cannot infer from the ſtrict Words of *Moſes*, that *Enoch* was tranſlated alive into another World, and is ſtill living; yet, nevertheleſs, ought the Authorities of St *Paul*, and the Tradition of the Church to prevail with us, to eſteem this Opinion as a Matter of Faith. 2. Altho' the Fathers and Interpreters ſeem to differ about the Place into which *Enoch* was tranſlated, yet, if we examine carefully their different Opinions, the greateſt Part of them may be reduc'd to a Declaration of his being in Paradiſe, which ſome place on the Earth, and others in Heaven. And, 3. That whatever Liberty the Church may allow Interpreters, of putting a Senſe on the Paſſage quoted out of the *Revelations* which ſpeaks of the *Coming of two Witneſſes* that are to appear in the latter Ages; it muſt be agreed, that the Opinion, which explains it of the Return of *Enoch* and *Elijah* upon the Earth, is much preferable to any other, on Account of its Antiquity, its intrinſick Juſtneſs, and the Number of Authors, who maintain it.

CHAP. III.

From the Siege of SAMARIA *by* BENHADAD, *to the Death of* UZZIAH, *King of* JUDAH.

The HISTORY.

Eliſha*'s Exploits againſt* Benhadad, *King of* Syria.

NOTWITHSTANDING the great Service which the Prophet *Eliſha* had done *Benhadad* King of *Syria*, in curing *Naaman*, the *General* of his Forces, of a confirm'd *Leproſy*; he ſtill continu'd his Enmity againſt *Iſrael*. Having rais'd an Army, with a Purpoſe to beſiege *Samaria*, he open'd the *Campaign* with *Stratagems* of War; and, in Hopes of ſurprizing *Jehoram*'s Troops, laid here and there ſome Ambuſcades, which *Eliſha*, by his Spirit of Prophecy, found out, and all along gave the King of *Iſrael* a timely Intelligence of them. *Benhadad* at firſt ſuſpected that his Counſels were betray'd; but when he was inform'd, by [†] one of his Officers, that *Eliſha* (who was then at *Dothan*, a ſmall City in the Half-Tribe of *Manaſſeh*, and not far from *Samaria*) muſt certainly have been at the Bottom of all this, he ſent a ſtrong Detachment to ſeize him, and inveſted the City that Night.

ON the Morrow, when *Eliſha*'s Servant ſaw the Enemy ſurrounding the Town, and knew of no Forces to oppoſe them, [†] he expreſs'd his Fear and Concern to his Maſter; but, upon his Maſter's Prayer, [*] his Eyes were open'd, and he beheld a Multitude of Horſes, and fiery Chariots ſtanding in Array, and prepar'd to protect them; while, (as his Maſter continu'd his Prayer) the Men, that beleagured the Town, were ſtruck with Blindneſs: So that, by the Prophet's perſuading them that they were out of their Way, and had miſtaken the Place they were bound to, they were led, in this bewilder'd Condition, into the very Midſt of *Samaria*; where, at the Prophet's Requeſt, God open'd their Eyes again to ſhew them the Danger they were in.

[†] It is not to be doubted, but that *Naaman*, upon his Return from *Samaria*, ſpread the Fame of *Eliſha* ſo much in the Court of *Syria*, that ſome of the great Men there might have the Curioſity to make a farther Enquiry concerning him; and, being informed by ſeveral of his miraculous Works, they might thence conclude, that he could *tell* the greateſt Secrets, as well as *perform* ſuch Wonders, as were related of him; and that therefore, in all Probability, he was the Perſon, who gave the King of *Iſrael* Intelligence of all the *Schemes*, that had been contriv'd to entrap him. *Patrick*'s Commentary.

[†] This young Man, it is ſuppoſable, had been but a little while with his Maſter, no longer than ſince *Gehazi*'s Diſmiſſion, and therefore perhaps had not yet ſeen any great Experiments of his Power to work Miracles; or, if he had, the great and imminent Danger he thought his Maſter in (for, in all Probability, he had learnt from the People of the Town, that this vaſt Body of Men were come to apprehend him only) might well be allow'd to raiſe his Fear, and ſhake his Faith. *Pool*'s Annotations.

[*] It muſt be allow'd, that Angels, whether they be purely *ſpiritual*, or (as others think) cloathed with ſome *material* Form, cannot be ſeen by mortal Eyes; and therefore, as *Eliſha* himſelf, without a peculiar Vouchſafement of God, could not diſcern the heavenly Hoſt, which, at this Time, encamp'd about him; ſo he requeſts of God, that, for the Removal of his Fears and the Confirmation of his Faith, his *Servant* might be indulg'd the ſame Privilege: Nor does it ſeem improbable, that from ſuch hiſtorical Facts as theſe, which have deſcended by *Tradition*, that Notion among the *Greeks* of a certain *Miſt*, which intercepts the Sight of their Gods from the *Ken* of human Eyes, might at firſt borrow its Original. To this Purpoſe we may obſerve, that *Homer* makes *Minerva* beſpeak *Diomedes* fighting againſt the *Trojans*, who were aſſiſted by ſome other Gods:

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
Ὄφρ' εὖ γινώσκῃς, ἠ μὲν θεὸν, ἠδὲ ϗ ἄνδρα. Iliad. v.

Which *Virgil* has imitated in making *Venus* ſpeak thus,

Aſpice: namque omnem, quæ nunc objecta tuenti
Mortales hebetat viſus tibi & humida circum
Caligat, nubem eripiam: &c. Æneid. ii. *Le Clerc*'s Commentary.

JEHORAM, finding ſo great a Number of the Enemy lying at his Mercy, would have gladly put them to the Sword; but *Eliſha* by all Means diſſuaded him from it; alledging, that, as he would ſcarce be ſo cruel, as to kill in cold Blood, even Priſoners that were taken in War, much leſs ſhould he touch thoſe, who were brought into his Hands by the Providence of God, and therefore he rather adviſ'd him * to treat them with all Manner of Civility, and let them go; which accordingly the King did.

The Siege of Samaria.

BUT, ‖ how ſignal ſoever this Piece of Service and Generoſity to *Benhadad* was, it did not prevail with him to relinquiſh the old Grudge and Malice, which he had conceiv'd againſt *Iſrael:* For, not long after, he laid cloſe Siege to *Samaria*, and reduc'd the City to ſuch Diſtreſs, that an *Aſs's Head* was ſold * for *fourſcore Pieces* of *Silver*, and ‡ three Quarters of a *Pint*

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* Though, according to the Rigour of the Laws of Arms, a Conqueror is at Liberty to put whatever Enemies fall into his Hands, if he pleaſes, to the Sword; yet the Laws of Humanity and Compaſſion, of Honour and good Nature, ſhould always reſtrain us from treating, with the utmoſt Severity, ſuch as ſurrender themſelves, and implore our Mercy; for, ſo ſays the *Tragedian, Quod non vetat Lex, hoc vetat fieri Pudor.* Senec. Troad. So the *Philoſopher, Æqui bonique natura parcere etiam captivis jubet.* Senec. de Clement. lib. i. c. 18. and ſo the *Divine, Hoſtem pugnantem neceſſitas perimat, non voluntas. Sicut bellanti & reſiſtenti violentia redditur, ita victo & capto Miſericordia jam debetur.* Aug. ad Bonifac. Ep. i. But, beſides the Humanity and Charity of the Thing, there was this Prudence and Policy in the kind Treatment of the *Syrians*, that, by this Means, their Hearts might be mollify'd towards the *Iſraelites*, that, upon their Return, they might become, as it were, ſo many *Preachers* of the Power and Greatneſs of the God of *Iſrael*, and not only be afraid themſelves, but diſſuade others likewiſe from oppoſing a People, that had ſo invincible a Protector. *Calmet*'s Commentary, and *Pool*'s Annotations.

‖ Several Heathens have obſerv'd, that *Injuries are more glorioſly overcome by Benefits, than requited by pertinacious and mutual Hatred*; but the Senſe of Benefits in bad Natures does not laſt long: For no ſooner do we read of the kind Treatment, which the *Syrians* receiv'd, 2 *Kings* vi. 23. but it immediately follows, that the King of *Syria gathered all his Hoſt, and went up and beſieged* Samaria; which does not ſo well agree with what is ſaid in the preceding Verſe, *viz.* that *the Bands of the* Syrians *came no more into the Land of* Iſrael. But now, as we can hardly think, that any Author whatever would contradict himſelf in the ſame Breath, ſo we muſt ſuppoſe, either that the *Syrians* quite retreated for this Time, and laid aſide all Thoughts of War, though afterwards they alter'd their Minds, and broke out again into Hoſtilities; or (what ſeems more plain) that their Bands made no more *Incurſions* and Inroads, but that they were reſolv'd to fall upon the *Iſraelites* at once, with a *regular* and *formed* Army, and to beſiege *Samaria*. For in this Senſe *Joſephus* takes it, when he tells us, that, after this Time, *Adad* (for ſo he calls *Benhadad) never enter'd into any underhand Practice againſt the King of* Iſrael, *but reſolv'd to make open War upon him, in Confidence of his greater Strength and Numbers.* Jewiſh Antiq. lib. ix. c. 2.

* If we reckon theſe *Pieces of Silver, or Shekels*, at fifteen Pence a-piece, they come to five Pounds *Sterling*; a vaſt Price for that which had on it ſo little Meat, and that *unclean*, according to the Law, *Lev.* xi. 26. In Times of Famine however, and extreme Neceſſity, the *Jews* themſelves were abſolv'd from the Obſervation of the Law; nor do there want Inſtances in Hiſtory, where other People, upon the ſame Occaſion, have been reduc'd to the like Diſtreſs, if what *Plutarch* (in the Life of *Artaxerxes)* tells us, be true, *viz.* that, in that Prince's War with the *Caducii* an Aſs's Head could ſcarce have been purchaſed at the Price of *ſixty Drachms, i. e.* two Pounds and five Shillings of our Money. *Calmet*'s Commentary, and *Prideaux*'s Connection, in the Preface.

‡ What we, in this Place, call *Pulſe*, our Tranſlation has render'd *Doves Dung*; but Interpreters have been at a great Loſs to deviſe, upon what Account the Inhabitants of *Samaria* ſhould be oblig'd to buy ſo ſmall a Quantity of it (for a *Cab* was the leaſt Meaſure the *Jews* had for *dry* Things) at ſo dear a Rate. For Food, for Salt, for Firing, for dunging their Lands within the Walls, ſeveral Interpreters have ſeverally apply'd it: But, upon a ſmall Examination, it will appear, that none of theſe Uſes could ſuit with the Circumſtances of a City ſo cloſely beſieg'd, as *Samaria* was. The *Talmudiſts* ſuppoſe, that they have found out the true *Solution*, by tranſlating the Term in the *Original*, by *Crop of Doves*; for they affirm, that ſeveral People in *Samaria* kept many Doves, to bring them Proviſions from the Country, which were wont to diſgorge what they pick'd up, ſo that their Owners might ſell it at a dear Rate: But who can imagine, that ſo great a Number of Doves as were neceſſary for this Purpoſe, ſhould be ſuffer'd to live in a City ſo pinch'd with Famine; that Doves ſhould be ſo *docile*, and well train'd up, as to bring to their Maſters whatever they had rang'd for; or, that in a Country, in a Manner cover'd with the Enemy, who had altogether forag'd and laid it waſte,

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a *Pint of Pulſe* for five. Nay, to that Extremity was the Famine come, that even Mothers were conſtrain'd to eat their own Children; which when the King underſtood, † from the Information of one who had been conſtrain'd to do it, he rent his Cloaths, and, in a Fit of Rage, vow'd to be reveng'd of *Eliſha*, whom he took to be the Cauſe of all this Calamity; and, to this Purpoſe, ſent an *Officer* to take off his Head, whilſt himſelf follow'd after to ſee the Execution done.

ELISHA, by the Spirit of Prophecy, had notice of this wicked Deſign againſt his Life; and, having acquainted † the Company with it, deſir'd them to ſecure the Doors, that the Officer might not be admitted, until the King came. When the King was come, and the Prophet was exhorting him to have a little Patience, and God would remove this Affliction in due Time; in a raving Fit of Deſpair, he reply'd, "That he would wait God's "Leiſure no longer, but go and worſhip "his Father's Idols, if they peradventure "could deliver him in this Neceſſity." Whereupon the Prophet aſſur'd him, that, if he would ſtay but four and twenty Hours more, he ſhould ſee ſuch an Alteration in *Samaria*, that † a *Meaſure* of Flour ſhould be ſold for a *Shekel*, and two *Meaſures* of Barley for the ſame Price. This a certain Lord (a great Favourite of the King's) ſtanding by and hearing, affirm'd to be a Thing impoſſible, unleſs God ſhould rain Corn from the Clouds; to whom the Prophet only made this ſhort Anſwer, That *himſelf ſhould ſee the Plenty, but not be permitted to taſte of it*; which accordingly came to paſs.

And how it was rais'd.

The People of *Samaria*, tho' addicted to Idolatry, did nevertheleſs obſerve the *ceremonial*

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waſte, there ſhould be found any Nouriſhment at all? The learned *Bochart* therefore has not only ſolidly confuted theſe wild Opinions, but has likewiſe farther obſerv'd, that the *Arabians* gave the Name of *Doves Dung*, or *Sparrows Dung*, to two ſeveral Things; 1ſt, to a Kind of *Moſs* that grows on Trees, or ſtony Ground; and, 2dly, to a Sort of *Peaſe*, or Pulſe, which was very common in *Judea*, as may be ſeen in 2 *Sam.* xvii. 28. and therefore he concludes, that the Word *Cherſonim* may very well denote *Vetches*, or *Pulſe*: And, for the Confirmation of this, ſome Travellers have told us, that, at *Grand Cairo* and *Damaſcus*, there are *Magazines*, where they conſtantly fry this Kind of *Grain*, which thoſe, who go in *Pilgrimage*, buy, and take with them, as Part of the Proviſion for their Journey. *Hierox.* Part ii. lib. i. c. 7. and an Eſſay towards a New Tranſlation.

† The Story, as it is repreſented in Scripture, is very affecting: *And, as the King of* Iſrael *was paſſing by upon the Wall, there cried a Woman unto him, ſaying, Help, my Lord, O King. And he ſaid, if the Lord do not help thee, whence ſhall I help thee? Out of the Barn-Floor, or out of the Wine-Preſs? And the King ſaid unto her, what aileth thee? And ſhe anſwered, this Woman ſaid unto me, Give thy Son, that we may eat him To-day, and we will eat my Son To-morrow; ſo we boiled my Son, and did eat him; and I ſaid unto her, the next Day, Give thy Son, that we may eat him, and ſhe hath hid her Son*, 2 Kings vi. 26, *&c.* A ſhocking Story this! And a terrible Effect of the Divine Vengeance, which *Moſes* had long before told the *Iſraelites* would fall upon them, *Deut.* xxviii. 53. if they rebelled againſt God; which, at two other Times beſides this, *viz.* at the Siege of *Jeruſalem* under *Nebuchadnezzar*, Ezek. v. 10. and at that under *Titus* the *Roman* General, came likewiſe to paſs; for therein *Joſephus* gives us a very dolorous Account of a Lady of Diſtinction, who, out of Extremity of Hunger, was forc'd to eat the very Child, that ſuck'd at her Breaſt. *The Wars of the* Jews, lib. vii. c. 8.

† The Words in the Text are, *And* Eliſha *ſat in his Houſe, and the Elders ſat with him*, 2 Kings vi. 32. where, by *his Houſe*, ſome Interpreters underſtand the *School*, where the *Sons of the Prophets* met to be inſtructed; and, by *the Elders*, his chief *Scholars*, who, under his Inſtruction, apply'd themſelves to the Study of Divine Things. But, as we frequently read in *Ezekiel*, of the *Elders* of *Iſrael* ſitting before the *Prophet* to hear him, Chap. viii. 1. and xiv. 1. we cannot ſee why *the Elders*, in this Place likewiſe, may not denote ſome good and godly Men, who bore Office either in the Court, Camp, or City, as it ſeems probable by the Prophet's deſiring their Help and Protection. For, tho' *Jehoram* himſelf was a wicked Man, and moſt of his Officers might be forward enough to imitate him, yet we are not to doubt, but that there were ſome of them, whom *Eliſha*'s holy Life, and glorious Miracles, together with the ſundry Benefits, which the *Publick* reap'd from his *Miniſtry*, had won over to God, and to the true Religion; and theſe were here *ſitting with him*, either to receive Comfort and Counſel from him in this diſtreſſed Time, or to ſollicit him to uſe his Power with God for their Relief: Which accordingly he did, and, in Compliance to their Requeſt, not out of any Fear of the King's Threats (from which, he was well aſſur'd, that God would not fail to deliver him) he pronounc'd the joyful News, which follows in the Beginning of the next Chapter. *Pool*'s Annotations.

† The Word *Seah*, which we render *a Meaſure*, was equal to ſix *Cabs*, and contain'd (as ſome think) *ſix Quarts*, (as others) *a Peck*, and (as others) *a Peck and two Quarts*, of our Meaſure. The *Shekel* was much about our *three Shillings*; and to have a Peck of *fine Flour* for *three Shillings* at other Times would not have been ſo cheap, but, conſidering the preſent Situation of Things, it was wonderfully ſo. *Le Clerc*'s Commentary, and *Pool*'s Annotations.

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ceremonial Part of the Law, and, purſuant to this, had † ſhut four *Lepers* out of the City, who lay under the Walls, until they were ready to ſtarve. In this Condition theſe poor Creatures, conſulting what Meaſures they ſhould beſt take, reſolv'd at laſt to try the Generoſity of the Enemy, becauſe, at the worſt, they could but die; and accordingly, before Break of Day, went to the Camp. When they came thither, to their great Surpriſe, they found no living Creature, but only Horſes and Aſſes. The Tents were ſtanding, and well provided with Riches, and all Manner of Neceſſaries, but the Men were gone: For, having been affrighted with a Noiſe in the Air, as of an Army in full March, and ready to fall upon them, they ſuppos'd, that the King of *Iſrael* had called to his Aſſiſtance ſome foreign Powers, († the *Hittites* or *Egyptians*) and thereupon leaving the Camp, without ever ſtriking their Tents, betook themſelves to their Heels as faſt as they could.

The poor *Lepers*, having firſt ſatisfy'd their Hunger, and ſecur'd ſome Riches to themſelves, began to reflect, that, while they were thus *regaling* themſelves, and plundering the Camp, their Country-Men were in Danger of ſtarving in the Town; and therefore, with all poſſible Haſte, returning to the Gate, they gave the Porter Notice of the Enemies Flight, who went immediately, and ſent an Account of it in to the King. The King imagining at firſt, that this had been a *Stratagem* of the *Syrians* to draw his People out of the Town, and ſo fall upon them, ſent out ſome Parties to *reconnoitre* ſuch Places, as might be moſt ſuſpected for *Ambuſcades*; but, when they return'd, they inform'd him, that they could get no Sight of the Enemy, only they found the Roads ſtrew'd with Arms, and Garments, and ſeveral Bundles of Things, which they had dropp'd (as they ſuppos'd) to eaſe themſelves in their Flight. Upon hearing of this News, the People ruſh out of the City in great Numbers, and bring in Proviſion in ſuch Quantities, that Corn was ſold at the Price, which *Eliſha* mention'd, and at the Time, which he foretold: And, as the incredulous Nobleman, who had deſpis'd the Prophet's Prediction, was appointed by the King to guard the Gate, which led from the City to the Camp, the better to prevent *Diſorders*, the Crowd preſs'd ſo vehemently upon him, that they trampled him under Foot, and killed him, before he had an Opportunity to taſte any Part of that great Store, which he ſaw was brought to the Market.

Hazael *made King of* Syria, *upon murthering his Maſter* Benhadad.

After this *miraculous* Raiſing of the Siege of *Samaria*, *Benhadad* was deterr'd from making any farther Attempts upon *Iſrael*: Nor do we hear any more of him in the ſacred Hiſtory, until *Eliſha* went to *Damaſcus*, the Capital of *Syria*, to execute the *Order* of declaring *Hazael* King, which was originally given to *Elijah*

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† The *Jews* are of Opinion, that theſe four *Lepers* were *Gehazi*, and three of his Sons. Perſons, that were *leprous* indeed, were not permitted to converſe with other Men, and, by the Law of *Moſes*, while the *Iſraelites* liv'd in Tents, they were to be turn'd out of the Camp, *Numb.* v. 2, 3. But, after that they came to inhabit Cities, it may be queſtion'd, whether they treated them with that Rigour; ſince, in 2 *Kings* viii. 4, we find *Gehazi* holding Diſcourſe with the King, (which makes againſt his being one of the four excluded Lepers) and giving him a Detail of all *Eliſha*'s Miracles; but this he might do by talking to him at a proper Diſtance. *Lepers*, indeed, were carefully avoided, becauſe their Diſtemper, in theſe hot Countries, was thought *contagious*; but, in the Caſe before us, theſe four ſeem to be excluded, not ſo much upon the Account of their Diſtemper, as becauſe they were uſeleſs Hands. They could neither fight, nor work in Communion with others: They were only *Fruges conſumere nati*, and were therefore no proper Perſons in a Siege. *Patrick*'s and *Calmet*'s Commentaries.

† The *Hittites* in particular liv'd in *Arabia Petræa*, to the *South* of *Paleſtine*, and, in *Solomon*'s Time, (who had ſome Wives likewiſe out of their Country) held a great Commerce with him for *Horſes*, 1 Kings x. 29. and xi. 1. But under the Name of *Hittites*, (as elſewhere under the Name of *Amorites*) the ſacred Penman ſeems to comprehend all, or any of the People of *Canaan*. For, though the greateſt Number of *that* People were deſtroy'd, yet ſome of them were ſpar'd, and many of them (upon *Joſhua*'s Coming) fled away, ſome to remote Parts, (as that famous and antient *Pillar*, in the Coaſts of *Africk*, teſtifies) and others to the Countries bordering upon *Canaan*; where, by Reaſon of the Scarcity of Inhabitants in thoſe Days, finding Room enough, they ſeated themſelves, and, in Proceſs of Time, growing numerous and powerful, appointed (according to their antient Manner of Government) Kings to rule over them. *Pool*'s Annotations.

Elijah his *Predeceſſor*. The King hearing of his Arrival, and being no Stranger to his Abilities, ſent this ſame *Hazael*, (who was then become one of his prime Miniſters) to wait upon him with a very noble Preſent, and to enquire of him, whether he ſhould † recover of the Sickneſs, which he then labour'd under. The Prophet told *Hazael*, that his Maſter *might* recover, becauſe his Diſtemper was not of itſelf *mortal*, but that he was very well aſſur'd that he *would not*: And then looking ſtedfaſtly upon him, he broke out into Tears, upon the Proſpect (as he told him) of the * many barbarous Calamities, which he would bring upon *Iſrael*, when once he was advanc'd to Power, as that he would be, becauſe he was aſſur'd by Divine Revelation that he *was to be King of* Syria. At theſe Words, *Hazael's* Ambition took Wing; and therefore, returning to his Maſter, he conceal'd the Prophet's Anſwer, and gave him good Hopes of his Recovery, but, the next Day, took care to prevent it, by * ſtifling his Breath with a thick Cloth dipp'd in Water: And, as *Benhadad* had no Son of his own, and *Hazael* was a Man of great Eſteem, eſpecially among the *Soldiery*, he was, without much Difficulty, declar'd his *Succeſſor*.

Jehu, *being anointed King of* Iſrael, *kills his Maſter* Jehoram, *and* Ahaziah *King of* Judah.

THE next Thing which *Eliſha* did was to have *Jehu* anointed King of *Iſrael*, purſuant to the Order, that was given to his Maſter *Elijah*, and to the *Divine Decree* of puniſhing the Houſe of *Ahab* for their manifold Impieties. *Ramoth-Gilead* was a Place of long Diſpute between the two Crowns of *Iſrael* and *Syria*. *Jehoram*, King of *Iſrael*, had lately had an Engagement with *Hazael*, King of *Syria*, not far from it, wherein he had receiv'd ſome very dangerous Wounds, and was gone down to *Jezreel*, to be cur'd of them. His Army however † continu'd the Siege under the Command of *Jehu*, who,

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† What *Benhadad's* Diſtemper was, we are no where told in Scripture; but it is very evident, that it was not of ſo deſperate a Nature, but that he might have recover'd of it, had he not had *foul Play* for his Life. According to the *Account* of *Joſephus*, it was no more than a Fit of *Melancholy*; for, "when he came to underſtand (as he tells us) "that all theſe Alarms of Chariots and Horſemen, that had given ſuch an irreparable Rout to him, and his Army, "were, in Truth, only *judicial* Impreſſions of Affright and Terror, without any Foundation, he look'd upon it as a "Declaration from Heaven againſt him; and this Anxiety of Thought made him as ſick in the Body too, as he was "in his Mind." *Jewiſh* Antiq. l. v. c. 2.

* The Particulars are thus enumerated: —— *I know the Evil, that thou wilt do to the Children of* Iſrael; *their Strong-holds wilt thou ſet on Fire; their young Men wilt thou ſlay with the Sword; and wilt daſh their Children, and rip up their Women with Child*, 2 Kings viii. 12. That *daſhing* young Children againſt the Stones was one Piece of barbarous Cruelty, which the People of the *Eaſt* were apt to run into, in the Proſecution of their Wars, is plainly intimated in that Paſſage of the *Pſalmiſt's*, alluding to the Calamities, which preceded the *Babyloniſh* Captivity; *O Daughter of* Babylon, *waſted with Miſery! Yea, happy ſhall he be, that rewardeth thee, as thou haſt ſerved us. Bleſſed ſhall he be, that taketh thy Children, and throweth them againſt the Stones*, Pſal. cxxxvii. 8, 9. Nor was this inhuman Practice quite out of Uſe among Nations, that pretended to more *Politeneſs*: For, according to the Remains of antient Fame, the *Grecians*, when they became Maſters of *Troy*, were ſo cruel, as to throw *Aſtyanax*, *Hector's* Son, a Child in his Mother's Arms, (as *Homer* repreſents him) headlong from one of the Towers of the City. *The ripping up Women with Child* is the higheſt Degree of brutal Cruelty; and a Cruelty, for which there is no Occaſion, becauſe, kill but the Mother, and the Child dies of courſe; and yet it has been often known, that, in the Heat of Execution, this Barbarity has been committed. Nay, there is Reaſon to believe that *Hazael*, in his War with the *Gileadites*, 2 Kings x. 32, 33. verify'd this Part of the Prophet's Prediction concerning him; for, what *Amos*, complaining of his Cruelty to theſe People, calls *threſhing* Gilead *with threſhing Inſtruments of Iron*, both the *Septuagint* and *Arabick* Verſions read, *he ſawed the big-belly'd Woman of* Gilead *with Iron Saws*. *Le Clerc's* and *Calmet's* Commentaries.

* This he did, that no Signs of Violence might appear upon him; for had the People, in the leaſt, ſuſpected his being murther'd, *Hazael* would not ſo eaſily have acceded to the Throne; becauſe (according to the Account of *Joſephus*) Benhadad *was a Man of ſuch Reputation among the People of* Syria *and* Damaſcus, *that, as his Memory was celebrated among them with divine Honours*, his Death, no doubt, had it been known to have been violent, would have been fully reveng'd upon the Murtherer. Jewiſh Antiq. lib. ix. c. 2. We may obſerve however, that Hiſtory makes mention of ſome other Princes, who have died in the ſame Manner, that *Benhadad* did; that the Emperor *Tiberius* (according to *Suetonius*) was, in his laſt Sickneſs, choak'd in his Bed by a Pillow, cramm'd into his Mouth, or (as *Tacitus* has it) was ſmother'd to Death under a vaſt Load of Bed-cloaths; and that King *Demetrius*, the Son of *Philip*, (as well as the Emperor *Frederick the Second*) was hurry'd out of the World the ſame Way. *Calmet's* Commentary.

† It is ſuppos'd by ſome Interpreters, that the City of *Ramoth-Gilead* was taken by *Jehoram*, before he departed from

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who, in the King's Abſence, acted as *Captain-General.* This *Eliſha* thought was no improper Opportunity to execute the Orders, which were left upon him to do; and therefore † calling one of his *minor* Prophets, he bid him go to *Ramoth-Gilead,* and † there anoint *Jehu,* the Grandſon of *Nimſhi,* as King of *Iſrael,* with the utmoſt Secrecy, and then to come away with the utmoſt Expedition. When the Prophet came thither, he found the *Officers* in a Council of War, and *Jehu* at the Head of them. Deſiring therefore to ſpeak with him in private, he did what his Inſtructions were; and reminding the *General* of the Prophecies of *Elijah,* concerning the utter *Extinction* of the Houſe of *Ahab,* he injoin'd him (now that he was inveſted with Power) to put them in Execution.

THE Officers, that were with *Jehu,* had but a contemptible Opinion of the Prophet, for Perſons of this Character they look'd upon as a * Kind of Mad-Men; and yet, when they underſtood that he had anointed *Jehu* to be King, they proclaim'd him with a general Conſent, and, with a good Body of Forces, march'd directly to *Jezreel,* where *Jehoram* was not yet recover'd of his Wounds, and whither *Ahaziah,* King of *Judah,* was at that Time come to viſit him. *Jehu*'s Intent was, to get to *Jezreel,* before the King could have any Intelligence of what had paſs'd at *Ramoth-Gilead,* and there to ſurprize and ſeize him; but a † Centinel

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from it to be cur'd of his Wounds. This they gather from the Mention made of the *Inner Chamber,* 2 Kings ix. 2. the *Top of the Stairs,* Ver. 13. and from that Caution, which *Jehu* thinks adviſeable, *Let none go forth, or eſcape out of the City,* Ver. 15. But theſe Arguments will not do. What we render *out of the City,* does ſignify, every whit as properly, *from before the City,* i. e. out of the Camp or Army, that is beſieging the City. But, even, if this be not ſo, the *Iſraelites* might, at this Time, have the Suburbs, or Out-Buildings belonging to the City, in their Poſſeſſion, where the *General* might have his *Head-Quarters,* and from whence he might give Orders to the *Piquet-Guard,* (as we call it) that none ſhould be permitted to move. For, had the Town been already in their Hands, we cannot ſee, why *Jehoram* ſhould have kept *all Iſrael* there, Ver. 14. *i. e.* all the *military* Force of *Iſrael,* when a ſtrong Garriſon would have been ſufficient. *Pool*'s Annotations.

† The *Jewiſh* Doctors are of Opinion, that the Prophet, whom *Eliſha* ſent upon this Meſſage, was *Jonah*; but, upon this Suppoſition, he muſt, at this Time, have been a very young Man, becauſe *Jeroboam the Second* (in whoſe Reign *Jonah* propheſy'd) did not aſcend the Throne till about *fifty Years* after this Unction of *Jehu* King of *Iſrael.* However this be, it is reaſonable to think, that *Eliſha* himſelf did not go to perform this Office, either becauſe he was now grown old, and unfit for ſuch a Journey, or becauſe he was a Perſon too well known, and not ſo proper to be employ'd in an Affair that requir'd Secrecy. *Patrick*'s and *Calmet*'s Commentaries.

† The *Jews* are of Opinion, that none of the Kings of *Iſrael* were *anointed,* but thoſe that were of the Houſe of *David,* and theſe only, when there was a Queſtion about their Succeſſion; as *Solomon, they ſay,* needed not to have been anointed, had it not been for the Faction of *Adonijah.* But, in the Caſe of *Jehu,* in whom the Succeſſion of the Kingdom of *Iſrael* was to be tranſlated out of the right Line of the Family of *Ahab,* into another Family, which had no Right to the Kingdom, but merely the Appointment of God, there was a *Neceſſity* for his Unction, in order both to convey to him a Title, and to inveſt him in the *actual* Poſſeſſion of the Kingdom: For if that (which ſome imagine from 1 *Kings* xix. 16.) be true, *viz.* that the Prophet *Elijah* did, before this Time, anoint *Jehu,* that Unction did only confer on him a remote Right to the Kingdom, in the ſame Manner, as *Samuel*'s Unction did to *David,* 1 Sam. xvi. 13. *Patrick*'s Commentary, and *Pool*'s Annotations.

* The Officers, who were in Company with *Jehu,* might eaſily perceive, by the Habit, and Air, and Manner of Speech of the Perſon, who accoſted *Jehu* ſo boldly, and, when he had done his Buſineſs, vaniſh'd ſo ſuddenly, that he was a Prophet; but then there might be ſeveral Reaſons, which might induce Men of their Profeſſion to have a contemptible Opinion of Men of that Order. The rigid and obſcure Courſe of Life, which the Prophets led, their Neglect of themſelves, and of the Things of this World, might paſs with them for a Kind of *Infatuation*; and the holy Exerciſes, to which they devoted themſelves, for no more than a *religious Frenzy.* Beſides this, the falſe Prophets, which they had ſeen in the Court of *Ahab,* had given juſt Offence; and, by their affected *Geſtures,* and ſtudy'd *Contorſions,* (whereby they thought to recommend their crude *Enthuſiaſms*) made themſelves juſtly ridiculous and contemptible. And therefore, it is no Wonder that theſe Officers, at firſt Sight, ſhould cenſure a *true,* as they thought they had Reaſon to judge of the *falſe* Prophet, with whom they had been acquainted; eſpecially, when we find ſome leading Men, in the Tribe of *Judah,* treating the *Prophets* of the Lord (as in the Caſe of *Ezekiel,* Chap. xxiii. 30, 31. and of *Jeremiah,* Chap. xxix. 26.) as Fools and Madmen; and ſome great Names in the *Heathen* World, looking upon all Pretenders to *Inſpiration,* in no better Light; according to that noted *Paſſage* in *Cicero, Quid habet auctoritatis furor iſte, quem divinum vocatis, ut quæ ſapiens non videt, ea videat inſanus, & is, qui humanos ſenſus amiſerit, divinos aſſecutus ſit.* De Divinat. lib. ii.

† In Time of Peace, as well as War, it was cuſtomary to have *Watchmen* ſet on high and eminent Places wherever the

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

tinel from the *Watch-Tower*, perceiving a Body of Men coming, and, by their haſty March, concluding that it was *Jehu* who commanded them, appriz'd the two Kings of it; whereupon they got ready their Chariots in all Haſte, and (as the Providence of God would have it) met him not far from the Vineyard of *Naboth*, the *Jezreelite*, and perhaps *(a)* in the Place where *Naboth* was ſton'd.

Upon their firſt Meeting, a few Words convinc'd *Jehoram* that *Jehu* had conſpir'd againſt him, and was come, in an hoſtile Manner, to avenge † the Idolatry and Wickedneſs of his Mother *Jezebel*, whereupon he turn'd his Chariot and fled: But *Jehu* ſoon overtook him with a ſwift Arrow, which pierc'd his Heart; and, when he perceiv'd him ſinking in his Chariot, he bid an Officer that was by, throw him into *Naboth*'s Field, which was near at Hand, † that the Word of the Lord might be fulfilled.

As for *Ahaziah*, he attempted to make his Eſcape, but was purſu'd by a Party of *Jehu*'s Men, who came up with him at *Gur*, and, as he was ſitting in his Chariot, gave him a mortal Wound; ſo that, as ſoon as he reach'd *Megiddo*, he died. He was thence remov'd to *Jeruſalem*, where he was bury'd in the *royal* Sepulchre of his Anceſtors, and, after a Reign of leſs than two Years, was ſucceeded by his Mother *Athaliah*, who uſurp'd the Throne.

Deſtroys Jezebel, the Princes of the Blood, the Relations of Ahaziah, *and the Prieſts and Temple of* Baal.

JEHU, in the mean Time, made the beſt of his Way to *Jezreel*, where *Jezebel*, reſolving to keep up her Grandeur to the laſt, * painted and dreſs'd herſelf in her royal Robes, and, looking out of her Window, upbraided him with his Treachery, as he paſs'd by, and reminded him of the unhappy Fate of *Zimri*, who ſlew his

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the King was, to prevent his being ſurpriz'd. Thus *David*, at *Jeruſalem*, was inform'd by the Watchmen, that his Sons were eſcap'd from the Slaughter of *Abſalom*, when he thought them all loſt, 2 *Sam.* xiii. 34. and therefore *Jehoram*, who had an Army lying before *Ramoth-Gilead*, had good Reaſon to keep a watchful Eye upon every Motion that came, eſpecially from that Quarter. *Patrick*'s and *Calmet*'s Commentaries.

(a) 1 Kings xxi. 19.

† The Anſwer which *Jehu* returns to *Jehoram*, is,——*What Peace, ſo long as the Whoredoms of thy Mother* Jezebel, *and her Witchcrafts are ſo many?* 2 Kings ix. 22. *i. e.* Whilſt her Idolatries, wherewith ſhe bewitches the People, are ſtill continu'd and multiply'd. And he upbraids *Jehoram* with his Mother's Sins, and not with his own, becauſe *her*'s were more notorious and infamous, and what, by his Connivance, he had made his *own*; becauſe they were the principal Reaſon, why God did inflict, and he was come to execute theſe Judgments; and becauſe he could find no odious Accuſations againſt him, except about the *golden Calves*, which he purpoſely declin'd mentioning, becauſe he himſelf intended to keep them up. *Pool*'s Annotations.

† The Words which *Jehu* ſeems to quote, are theſe——*Surely, I have ſeen Yeſterday the Blood of* Naboth, *and the Blood of his Sons, ſaith the Lord, and I will requite him in this Place*, 2 Kings ix. 26. It is to be obſerv'd however, that in all the Hiſtory of *Naboth*, (which is recorded in 1 *Kings* xxi.) we find no Mention made of the Death of *his Sons*; but it is no unuſual Thing for the Scripture to ſupply, in one Place, that which has been omitted in another. 'Tis not improbable therefore, that, as *Naboth* was accus'd of *High-Treaſon*, all his Family was involv'd in his Ruin, and all his Eſtate *confiſcated* to the King's *Exchequer*: And what ſeems to confirm this Opinion, is, ——That we find *Elijah* never once putting the King in Mind to reſtore the Vineyard to *Naboth*'s Children, nor the King, in the Time of his Repentance, ever once thinking to do it, becauſe, in all human Appearance, there were no Heirs left. Notwithſtanding this, *Grotius*, and other learned Men, have obſerv'd, that theſe Words may ſignify no more than the extream Poverty, to which *Naboth*'s Family was reduc'd by the Death of their Father, and the Confiſcation of his Goods: For, among the *Hebrews*, *ſay they*, all Puniſhments and Miſeries are called *Blood*, Lev. xvii. 4. and to take away their Eſtate, upon which they would have liv'd, was, in Effect, to take away their *Blood*, in which is the Life of every Creature. But this is a little forc'd: And therefore, we ſhould rather think, that *Jehu* is here aggravating *Ahab*'s Crime, and reckoning the Sons as ſlain with the Father, becauſe, by their being depriv'd of him, and of his Eſtate, they were, in a Manner, in as bad a Condition, as tho' they were dead. *Le Clerc*'s, *Patrick*'s, and *Calmet*'s Commentaries.

* The Words in the *Original* import, *She put her Eyes in Paint*, i. e. ſhe us'd *Stibium*, or *Antimony* pulveriz'd, to make her Eyes and Eyebrows look black and large, which, in ſeveral Countries, was accounted a great Beauty. The Uſe of *Paint* has been of antient Date, and the Art of blacking the Hair, and beautifying the Face, may be indulg'd the Vanity of the *Female* Sex; but it raiſes one's Indignation to read of a *Sardanapalus* painting his Eyes and Eyebrows; of the antient *Greeks* running into the ſame Cuſtom; and much more of the martial *Romans*: But there were *Fops* in all Nations then, as well as now.

> Ille ſupercilium madidâ fuligine tinctum
> Obliquâ producit acu, pingitque trementes
> Attollens oculos.
>
> Juv. Sat. ii.

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his King and Maſter, *Elan*: But, without making her any Anſwer, he called to ſomebody to throw her out of the Window, which † her own Eunuchs did; ſo that, by the Fall, her † Blood ſtain'd the Walls of the Palace, and, when ſhe was upon the Pavement, the Horſes trampled her under Foot, and the Dogs devour'd her Body; inſomuch, that when *Jehu*, (in † Conſideration of her Quality) order'd ſome of his Servants to go and bury her, they found nothing of her remaining, but her Skull, Feet, and Palms of her Hands: So punctually was the Prophet's Prediction fulfilled concerning this wicked and idolatrous Woman!

Having thus ſettled himſelf in a quiet Poſſeſſion of *Jezreel*, *Jehu* ſent a Letter to the *Nobles*, and other great Men, † who were at *Samaria*, and had the Care of the *Princes of the Blood*, to chuſe out whom they thought the fitteſt to ſet upon the Throne of *Iſrael*: But they, being well aware with what Intent he did this, and not unacquainted with the Fate of the two Kings, he had already diſpatch'd, return'd him a very ſubmiſſive Anſwer, wherein they declar'd themſelves entirely at his Devotion. This Declaration he took the Advantage of; ſo that, in his next Meſſage, he commanded them † to ſend him the Heads of all the Princes, who † were no leſs

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† According to the Cuſtom of the *Eaſtern* Nations, the Buſineſs of this Sort of People was to attend upon *Queens* in their Chambers, who, by their great Fidelity and Obſequiouſneſs, gain'd generally the Eſteem, and were admitted to the Confidence of thoſe they ſerv'd, and from thence into Places, very often of great Truſt and Profit. It is remark'd however of *Jezebel*'s Eunuchs, that they were far from being faithful to her, to let us ſee how ſuddenly Countries are wont to change with the Fortune of their Maſters. *Patrick*'s Commentary.

† Some of the *Jewiſh* Doctors look upon this, as a Puniſhment according to the *Lex Talionis*; for as ſhe had done, ſo ſhe ſuffer'd. She had caus'd *Naboth* to be ſton'd, and now ſhe is condemn'd to be *ſton'd* herſelf. For there were *two* Ways of ſtoning, either by throwing Stones at Malefactors, till they had knock'd them down and killed them; or by throwing them down upon the Stones from an high Place, and ſo daſhing them to Pieces. *Patrick*'s Commentary.

† She was the Daughter of *Eth-baal* King of *Tyre*; the Wife of *Ahab*, and Mother of *Jehoram*, Kings of *Iſrael*; the Mother in-Law of *Jehoram* King of *Judah*, and the Aunt of *Ahaziah*, who was likewiſe King of *Judah*. *Calmet*'s Commentary.

† The Words in the *Original*, which our Tranſlation has follow'd, are, *Jehu wrote Letters, and ſent to* Samaria, *unto the Rulers of* Jezreel, *to the Elders, and to them that brought up* Ahab'*s Children*, 2 Kings x. 1. But then the Queſtion is, how the Rulers of *Jezreel* came to be at *Samaria*? Some have imagin'd indeed a Miſtake in the *Tranſcriber*, and that, inſtead of *Jezreel*, the Word ſhould be *Iſrael*, which is no great Variation: But why may we not ſuppoſe, that, upon hearing how *Jehu* had ſlain *Jehoram*, the great Men of his Court might take the Children, and, for Fear that they ſhould fall into his Hands, flee with them to *Samaria*, as the Capital, and ſtrongeſt Place in the Kingdom, where they might think of defending themſelves againſt his Uſurpation, and (as his Letter ſeems to import) of filling, with one of *Ahab*'s Family, the vacant Throne. It was cuſtomary for *Princes of the Blood*, in theſe Days, to be brought up in the Families of the *prime Nobility* of the Nation; and therefore, whatever Perſons of this Quality had theſe *Princes* under their Care, and ſaw the *Revolution* that was like to happen, they might think it the moſt adviſeable Way to haſten with them to *Samaria*, as a Place of the moſt Security: Or, for this very Reaſon, *Jehoram*, when he went againſt *Ramoth-Gilead*, might have ſent them thither, that they might be under Cover from any ill Accident, that might poſſibly happen in his War with the King of *Syria*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† Beſides the Accompliſhment of the Divine Decree, *Jehu* had this farther Deſign in requeſting this cruel Service of the *Rulers*, and *Elders*, and great Men of the Nation, *viz.* that thereby he might engage them in the ſame Crime, and Conſpiracy with himſelf. For, by prevailing with them to murder *Ahab*'s Kinſmen in this Manner, he ty'd them to his Intereſt ſo cloſely, that, if any of the inferior People had been minded to oppoſe his Deſigns, they were, by this Means, depriv'd of any Man of Figure and Diſtinction to head them; and not only ſo, but, by this Expedient, *Jehu* thought likewiſe that he might, in a great Meaſure, juſtify, at leaſt leſſen the *Odium* of his own cruel and perfidious Conduct; for this is the Senſe of his Appeal to the People, *Ye be righteous: Behold I have conſpired againſt my Maſter, and ſlew him; but who ſlew all theſe?* 2 Kings x. 9. As if he had ſaid, "I own "indeed, that I was a great Inſtrument in taking off the late King; but am I more culpable than are the Friends, "the Counſellors, the Officers of *Ahab*? I pretend not to conceal my Fault; but the Approbation, which the princi- "pal Men of the Nation have given it, in taking up Arms againſt the Houſe of *Ahab*, and the wonderful Succeſs "that has attended this Enterprize of mine, are not theſe a certain Proof that God has rais'd me up to execute his "Decree in this Reſpect? And ought you not to acknowledge, in this Caſe, the Interpoſition of his Hand?" *Calmet*'s Commentary.

† The ſacred Hiſtorian takes care to repeat the Number of *theſe Princes of the Blood* in two ſeparate Places, (2 *Kings* x. 1. and 6.) on Purpoſe to ſhew the vile Spirit of theſe great Men, who could deſtroy ſo many royal Perſons,

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leſs than ſeventy; and in this likewiſe being punctually obey'd, without any farther Delay, he proceeded to extirpate every one that remain'd of *Ahab*'s Family, the great Men of his Court, and all his Friends. For, in his Way to *Samaria*, meeting with ſome Nephews, and other Relations of *Ahaziah*, who, † knowing nothing of theſe Tranſactions, were going to pay a Viſit to the Court at *Samaria*, he order'd theſe likewiſe (which in all amounted to the Number of *forty-two*) to be ſlain; and ſo (to give a better Face to what he did) taking † *Jonadab*, the Son of *Rechab*, a Man of great Strictneſs and Sobriety of Life, into the Chariot with him, he proceeded in his Journey to *Samaria*.

As ſoon as he was come to *Samaria*, he firſt deſtroy'd all that were left of the Houſe of *Ahab* in that City, and then, pretending that he deſign'd to offer an uncommon Sacrifice unto *Baal*, he iſſu'd out a Proclamation, commanding all his Prieſts, Prophets, and Worſhippers, upon Pain of Death, to be preſent at this great *Solemnity*. They all came; and when they, and they only (for Care was taken, that none of the *Servants of the Lord* ſhould be

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Perſons, to whom they were *Governors*, and to whom they ow'd a juſt Protection and Defence: And therefore, it was no more than they deſerv'd, if, when *Jehu ſlew all that remained of the Houſe of* Ahab, *and all his great Men, till he left none*, he included in that Number (as ſome imagine) theſe baſe, perfidious *Time-ſervers*. *Patrick*'s Commentary.

† *Jehu* muſt certainly have made wonderful Expedition and Secrecy in what he did, to have prevented the Report (which generally ſpreads very faſt) of what had paſs'd at *Jezreel*. Two Kings and a Queen killed, the whole Family of *Ahab* extinct, and a general Change and Revolution in the State; and yet not a Word of this known at *Jeruſalem*, (which was not quite *fourſcore Miles* diſtant from *Jezreel*) even though *Ahaziah*, the King of *Judah*, was one of the Princes that was ſlain. *Calmet*'s Commentary.

† Several learned Men are of Opinion, that this *Jonadab* was not the Perſon, who gave the Precepts mention'd in *Jeremiah*, Chap. xxxv. to his Children, but another of that Name, who liv'd in the Days of *Jeremiah*: For it is not likely, *they think*, that a Man addicted to ſuch a quiet and retir'd Life, as he inſtituted, would have come to meet *Jehu*; and therefore they rather imagine, that it was ſome *military* Perſon of great Note and Eſteem among the *Populace*, whoſe Intereſt might do *Jehu* great Service, and whoſe Advice, in many Things, he afterwards follow'd. But why might not *Jonadab* (how well ſoever he might love Retirement) come, upon this Occaſion, to congratulate *Jehu*'s Zeal againſt Idolatry, and to adviſe, and encourage him to proceed in fulfilling the Will of God revealed to him? And the Reaſon is obvious, why *Jehu* might be glad of the Countenance and Company of ſuch a Man, whoſe known Piety would gain him more Reverence and Reſpect, than the Attendance of any great *Captain* could procure him. But, though *Jonadab*, the Son of *Rechab*, is allow'd to be a good Man, yet it does not therefore follow, that he reviv'd the antient Rules of the *Rechabites*, (as ſome are apt to think) upon a *religious* Account, but purely as a Matter of *Policy*. The Story is this: The *Rechabites* were of the Race of *Hobab*, or *Jethro* the *Kenite*, Prieſt of *Midian*, and Father-in-Law to *Moſes*, 1 Chron. ii. 55. ſo that the *Kenites* were *Midianites*, and the *Midianites* were *Dwellers in Tents* from the Beginning: For, in this Manner *Abraham* liv'd, while he ſojourn'd in the Land of *Canaan*, and, in Imitation of him, the *Midianites*, who were of his Poſterity, might do the ſame. Now, when the Children of *Hobab*, who were all *Kenites*, were invited by *Moſes* to go along with the People of God into *Canaan*, they might retain this *Paſtoral* Manner of Life, not only as a *Badge* of the Nation, from whence they were deſcended, but as a *Means* likewiſe to make their Habitation more quiet and ſecure (in a Land where they were Strangers) both from the Envy of the *Jews* at Home, and the Danger of Enemies Abroad. For, having neither Houſes nor Lands, but Tents and Cattle only, which they could move, upon Occaſion, from Place to Place, they could not be ſo ſubject to *hoſtile* Invaſions. But as, in Length of Time, theſe *Kenites* were tempted, by the more pleaſant Living of the *Iſraelites*, to think of changing this Cuſtom of their Anceſtors; this *Jonadab*, the Son of *Rechab*, a famous *Kenite*, and of much Eſteem and Authority among them, took Occaſion to *renew* it again, and to bind his Poſterity to obſerve it: For which End he forbad the Drinking of Wine, leſt the Deſire of ſo delicious a Liquor might tempt them to plant Vineyards, and build Houſes, as the *Jews* did. What Authority he had to enforce theſe arbitrary Injunctions, we cannot learn. 'Tis plain, that he laid his Poſterity under no Curſe, in Caſe of Diſobedience; on the contrary, we find that the Prophet *Jeremiah*, Chap. xxxv. 2, &c. was directed by God to bring them to an Apartment in the Temple, to ſet Wine before them, and invite them to drink; which would have been an unworthy Action, if they had been under an indiſpenſable Obligation of abſtaining from it: And, on the other Hand, the *Rechabites* refus'd it, not becauſe their Father had laid them under any Curſe, if they diſobey'd him, but becauſe he promis'd, that *they ſhould live many Days in the Land, wherein they were Strangers*, if they obey'd his Voice, *Jer*. xxxv. 7. which Promiſe, being alſo made to thoſe, who *honoured their Parents*, Exod. xx. 12. might the more incline them to that ſtrict Obedience, for which they are ſo highly commended by God in the Place above-cited. Upon the whole therefore it appears, that *Jonadab* only *renew'd* what his Anceſtors had obſerv'd long before he was born; and that his Authority prevailed among his Brethren to continue this Form of *Abſtinence* for two hundred Years after he was dead, not as a Matter of *Religion*, but as a mere *civil Cuſtom*. *Patrick*'s Commentary, and *Bedford*'s Scripture Chronology, lib. vi. c. 2.

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be among them) were met together in *Baal*'s Temple, and the [*] Prieſts in their proper Veſtments, he commanded his Guards to go in, and fall upon them, and kill them all. After this, they ran to the Temple of *Baal*; brake down his Image, and the [†] other Images of the like Nature, and burnt them publickly. They demoliſh'd the Temple quite, laid it flat with the Ground; and, that the Place, whereon it ſtood, might in all future Ages be look'd upon as deſpicable, they made it a [*] common *Jakes*.

His Idolatry, and Death.

Thus entirely did *Jehu* deſtroy the Family of *Ahab*, and the Worſhip of *Baal* in the Kingdom of *Iſrael*, for which he was ſo far approv'd and rewarded by God, that he entail'd the Crown upon his Family to the *fourth* Generation: But Policy prevailed againſt Religion, and perſuaded him to continue the *Old* Idolatry, even when he had deſtroy'd the *New*. The Calves which *Jeroboam* ſet up, he would not part with: And therefore God, to make him ſenſible of his Diſpleaſure, ſtirred up *Hazael* King of *Syria*, to invade his Country; who, having taken ſeveral of his *Frontier*-Towns, did thereby open a Way to make great Ravages in ſeveral other Places of his Kingdom, eſpecially in the Country beyond *Jordan*, where the Tribes of *Manaſſeh*, *Gad*, and *Reuben* ſuffer'd much. In a Word, we may ſay of *Jehu*, that, as his Conduct was of a *mixt* Nature, God rewarded his *Obedience*, but puniſh'd his *Idolatry*; who, after he had reign'd eight and twenty Years, dy'd, and was bury'd in *Samaria*, and (without any Oppoſition) was ſucceeded by his Son *Jehoahaz*.

Jehoahaz *his Son ſucceeds; his Idolatry, unhappy Reign, and Death.*

JEHOAHAZ, to preſerve the Crown of *Iſrael* from uniting with that of *Judah*, purſu'd the ſame Method, that his Predeceſſors had done in Relation to the *political* Worſhip of the *Golden Calves*; ſo that, during his whole Reign, God ſorely afflicted both him and his People, by delivering him into the Hands of *Hazael*, and his Son *Benhadad*, the third *Syrian* King of that Name, who reduc'd him to that low Ebb, that he had no more than fifty Horſemen, ten Chariots, and ten Thouſand Foot Soldiers left. At length, through the many Defeats he had receiv'd, and the grievous Oppreſſion, under which he labour'd, grown weary of Life, as well as Government, after a very troubleſome Reign of *ſeventeen* Years, he dy'd, and was ſucceeded by his Son *Joaſh*, a Prince more *fortunate*, and not altogether ſo *irreligious* as his Father. But to enquire a little now into the Affairs of the Kingdom of *Judah*.

Athaliah's *Uſurpation of the Crown of* Judah, *and her miſerable End.*

When *Athaliah*, the Daughter of *Ahab*, and Wife to *Jehoram* King of *Judah*, underſtood that *Jehu* had ſlain her

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[*] It was the Cuſtom of almoſt all *Idolaters* to be very curious about the external Pomp of their Ceremonies, wherein indeed the chief Part of their Worſhip does conſiſt. All the Prieſts of *Baal* were cloath'd in *fine Linnen*, and their *Chief-Prieſts*, no doubt, had ſome particular Ornaments to diſtinguiſh them. *Baal* and *Aſtarte* were *Phœnician* Deities: And therefore, as *Silius Italicus*, in his Deſcription of the Prieſts of *Hercules*, has given us an Account, in what Manner the *Phœnician* Prieſts (when in their *Office)* were habited, we have Reaſon from thence to ſuppoſe, that the Dreſs of the Prieſts of *Baal* were much of the ſame Kind:

—— —— Nec diſcolor ulli
Ante aras cultus: Velantur corpora lino,
Et Peluſiaco præfulget ſtamine vertex.
Diſcinctis mos thura dare, atque è lege parentum
Sacrificam lato veſtem diſtinguere clavo.

[†] Theſe Idolaters, beſides the ſupreme God, whom they took *Baal* to be, worſhipp'd ſeveral other leſſer Gods, whom they call *Baalim*, and whoſe Images were plac'd in this Temple: For it was an antient Cuſtom, (as *Servius* notes) after the Prieſt had invok'd the *particular* God, for whom the Sacrifice was intended, to addreſs himſelf to all the other Gods, leſt any of them ſhould think themſelves neglected. *Patrick*'s Commentary.

[*] The Hiſtories of the *Eaſt* furniſh us with ſeveral Examples of Princes inflicting this Kind of Puniſhment upon ſuch as were found guilty of *High-Treaſon*, or of *contravening* the King's Commands. To this the Decree, which *Darius* made in Favour of the *Jews*, plainly alludes: *Whoſoever ſhall alter this Word, let Timber be pulled down from his Houſe, and being ſet up, let him be hanged thereon; and let his Houſe be made a* Dunghil. Ezra vi. 11. And, to the ſame Purpoſe, is that Threat of *Nebuchadnezzar* to the *Magicians*, &c. *If ye will not make known unto me the Dreams with the Interpretation thereof, ye ſhall be cut in Pieces, and your Houſes ſhall be made a Dunghil.* Dan ii. 5.

Son *Abaziah*, being a very ambitious, bloody-minded Woman, and reſolving to take the Government upon herſelf, [†] ſhe deſtroy'd all the Children, that *Jehoram* had by another Wife, and all their Offſpring, that ſo ſhe might aſcend the Throne without any Oppoſition. *Jehoſhaba*, the Siſter of *Abaziah* by the Father's Side, but not by the Mother's, was, at this Time, marry'd to *Jehoiada*, the High-Prieſt; and while *Athaliah*'s Executioners were murthering the reſt, ſhe ſtole away [†] *Joaſh*, the Son of *Abaziah*, and kept him, and his Nurſe, concealed [*] in an Apartment of the Temple, [†] for the Space of ſix Years.

In the ſeventh Year, his Uncle *Jehoiada*, being determin'd to place him upon the Throne of his Anceſtors, and to this Purpoſe having engag'd the *Prieſts* and *Levites*, and the leading Men in all the Parts of the Kingdom, in his Intereſt, in a publick Aſſembly produc'd him, and made them take an Oath of Secrecy and Fidelity to him. Then, putting himſelf in a proper Poſture of Defence, [†] he diſtributed the Arms, which *David* had repoſited in the Temple, among his People, whom he divided into three Bodies, one to guard the Perſon of the King, and the other two to ſecure the Gates of the Temple, that none might be permitted to enter, (except the Prieſts and Levites, who were to officiate) upon Pain of Death. After this

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[†] The Conſideration of the Fate, that attended theſe *Royal* Families, is enough to make any one bleſs *Providence*, for having been born of a meaner *Parentage*. The whole Offspring of *Jeroboam*, *Baaſha*, and *Ahab*, Kings of *Iſrael*, was cut off for their *Idolatry*, ſo that there was not one left; and the Kings of *Judah*, having contracted an Affinity with the Houſe of *Ahab*, and being by them ſeduc'd into the ſame Crime, were ſo deſtroy'd by three ſucceſſive *Maſſacres*, that there was but one left. For, firſt, *Jehoram* ſlew all his Brethren; then *Jehu* ſlew all his Brother's Children; and now *Athaliah* deſtroys all the reſt, that her Executioners could meet with. Enrag'd ſhe was to ſee *Ahab*'s Family cut off; and therefore, ſhe reſolv'd to do as much by the Houſe of *David*. As ſhe was one of *Ahab*'s Family, ſhe had Reaſon to apprehend, that *Jehu*, who had a Commiſſion to extirpate *all*, would not be long before he called upon her: Her only Way therefore, to ſecure herſelf againſt him, was to uſurp the Throne; but this, ſhe knew, ſhe could not do without deſtroying all the Royal *Progeny*, who were no Well-wiſhers to the Worſhip of *Baal*, which ſhe had abetted, and was reſolv'd to maintain. *Pool*'s Annotations, *Patrick*'s Commentary, and *Bedford*'s Scripture Chronology, lib. vi. c. 2.

[†] Some Interpreters are of Opinion, that *Joaſh* was not the real Son of *Abaziah*, (in whom the Race of *Solomon*, in a direct Line, was extinct) but properly the Son of *Nathan*, and only called *Abaziah*'s, becauſe he ſucceeded him in the Throne: For, had he been *Abaziah*'s true Son, and *Athaliah*'s Grandſon, why might not ſhe have declar'd him King, and, during his *Minority* at leaſt, taken the Adminiſtration into her own Hands? But therefore ſhe exercis'd her Cruelty, *as they ſay*, in deſtroying the Princes related to *Abaziah*, becauſe ſhe was unwilling to have the Kingdom go into another *Branch* of *David*'s Family. But, notwithſtanding theſe Reaſons, and the Authority of thoſe, who produce them, in the *ſecond* Books both of *Kings* and *Chronicles*, we find this *Joaſh* ſo frequently called the *Son* of *Abaziah*, the *King's Son*, &c. without any Manner of Reſtriction, that we cannot be perſuaded to look out for any other Father for him.

[*] *Joſephus* relates this young King's Eſcape and Concealment thus:—— "*Jehoſhabath*, the Siſter of *Abaziah*, "and Wife to *Jehoiada* the High-Prieſt, coming into the Palace, found a male Child, of about a Year old, whoſe "Name was *Joaſh*, among the dead Bodies of the Sons of *Abaziah*, whom the Nurſe, it ſeems, had there laid, on "purpoſe to ſave his Life: She therefore convey'd it away to her own Lodgings, and thence to the Temple, where "ſhe took care of it, through the whole ſix Years of *Athaliah*'s Reign, without making any one privy to the Secret, "except her own Huſband;" who, upon this extraordinary Occaſion, might diſpenſe with the Law, or rather Cuſtom, which allow'd none but the *Prieſts* who officiated, to lodge in the Apartments of the Temple. Jewiſh Antiq. lib. ix. c. 7. and *Calmet*'s Commentary.

[†] 'Tis very likely, that *Athaliah* might imagine that ſhe had ſlain all, and ſo think herſelf ſecure; or, if ſhe ſuſpected, that this one was preſerv'd, ſhe might not think it adviſeable to make any ſtrict Search, leſt thereby ſhe ſhould alarm the People with a Notion, that there was ſtill a Son of *David*'s Family left, which might be a Means to make them uneaſy under her Government, and deſirous of a Change: Beſides that ſhe might have the Vanity to think of being able, in a ſhort Time, to ſecure the Crown to herſelf, in ſuch a Manner, as that ſhe ſhould not need to fear ſuch a weak *Competitor*. *Pool*'s Annotations.

[†] The *Captains* and other Officers, who were admitted to the Knowledge of *Jehoiada*'s Deſign, came into the Temple unarm'd, for fear of giving Suſpicion: But, as *David* had erected a Kind of *ſacred Armory* in one of the Apartments of the Temple, wherein the Weapons, and other Trophies, which he and ſeveral other *Generals* had gain'd from their Eminence, and, as Monuments of their Victories, had dedicated them to the Lord, were depoſited: *Jehoiada* took care, upon this Occaſion, to have this *Magazine* of *military* Proviſions open'd, ſo that there was no Want of any Sort of Arms. *Joſeph*, Antiq. lib. ix. c. 7.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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this he brought out the young Prince, ſet the Crown on his Head, [†] put the Book of the Law into his Hand, and, becauſe his *Right* had been interrupted, anointed him, and, with the Sound of the Trumpet, proclaim'd him, which was ſeconded with the joyful Shouts and Acclamations of the People.

ATHALIAH, hearing the Noiſe, made all the Haſte ſhe could to the Temple; but when, to her great Surprize, ſhe ſaw the young King on a Throne, which was erected [†] in an eminent Place, and the People and great Men about him rejoicing, ſhe rent her Cloaths, and cry'd out, *Treaſon!* But *Jehoiada* ſoon ſilenc'd her: For, having commanded the Guards to ſeize, and carry her out of the Temple, and to put all to the Sword, who ſhould pretend to reſcue or aſſiſt her, they immediately executed their Orders; and taking her out of the ſacred Ground, brought her, without any Oppoſition, to the *Stable-Gate* belonging to the Palace, and there ſlew her.

JOASH, being thus ſeated on the Throne, by the High-Prieſt's Directions, made a Covenant with the People, that they ſhould reſtore the true Worſhip of God, continue in it, and root out all Idolatry; and then he made *another* between himſelf and the People, *viz.* that he ſhould govern according to Law, and that they ſhould be mindful to obey him. When this was done, the Multitude roſe, deſtroy'd the Temple, demoliſh'd the Altar, broke down the Images, and killed *Matan*, the Prieſt of *Baal*, who was then in waiting. After this *Jehoiada* aboliſh'd ſome Corruptions, which former Reigns had introduc'd, made ſome *Reforms* in the Service of the Temple, and then, with all the Rulers and Officers, and People, conducted the King to the Royal *Palace*, and put him into a quiet Poſſeſſion of the Kingdom of *Judah*.

Joaſh*'s good Reign at firſt, but his after Declenſion into Idolatry.*

SEVEN Years old was *Joaſh*, when he began to reign, which was in the *ſeventh* Year of *Jehu* King of *Iſrael*; and, while he was under his Uncle *Jehoiada*'s Guidance and Direction, he govern'd the Nation very well: But, when once that good old Counſellor dy'd, (who, in the [*] *hundred and thirtieth* Year of his Age, paid the laſt

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[†] Thoſe, who think that the Word *Eduth* which we tranſlate *Teſtimony*, comes from the *Hebrew* Root *Adah*, which ſignifies, to *clothe*, *put on*, or *adorn*, ſuppoſe that it was ſome *royal* Ornament, which the *High-Prieſt* put upon the King, as a Mark of regal Dignity, at the ſame Time that he plac'd the Crown upon his Head; and this Ornament they conceive to have been a *Bracelet*, becauſe, in the Story of the *Amalekite*, we read, that he brought to *David* the *Bracelet* that was upon *Saul*'s Arm, as well as the Crown that was upon his Head. But ſince, in the xviith Chapter of *Deuteronomy*, which treats expreſly of the Election and Duty of a King, there is this Injunction given, ——— *That he ſhould write him a Copy of the Law in a Book, out of that which is before the Prieſts, the Levites*, Ver. 18. Others, (with more Probability) have thought, that, at his *Coronation*, a *Roll*, containing a Copy of the Law, (which is frequently called a *Teſtimony*, as being a Witneſs of God's Will, and Mens Duty) was put in his Hands, which he held, for that Time, in the Way of a *Sceptre* or a *Truncheon*; tho' others will have it, that when *Jehoiada* crown'd *Joaſh*, he laid the Book of the Law *upon his Head*, to which Cuſtom holy *Job* (Chap. xxxi. 35, 36.) as they think, ſeems to allude, when he wiſhes, *O that mine Adverſary had written a Book! Surely I would take it upon my Shoulder, and bind it as a Crown to me:* For the Manner among the *Orientals*, when they had receiv'd a Letter from any Perſon they highly reſpected, was to hold it up to their Heads, before they open'd it. *Patrick*'s and *Calmet*'s Commentaries, and *Pool*'s Annotations.

[†] The Words in the Text, are, ——— *And when ſhe looked, behold the King ſtood by a Pillar, as the Manner was*, 2 Kings xi. 14. Now there were two famous *Pillars*, which *Solomon* erected *in the Porch of the Temple*, whereof that on the Right hand was called *Jachin*, and that on the Left *Boaz*, and were each of them (according to the Account we have) *eighteen Cubits high*, 1 Kings vii. 15, 21. *Solomon*'s Deſign, in ſetting up theſe two Pillars, is generally ſuppos'd to have been, in order to repreſent the *Pillar of the Cloud*, and the *Pillar of Fire*, which went before the *Iſraelites*, and conducted them in the Wilderneſs. The Pillar on the Right-Hand repreſented the *Pillar of the Cloud*, and that on the Left, the *Pillar of Fire*; and near one of theſe Pillars, in all Probability, the *royal* Throne was erected: Unleſs we can ſuppoſe, that, what is here called a *Pillar*, was that *brazen Scaffold, five Cubits long, five broad, and five high*, which *Solomon* made at firſt, upon his dedicating the Temple, but was afterwards continu'd for the King, upon any ſolemn Occaſion, to appear upon, and where doubtleſs there was a *Throne of State*. *Calmet*'s Commentary, and *Bedford*'s Scripture Chronology, lib. vi. c. 2.

[*] This the Hiſtorian takes notice of, as a Life remarkably long in thoſe Days; and yet our learned *Uſher* has obſerv'd, that, in an Age not far remote from our Time, ſeveral Men out-liv'd this Period. The Words of *Joſeph Scaliger*,

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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laſt Debt to Nature, and, in Conſideration of his many great Services done the *Publick*, had the Honour to be bury'd in one of the Royal Sepulchres) he fell into the Hands of ſuch Perſons, as were Idolaters in their Hearts, and they, taking the Advantage of his *Youth*, † by their crafty Management and Inſinuations, firſt obtain'd a *Licence* for themſelves to worſhip ſuch *Idols*, as they ſhould think fit, and then proceeded to delude him into the like *Apoſtacy*.

IN the Beginning of his Reign, he was very ſollicitous about the Houſe of God, wherein he had, ſo long, and ſo happily been concealed; and, as it was greatly gone to Decay, through the Negligence of former Princes, and the Depredation of *Athaliah*'s Children, he took no ſmall Pains to ſettle Revenues, and procure *Contributions* for its Reparation. † But now, by his Connivance at leaſt, if not by his own Example, Men began to forſake the Temple of the Lord, and to addict themſelves to the Worſhip of Idols, and Groves, conſecrated to falſe Gods; inſomuch that the Divine Vengeance was kindled both againſt the King and People of *Judah*, whereof they had Notice by ſeveral Prophets, but all to no Purpoſe. At length, the Spirit of God ſtirr'd up *Zachariah*, the Son of *Jehoiada* the High-Prieſt, to remonſtrate againſt the general Impiety; which he did in ſuch ſtrong Terms, that the King was offended at his Freedom, and, † little remembering the Kindneſs

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Scaliger, which he quotes, are to this Effect, " Several Perſons we could mention, that have liv'd 120, 125, and " 130 Years, whom we knew, have ſeen, and well remember: But, in the Year 1584, there was at *Paris* a Miracle " of an old Man, who bore Arms under *Lewis* XI, and, at the Age of an 140 Years and upwards, had the Uſe of " his Limbs and Faculties entire:" But not a greater Miracle was he, than our *Thomas Parr*, the Son of *John Parr*, of *Winnington*, in the County of *Salop*, who abode with his Father as long as he liv'd, but, after his Deceaſe, marry'd his firſt Wife at the Age of 80. With her he liv'd for the Space of two and thirty Years, in which Time, being convicted of *Adultery* with another Woman, he did *publick Penance* in the Church of *Alberbury*, when he was 105. In his 122d Year, he marry'd his ſecond Wife, who abode with him as long as he liv'd: But at length he was brought up to *London* by the Earl of *Arundel* and *Surrey*, in the Year 1635, and ſhewn to the King of *Great-Britain*, when he was ſome Months more than 152 Years old. Two Years after this he dy'd in *Arundel-Houſe*, and might probably have liv'd ſome Years longer, had he continu'd in his *Native* Air. Chronol. Sacra, c. 12.

† The *Jews* have a Fancy, that the Courtiers, who, after the Death of *Jehoiada*, got Poſſeſſion of *Joaſh*, flatter'd him with a Conceit, that he himſelf was worthy of Divine Honours, who had been brought up in the Houſe of God, a Favour that was never granted to a mere Man, and that the King's being pleas'd with this Kind of Flattery, provok'd God to ſend upon him the Calamities we afterwards read of; even as the *Angel of God* ſmote *Herod*, for aſſuming the Glory to himſelf, when the People, in Commendation of his *Oration*, ſaid, *That it was the Voice of a God, and not of a Man*, Acts xii. 22. But this is mere Fancy. If the Princes of *Judah* wanted to obtain a *Toleration* from the King for their Idol-Worſhip, it would have been highly abſurd for them to go about to perſuade him, that himſelf was a God, ſince they that have the Folly to eſtabliſh their own Adoration, are always very jealous of the Worſhip of any other. Their making *Obeiſance* therefore *to the King*, denotes the humble Poſture wherein they repreſented their Petition, that they might not be confin'd to unneceſſary and troubleſome Journies, in coming to *Jeruſalem* to worſhip, but be indulg'd the Liberty (which their Forefathers had) of worſhipping God in *High-Places*; which when they had once obtain'd, they knew they might then worſhip Idols, without Obſervation or Diſturbance. *Patrick*'s and *Calmet*'s Commentaries, and *Pool*'s Annotations.

† *Jehoiada*, the High-Prieſt, is ſuppos'd to die in, or near the *three and twentieth* Year of King *Joaſh*'s Reign, ſo that *Joaſh* might be about thirty Years old, when the Princes of *Judah* ſeduc'd him to *Idolatry*: And this makes it the more wonderful, what poſſibly could give Occaſion to ſuch a ſhameful Change in ſo advanc'd an Age, unleſs we can ſuppoſe, that the Conduct of the Prieſts in embezzling the Money, collected for the Reparation of the Temple, (whereof he complains to *Jehoiada*, 2 Kings xii. 7.) might curdle his Temper, and give him ſome Diſguſt. *Le Clerc*'s Commentary, and *Howell*'s Hiſtory, in the Notes.

† This Sin, beſides the Contempt of God's Prophet, and of the ſacred Place, where he was murther'd, had an horrid Ingratitude in it, ſince *Zachariah* was the Son of him, to whom the King ow'd his Life and Kingdom, and who himſelf aſſiſted his Father in his Unction, as ſome think; becauſe it is ſaid, that *Jehoiada and his Sons anointed him*, 2 Chron. xxiii. 11. But if *Jehoiada* was High-Prieſt, this Son is not reckon'd among the Succeſſors of *Aaron*, 1 Chron. vi. and therefore, it is likely, that he was a *younger* Son of that Family; for, had he been the *eldeſt*, he would have had ſufficient Authority, without the Spirit of Prophecy, to have reprov'd *Joaſh* for his Idolatry. *Ludovicus Capellus* therefore thinks it probable, that his Brother, the High-Prieſt, conniv'd at the King's Apoſtacy, and that this younger Brother was inſpir'd by God to reprove it; which Boldneſs *Joaſh*, and his

Kindneſs of his Father and Mother, to whom he was indebted for his own Life, gave Orders to deſtroy the Son; ſo that a Band of *Ruffians*, appointed for that Purpoſe, fell upon him, and, in one of the Courts of the Temple, ſton'd him to Death, calling upon God to avenge his Cauſe.

Is ſorely diſtreſs'd by Hazael, *falls into a Diſtemper, and dies.*

AND it was not long before the great Avenger of all Violence and Wrong effectually did it: For, the very next Year, the *Syrian* Army under *Hazael* paſs'd the *Jordan*, and, marching directly to *Jeruſalem*, ſlew in their Way all the Princes and great Men, that had ſeduc'd their King to *Idolatry*.

JOASH was in no Condition to make any Reſiſtance: And therefore, to redeem himſelf from the Miſeries of a Siege, took all the rich Veſſels, which his Anceſtors had devoted to the Service of God, and all the Gold, that was laid up in the Treaſures of the Temple, (beſides what was found in the royal Treaſury) and ſent it as a Preſent to *Hazael*, to prevail with him to withdraw his Troops. *Hazael*, for the preſent, might withdraw them: But, † the next Year, they march'd again into the Territories of *Judah*; and, tho' *Hazael* was not there in Perſon, defeated the Forces, which *Joaſh* ſent againſt them, made great Havock in the Country, enter'd *Jeruſalem*, put ſome of the Princes and Rulers to the Sword, and treated *Joaſh* himſelf with no ſmall Indignity and Contempt. But this was not all; for no ſooner was the *Syrian* Army departed, but the Diſtemper, or rather that Complication of Diſtempers, wherewith, ſome Time before, God had afflicted *Joaſh*, grew worſe and worſe; ſo that being confin'd to his Bed, two of his own Servants, *Zabad* and *Jehozabad*, conſpir'd againſt him, and † ſlew him; who, after a Reign of *forty Years*, was ſucceeded by his Son *Amaziah*, and bury'd in the City of *David*, but † not in the *royal* Sepulchres.

Amaziah *revenges his Father's Murther, and overcomes the* Edomites.

AMAZIAH was five and twenty Years old, when he began to reign, and, for ſome Time, behav'd tolerably well, tho' he follow'd the Example of his *Anceſtors* in letting the *High-Places* ſtand, and in ſuffering the People to offer Sacrifice, and burn Incenſe there. † As ſoon as he found himſelf ſettled in the Throne, he very juſtly took Revenge of the two Traitors, that had murther'd his Father; but † their Children he did not touch; becauſe it was contrary to the Law, that (*b*) Children

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his Courtiers thought they might puniſh with ſome Colour, by alledging, that he was not mov'd to it by the Spirit of God, but by a raſh, pragmatical Temper of his own, which they incited the People to *chaſtiſe*. *Patrick*'s Commentary.

† It is highly probable, that, beſides the *Preſent* of Gold which *Joaſh* ſent *Hazael*, in order to bribe him to withdraw his Army, he had made him a Promiſe of an *annual* Tribute; and that, upon his Refuſal to pay it, the *Syrian* Army took the Field the next Year, and, as the Expreſſion in the Text is, *executed Judgment upon* Joaſh, 2 *Chron.* xxiv. 24. For (according to the Author of the *Jewiſh Traditions* upon the ſecond Book of *Chronicles*) while they killed his Children before his Eyes, they upbraided him with the cruel and unjuſt Death of *Zachariah*. *Calmet*'s Commentary.

† Theſe two Murderers (mongrel Fellows, whoſe Fathers were *Jews*, but their Mothers *Aliens*) perhaps were of his *Bed-Chamber*; and, having conſtant Acceſs to the King, might more eaſily accompliſh their Deſign: However, he was ſo weak and feeble, that he could make no Reſiſtance, and had fallen into that Contempt and Diſeſteem, that his Guards minded not what became of him. *Patrick*'s Commentary.

† Though the People could not puniſh wicked Kings for their Impieties, while they liv'd, yet they fix'd an *Odium* upon their Memory, when they were dead; whereby they both preſerv'd the *Sacredneſs* of the ſupreme Power, (as *Grotius, de Jure Belli & Pacis*, lib. i. cap. 3. Sect. 16, ſpeaks) and kept Kings, in ſome Meaſure, under Awe, for Fear of what might befal them after their Deceaſe. *Patrick*'s Commentary.

† It ſeems, that theſe two *Aſſaſſins* continu'd to be Men of Weight and Intereſt at Court, even after they had murder'd their King; for his Son, we may obſerve from 2 *Kings* xiv. 8, retain'd them *in his Service* for ſome Time, nor durſt he venture to execute Juſtice upon them, until he was well ſettled in his Authority, and had diveſted thoſe of all Power, who were their Friends and Abettors. *Patrick*'s Commentary.

† In this he acted like a good Man, and contrary to the wicked Cuſtoms of many Kingdoms, where, if any one be guilty of *High-Treaſon*, not only he, but his Children likewiſe, who are neither conſcious nor Partakers of any of his traiterous Practices, are equally devoted to Deſtruction, leſt they (forſooth) ſhould form any Faction againſt the Prince, or ſeek Revenge for their Father's Death. *Le Clerc*'s Commentary.

(*b*) Deut. xxiv. 6.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

Children ſhould be put to Death for their Fathers. About four and fifty Years before his Acceſſion, the *Edomites* had revolted, in the Reign of *Jehoram*, from the Kingdom of *Judah*; and therefore, having a Deſign to reduce them to their former Subjection, he *new-modelled* and *new-officer'd* his Army, and upon a general *Muſter*, found them to be no leſs than † *three hundred Thouſand* fighting Men: But, thinking theſe too few for his intended *Expedition*, he hir'd of the King of *Iſrael* an *hundred Thouſand more*, for whom he † paid him an *hundred* Talents; But, † by the Direction of a Prophet, whom God ſent to him on Purpoſe to diſſuade him from employing theſe *Auxiliaries*, they were (with much adoe) diſcharg'd, and himſelf went in Perſon againſt the *Edomites* with none but his own Men, the People of *Judah*. However, being thus ſhamefully diſmiſs'd, as they thought, they were not a little exaſperated againſt *Amaziah*, and therefore, in their Return Home, they plunder'd all the Towns in their Way; killed no leſs than *three Thouſand* Men; and carry'd away a conſiderable *Booty*, to make an Amends for the Plunder they had promis'd themſelves in the *Edomitiſh* War.

AMAZIAH, (as we ſaid) with none but his own Forces, march'd againſt the *Edomites*. In the † Valley of *Salt* he gave them Battle; ſlew *ten Thouſand* upon the Spot, and took *ten Thouſand* Priſoners. From thence he march'd to *Selah* †, the *Metropolis* of *Arabia Petræa*, which he ſoon became Maſter of, and, from the Top of the Rock, whereon the Town ſtood, * threw the ten Thouſand he had taken Priſoners headlong, ſo that they were all daſh'd to Pieces.

Amaziah *falls into Idolatry, is vanquiſh'd by* Joaſh *King of* Iſrael, *and murther'd by his own Subjects.*

BUT his Cruelty to the *Captives* was not the worſt Thing he was guilty of in this Expedition. In his Return, he * brought with him the *Idols* of *Edom*, to which he paid Adoration, and offer'd Incenſe; which Thing provok'd the Lord, ſo that he ſent a Prophet to reprove him for his *Apoſtacy*, and to threaten him with the Deſtruction, which in a ſhort Time came to paſs. For, being now elated with his Succeſs againſt the *Moabites*, and reſenting the Affront, which the *Iſraelitiſh* Army had lately put upon him, he † ſent *Joaſh* King of *Iſrael* a Challenge to meet and engage him in a pitch'd Battle.

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† Hence ſome have made an Obſervation, how much the Iniquities of the People of *Judah* had diminiſh'd their Numbers ſince the Days of *Jehoſhaphat*, which was a Space of but eighty-two Years: For this King could bring no more than *three hundred Thouſand Men* into the Field; whereas *Jehoſhaphat* brought almoſt four Times as many. *Patrick*'s Commentary.

† If theſe be reckon'd for *Talents of Silver*, (as they generally are) each Talent, at an hundred and twenty-five Pounds Weight, and each Pound Weight at four Pounds in Value, the Whole will amount to *fifty Thouſand Pounds Sterling*, which will be but ten Shillings to each Man, Officers included. Very low Pay! Unleſs we ſuppoſe, that this whole Sum was given to the King of *Iſrael* for the Loan of ſo many Men, and that the Men were to have their Pay beſides; or rather, that they were to have no other Pay but the Booty, which they took from the *Enemy*, and that this was the true Reaſon, why they were ſo exaſperated at their Diſmiſſion, as to *fall upon the Cities of* Judah, *from* Samaria *even unto* Beth-horon, 2 *Chron.* xxv. 13. They went very probably firſt to *Samaria*, where they complain'd to their own King of the bad Treatment, they had receiv'd from *Amaziah*, and deſir'd ſome Reparation to be made them for the Affront put upon them, and the Loſs of the Profit, which they might have made in the War; but, finding him not inclinable to make them Satisfaction, they immediately fell foul upon the Territories of *Judah*, and, from *Samaria* (for that is the Place of their ſetting out) even to *Beth-horon*, a Town not far diſtant from *Jeruſalem*, ravag'd the Country, and did the Miſchief here mention'd; which they might more eaſily do, becauſe the War with *Edom* had drain'd the Country of all the Forces, that ſhould have oppos'd them. *Patrick*'s and *Calmet*'s Commentaries on 2 *Chron.* xxv. 6, 13.

† The *Jews* will needs have it, that this Prophet was *Amos*, the Father of *Iſaiah*; but their Tradition is built upon a Miſtake, *viz.* that *Amos* the Prophet was *Iſaiah*'s Father.

† This Valley lay towards the Land of *Edom*, and was ſo called, either from the *Salt-Springs* which were therein, or from the Salt that was dug up there. *Patrick*'s Commentary on 2 Sam. viii. 13.

† *Selah*, in the *Hebrew* Tongue, ſignifies a *Rock*, and ſo exactly anſwers to the *Greek* Word *Petra*, that moſt *Commentators*, with very good Reaſon, have agreed, that this *Selah* is the ſame with *Petra*, the *Metropolis* of *Arabia Petræa*, and from whence (as ſome imagine) the whole Country took its Name; though others rather think, that, as this City had its Name from its Situation on a Rock, ſo the adjacent Tract was called *Arabia Petræa* from its being overſpread with ſuch Rocks, or rocky Hills. *Wells*'s Geography of the Old Teſtament, Vol. III.

* That this was an antient Puniſhment among the *Romans*, we may learn from *Livy*, *Plutarch*, and ſeveral others; as Mr *Selden (de Synedriis*, lib. i.) obſerves, that it was in Uſe among other Nations; but we do not find it commonly practis'd among the *Jews*. It is not in the *Catalogue* of the Puniſhments, which *Moſes* enacts; neither was it ever inflicted by any regular Judicature: And therefore one would think, that the *Edomites*, either by ſome ſuch like Cruelty to the People of *Judah*, had provok'd them to make a *Retaliation* in this Manner, or that they were, in their very Diſpoſition, ſo apt to revolt, that there could be no keeping them in Subjection, without ſome ſuch ſad exemplary Puniſhment as this. *Calmet*'s Diſſert. ſur les Supplices, and *Le Clerc*'s Commentary on 2 *Chron.* xxv. 12.

JOASH (as it deſerv'd) * receiv'd the Meſſage with Contempt: But, when he found that *Amaziah* was hereby but the more irritated, and perſiſted in his Purpoſe of fighting, he met him, and gave him ſuch a Reception, that he routed his Army, took him Priſoner, and carry'd him * to his own City of *Jeruſalem*; where he enter'd in Triumph, plunder'd the Temple and Palace of all that was valuable, laid a *Tax* upon the Land, carry'd off Hoſtages † for the Security of the Payment; and that, in caſe of any Failure in this Reſpect, the City might lie open to his Invaſions, he broke down all the *Fortifications* of the Wall, from the Gate of *Ephraim* to the *Corner* Gate, about four hundred Cubits in Length, and ſo † return'd to *Samaria*.

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* Idolatry, at the beſt, can no Ways be apologiz'd for; but no Reaſon can be invented, why any Perſon ſhould make the Objects of his Adoration ſuch Gods as could *not deliver their own People out of the Enemies Hands*, as the Prophet very juſtly reproves *Amaziah*, 2 Chron. xxv. 15. unleſs we ſuppoſe, that the Images of theſe Gods were ſo very *beautiful*, that he perfectly fell in Love with them, or that he worſhipped them for Fear they ſhould owe him a Spite, and do him ſome Miſchief, in Revenge for what he had done againſt the *Edomites*. How much more wiſe were the Sentiments of *Fabricius Maximus*, upon the like Occaſion, who, having conquer'd *Tarentum*, and being aſk'd, what *ſhould be done with their Gods?* Bid them leave them with the *Tarentines*; *for what Madneſs is it* (as he adds) *to hope for any Safety from thoſe, that cannot preſerve themſelves? Patrick*'s Commentary.

† *Joſephus*, in his Account of this Tranſaction, tells us, that *Amaziah* wrote an imperious Letter to the King of *Iſrael*, "Commanding him and his People to pay the ſame Allegiance to him, that they had formerly paid to his "Anceſtors, *David* and *Solomon*; or, in caſe of their Refuſal, to expect a Deciſion of the Matter by the Sword." Others think, that he intended no War by this Meſſage, but only a Trial of military *Skill* and *Proweſs*, or a *civil* Kind of Interview between his Men and thoſe of *Iſrael*; for, had he purpos'd to act in a *hoſtile* Manner, he would have aſſaulted them on a ſudden, and not given them this Warning to ſtand upon their Defence. The Words of the Meſſage are, *Come, let us look one another in the Face*, 2 Kings xiv. 8. Much of the ſame Kind with what *Abner* ſaid to *Joab*, *Let the young Men now ariſe, and play before us*, 2 Sam. ii. 14. But how polite ſoever the Expreſſions may be, in both Caſes they had in them the Formality of a *Challenge*, as both the King and General (who were not unacquainted with *military* Language) did certainly underſtand them. So that the Truth of the Matter ſeems to be this: ——*Amaziah*, being encourag'd by his late Victory, determin'd to be reveng'd for the Slaughter of his Anceſtors by *Jehu*, 2 Kings ix. and for the late Spoil, which the *Iſraelites* had made in his Country; and thereupon reſolving to have Satisfaction, (but in a fair and honourable Way) he ſent them this open Declaration of War, but conceiv'd in as *mild* Terms, as any Thing of that *harſh* Nature could be. *Calmet*'s and *Patrick*'s Commentaries.

* It was a Cuſtom among the *Oriental* People to deliver their Sentiments in *Parables*, in which they made a great Part of their Wiſdom to conſiſt: And, conſidering the Circumſtances of the Perſon he addreſſed to, who was a petty Prince, fluſh'd with a little good Succeſs, and thereupon impatient to enlarge his Kingdom, no *Similitude* could be better adapted, than that of a *Thiſtle*, a low contemptible Shrub, but, upon its having drawn Blood of ſome Traveller, growing proud, and affecting an Equality with the *Cedar*, (a tall, ſtately Tree, that is the Pride and Ornament of the Wood) till, in the Midſt of all its Arrogance and Preſumption, it is unhappily trodden down by the Beaſts of the Foreſts, 2 *Kings* xiv. 9. which *Joaſh* intimates would be *Amaziah*'s Fate, if he continu'd to provoke a Prince of his ſuperior Power and Strength. *Le Clerc*'s, *Calmet*'s, and *Patrick*'s Commentaries.

* *Joſephus* relates the Defeat and Captivity of *Amaziah* after this Manner:—— "No ſooner were his Men "advanc'd within Sight of the Enemy, but they were inſtantly ſtruck with ſuch a *panick* Terror and Conſternation, "that they turn'd their Backs, without ſtriking a Blow; and, flying ſeveral Ways, left *Amaziah* Priſoner in the "Hand of his Enemies, who refus'd to give him *Quarter* upon any other Terms, than that the Citizens of *Jeruſalem* "ſhould ſet open their Gates, and receive him and his victorious Army into the Town; which, between the Pinch "of Neceſſity, and the Love of Life, they were prevailed upon to do: So that *Joaſh* enter'd the Town in his triumphal Chariot, through a Breach of *three hundred* Cubits of the Wall (that he had caus'd to be made) with his "Priſoner *Amaziah* marching before him." Jewiſh Antiq. lib. ix. c. 10.

† Theſe Hoſtages were, in all Probability, the great Mens Sons of the City, whom *Joaſh* took along with him, as a Security that the Kingdom of *Judah* ſhould give him no farther Moleſtation.

† He never intended to make a thorough Conqueſt of the Kingdom of *Judah*, nor did he leave a Garriſon in *Jeruſalem*; but, contenting himſelf with what Spoil he could get, he made all convenient Haſte Home, becauſe he had Work enough, at this Time, upon his Hands, to defend his Territories againſt the daily Invaſions of the *Syrians*. *Patrick*'s Commentary.

AFTER this ſhameful Defeat, *Amaziah* liv'd about fifteen Years, but we read of nothing remarkable concerning him, ſave that, perſiſting ſtill in his *Idolatry*, he continu'd under God's Diſpleaſure, and at length fell under the Contempt of his Subjects; inſomuch, that ſome of [†] the Inhabitants of *Jeruſalem* form'd a Conſpiracy againſt his Life, which he, having ſome Intelligence of, endeavour'd to eſcape by flying to *Lachiſh*, (a Town on the Frontiers of the *Philiſtines*) but all in vain: For the *Conſpirators* ſent after him, and had him there privately murther'd; which when his Friends underſtood, they brought his *Corps* (without any State or Formality) to *Jeruſalem*, where he was bury'd among his Anceſtors, and, after a Reign of *nine and twenty* Years, was ſucceeded by his Son *Azariah*, who, in the Book of *Chronicles*, is called *Uzziah*. But to turn our Thoughts now to the Kingdom of *Iſrael*.

Eliſha's *Death, his Advice to* Jehoaſh *King of* Iſrael, *and reviving the dead Man, who touch'd his Bones.*

IN the Beginning of the Reign of *Jehoaſh*, King of *Iſrael*, (which was in the [†] thirty-ſeventh Year of *Joaſh*, King of *Judah*) the Prophet *Eliſha* fell ſick of a Diſeaſe, whereof he died. The King of *Iſrael* upon this Occaſion came to viſit him; and, having much [†] lamented the Loſs, which all *Iſrael* would have by his Death, he receiv'd his Bleſſing, and dying Counſel to wage War againſt the *Syrians* with all Courage and Bravery; giving him Aſſurance, and, [*] by the Emblem of a *Bow* and *Arrows*, making him ſenſible of the ſeveral Victories, which God had decreed that he ſhould obtain.

THIS was the laſt *Prediction* of *Eliſha*, that we read of (for ſoon after this he died;) but it was not the laſt *Miracle*, that, we find, he did: For, ſome Time after his Interment, a Company of *Iſraelites*, as they were going to bury a dead Perſon, perceiving a Band of *Moabites* [†] making

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[†] What provok'd the People of *Jeruſalem*, more than any other Part of the Nation, againſt their King, was their ſeeing their City ſpoiled of its beſt Ornaments, expos'd to Reproach, upon Account of the *great Breach*, that was made in their Wall, and ſeveral of their Children carry'd away as *Hoſtages*, for their good Behaviour; all which they imputed to their King's *Male-Adminiſtration*. Whereupon they enter'd into a Conſpiracy againſt him, which makes ſome *Commentators* ſay, that he liv'd in a State of *Exile* at *Lachiſh*, the Space of twelve Years, not daring to continue long in *Jeruſalem* after the Defeat, which *Joaſh* had given him. But our learned *Uſher* has plac'd this Conſpiracy in the laſt Year of *Amaziah*'s Reign, as *Jacobus Capellus* (in his *Hiſtoria Sacra & Exotica*) ſuppoſes, that it was ſet on Foot by the great Men of *Jeruſalem*, upon the ſpecious Pretence of being *Guardians* to the young *Prince*, and taking better Care of him, than his Father was likely to do. *Patrick*'s and *Calmet*'s Commentaries.

[†] The *Synarchies*, or joint Reigns of Father and Son, in theſe Times, have render'd the *Chronology* a little difficult, as it is in this Caſe: For in 2 *Kings* xiii. 1. It is ſaid, that *Jehoahaz*, King of *Iſrael*, began to reign in the *twenty-third Year of* Joaſh King of *Judah*, and reign'd *ſeventeen Years*: From whence it follows, that *Jehoaſh* began to reign, not in the *thirty-ſeventh*, but in the *thirty-ninth*, or *fortieth* Year of *Joaſh* King of *Judah*: But by this it only appears, that he reign'd three of theſe Years in Conjunction with his Father. *Howell*'s Hiſtory, in the Notes, and *Patrick*'s Commentary.

[†] His Words are——— *My Father! my Father! the Chariots of* Iſrael, *and the Horſemen thereof*, 2 Kings xiii. 14. which are the very ſame, that *Eliſha* us'd concerning his Maſter *Elijah*, when he was taken up into Heaven, 2 *Kings* ii. 12. ſignifying the great Authority he had maintain'd among them, included in the Word *Father*, and the many glorious Victories, which he had obtain'd for them, by the Efficacy of his Counſels and Prayers. *Patrick*'s Commentary.

[*] This was a *ſymbolical* Action, whereby the Prophet intended to repreſent the Victory, which he had promis'd the King of *Iſrael* againſt the *Syrians*, more fully and plainly to him. His ſhooting the firſt Arrow *Eaſtward*, or to that Part of the Country, which the *Syrians* had taken from his *Anceſtors*, was a *Declaration* of War againſt them for ſo doing; and his *ſtriking* the other Arrows againſt the Ground was an *Indication* how many Victories he was to obtain; but his *ſtopping* his Hand too ſoon denoted the Imperfection of his Conqueſts, which did not pleaſe the *Prophet* ſo well, and for what Reaſon, we ſhall ſee in the Courſe of the *Objections*. *Le Clerc*'s Commentary.

[†] Theſe *Moabites* were not ſuch a *Gang* of Robbers, as ſometimes infeſt our Roads, but a regular Body of Men, well *appointed*, and under proper Officers, to the Number of a ſmall Army, who made Incurſions into the Territories of *Judah* and *Iſrael*, generally at the Beginning of the Year, which is the Seaſon proper for Armies to take the Field; and therefore ſome have obſerv'd, that the Month *Niſan*, which, with the *Jews*, is the firſt in their Year, had its Name from *Niſim*, which ſignifies the *Engines of War*, which were uſually ſet up in that Month; in like Manner, as the *Month* which we call *March* (and, in Part, anſwers to the *Jewiſh Niſan*) had its Name among the *Romans* from *Mars*, their God of War; becauſe moſt Nations, at that Time, began their *military* Expeditions. *Patrick*'s and *Calmet*'s Commentaries.

Jehoaſh*'s Victories over* Benhadad *King of* Syria, *and his Death.*

making towards them, * put the Corps for Haſte into *Eliſha*'s Tomb, which, as ſoon as it had touch'd his Body, † immediately reviv'd, ſo that the Man ſtood upon his Feet, and went Home (no doubt) with the Company. This Miracle, which was a Divine Confirmation of the Truth of all *Eliſha*'s Prophecies, could not fail of being a powerful Means to encourage *Jehoaſh* in his engaging in War with the *Syrians*. Nor was his Succeſs leſs, than the Prediction; for, † in three pitch'd Battles, he vanquiſh'd *Benhadad*, (his Father *Hazael* being then dead) recover'd all the Cities that had been taken from his Father *Jehoahaz*, and re-united them to the Kingdom of *Iſrael*. After this he liv'd quiet from all Enemies, until *Joaſh*, King of *Judah*, gave him the ſmall Diſturbance we have ſpoken of: But, after the Victory which he gain'd over him, we hear no more of his appearing in the Field, and may therefore conclude, that (after a Reign of *ſixteen* Years) he died in Peace, and was ſucceeded in his Throne by his Son *Jeroboam*.

Jeroboam *the IId greatly enlarges the Kingdom of* Iſrael, *and, after him, there enſue an Interregnum.*

In the fifteenth Year of *Amaziah*, King of *Judah*, this *Jeroboam*, the ſecond of that Name, began to reign over *Iſrael*, and, by † the Encouragement, which the Prophet *Jonah* gave him, prov'd ſucceſsful in many military *Atchievements*. He recover'd a large Territory, which ſeveral Kings had taken from his Predeceſſors, even all the Country from *Libanus*, on the *North*, to the Lake *Aſphaltites*, on the *South*; but eſpecially on the *Eaſt* of *Jordan*, whereby he enlarg'd thoſe Conqueſts, which his Father *Joaſh* had made: And, whereas *Bamath* and *Damaſcus* had, in the

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* The common Places of burying among the *Hebrews*, were in the Fields, in *Caverns* dug into a Rock, with Niches for the Corps to be plac'd in, and, at the Entrance of the Sepulchre, there was an hewn Stone, which might be remov'd or replac'd without any Damage to the Tomb. The *Jews* (as *Joſephus* informs us) gave *Eliſha* a pompous and honourable Interment, anſwerable to the Dignity and Merit of ſo great a Prophet; but he does not tell us where the Place of his Sepulture was. Hereupon ſome have imagin'd, that he was carry'd to *Abel-mebolah*, the Place of his Nativity, to be there interr'd among his Anceſtors: Others think, that he was at firſt bury'd on Mount *Carmel*, a favourite Place of his, and afterwards remov'd to *Samaria:* Others again ſay, that he was bury'd at *Nineveh*; and, to this very Day, the Inhabitants ſhew his Monument at *Moſul*, which was built, *as they ſay*, upon the very ſame Spot where old *Nineveh* ſtood. But the moſt prevailing Opinion, founded upon a conſtant Tradition, is, that he was bury'd ſomewhere in the Neighbourhood of *Samaria*, becauſe there, in all Appearance, he dy'd. The Tomb however, that is uſually ſhewn for his in that City, can be nothing more than the *Repoſitory* of his *Remains*, ſince his original Burying-place was certainly at ſome Diſtance from it. Jewiſh Antiq. lib. ix. c. 9.

† *Joſephus*, in his Account of this Tranſaction, varies a little from the *ſacred* Hiſtory: For, " it happen'd, after " *Eliſha*'s Burial, *ſays he*, that a Traveller was killed upon the Way by ſome Thieves, and his Body thrown into " *Eliſha*'s Monument, which, upon the bare Touch of the Prophet's *Corps*, inſtantly reviv'd." The *Jewiſh* Doctors, who love to improve upon every Miracle, tell us, that this Perſon, (whom they pretend to call *Sellum)* after he was reviv'd, did preſently die again, becauſe he was a *wicked* Man, and did not deſerve to live long; never conſidering, that his *haſty* Death afterwards was the ready Way to impair the Credit of the Miracle, and make it indeed of no Effect. However this may be, 'tis certain, that by this Miracle, (as we find it related in Scripture) God did the higheſt Honour to his Prophet, and confirm'd the Truth of what he had promis'd to the King of *Iſrael*, as well as the Certainty of a future Life; in which Senſe ſome Part of the *Character*, which the Author of *Eccleſiaſticus*, Chap. xlviii. 12, *&c.* gives him, may not improperly be underſtood: Eliſha *was filled with* Elijah'*s Spirit*; *whilſt he was not moved with the Preſence of any Prince, neither could any bring him into Subjection: No Word could overcome him; and, after his Death, his Body propheſied: He did Wonders in his Life, and at his Death were his Works marvellous.* Jewiſh Antiq. lib. ix. c. 9. and *Calmet*'s Commentary.

† We have no Particulars of the War between *Jehoaſh*, and the *Syrians*, nor can we tell where theſe three Battles were fought; but the Succeſs of them was ſo great, that the King of *Iſrael* not only retook all the Places, that had been loſt in his own Dominions, but repuls'd the Enemy into their own Country, and there obtain'd a ſignal Victory over them. *Patrick*'s Commentary.

† The only Mention we have of this Prophet (whom the *Jews* will have to be the *Son* of the Widow of *Zarephthah* whom *Elijah* rais'd from the Dead, but without any Foundation of Reaſon) is in this Paſſage, and the Account of his famous Miſſion to *Nineveh*. What the Prophecies were, whereby he encourag'd *Jeroboam* to proclaim War againſt the King of *Syria*, we have no where recorded; but, as we have not every Thing, which the Prophets did write, ſo ſeveral Prophets, we muſt know, did not commit their Predictions to Writing. From this Place, however, we may obſerve, that God was very merciful to the *Iſraelites* (though they were certainly a very wicked People) in continuing a Race of Prophets among them, even after *Eliſha* was dead. *Patrick*'s Commentary.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

the Days of *David* and *Solomon*, been *Tributaries* to the Kings of *Judah*, but had now revolted from *Iſrael*, he conquer'd them again, and † made them pay Homage to him, as they had formerly done to his Predeceſſors. So that, after a long Reign of † *one and forty* Years, wherein his *Arms* were all along ſucceſsful, he † dy'd in much Honour and Renown, and was bury'd with his Anceſtors; but (whether it was through Wars Abroad, or through Diſcord and Diſſenſion at Home) he left the Government in ſuch Confuſion, that, after his Deceaſe, there was an *Interregnum* for the Space of *two and twenty* Years.

From 1 Kings viii. to the End of 2 Chron.

The Book of Jonah, *and its Contents.*

During the Time of this *Interregnum*, *Jonah* * the Son of *Amittai*, who had propheſy'd before, in the Time of *Jeroboam*, was now ſent upon another Errand. His *Commiſſion* was expreſsly to *Nineveh*, whither he was to go, and to exhort the Inhabitants to Repentance, becauſe the *Cry of their Sins had reached Heaven*. But, inſtead of obeying the Divine Command, the *ſacred* Hiſtory informs us, that he bent his Courſe another Way, and, intending to retire to *Tarſus*, a City in *Cilicia*, embark'd at *Joppa* *, a Sea-Port on the *Mediterranean*; that, as ſoon as he had well got to Sea, an unaccountable Storm aroſe, which gave the Mariners

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† Some are of Opinion, that, when *Jeroboam* re-conquer'd theſe two chief Cities of *Syria*, he reſtor'd them to the Kingdom of *Judah*, becauſe they belong'd to it of *Right*, and reſerv'd to himſelf only a ſmall *Tribute* to be paid him by Way of Acknowledgment. This is what the original *Hebrew*, as well as the *Chaldee* and *Septuagint* Verſions ſeem to favour: But the *Syriack* and *Arabick* Tranſlators have omitted the Word *Judah*, and may therefore be ſuppos'd to think, (as ſeveral others do) that *Jeroboam* kept to himſelf all thoſe Places, which he had recover'd at his own Hazard and Expence. *Calmet*'s Commentary.

† This was much longer than any of the Kings of *Iſrael* had reign'd: For even *Jehu* himſelf, tho' his Reign was longer, than that of any who went before him, reign'd but twenty-eight Years; God having on Purpoſe prolong'd this Prince's Reign, becauſe he was not minded to *blot out the Name of* Iſrael *from under Heaven*, but to ſave them by his Hand, 2 *Kings* xiv. 27.

† The Prophet *Amos*, who liv'd in the Reign of this Prince, was accus'd by *Amaziah*, the Prieſt of *Bethel*, for propheſying, that *Jeroboam ſhould die by the Sword*; but *Amos* never made any ſuch Prediction. It was a falſe Accuſation, which this *idolatrous* Prieſt ſent againſt him, becauſe he was deſirous to have him remov'd out of the Way, *Amos* vii. 10, *&c.*

* It is a very common Opinion among the *Jews*, (as we ſaid) that *Jonah* was the *Widow* of *Zarephthah*'s Son; and this Opinion they found upon the Words of the Mother, when ſhe receiv'd her Son alive from the Prophet's Hand: *By this I know, that the Word of the Lord in thy Mouth is Truth*, 1 Kings xvii. 24. for therefore, *ſay they*, was the Child called the Son of *Amittai*, becauſe *Amittai* ſignifies *Truth*: A weak Reaſon God wot! and ſuch as is plainly repugnant to the Teſtimony of Scripture. For this we know for certain, that *Jonah* liv'd in the Reigns of *Joaſh* and *Jeroboam* the IId, Kings of *Iſrael*, and therefore could not be the Widow of *Zarephthah*'s Son, ſince the former of theſe two Princes did not begin to reign till *ſixty Years* after the Tranſlation of *Elijah*. Others pretend, that he was Son to the *Shunamite* Woman, whom the Prophet *Eliſha* rais'd from the Dead; but *Shunan* and *Gath-hepher* (where we are certain *Jonah* was born) were two quite different Places, the former in the Tribe of *Iſſachar*, the other in that of *Zebulun*; and therefore, we may conclude, that *Amittai* was the proper Name of *Jonah*'s Father, who liv'd in a little *Canton* of the Tribe of *Zebulun*, called *Hepher*, or *Hopher*, wherein was the Town of *Gath*, which is generally believed to be the ſame with *Jotapata*, ſo famous for the Siege, which *Joſephus*, the *Jewiſh* Hiſtorian, there maintain'd againſt the *Roman* Army, a little before the Deſtruction of *Jeruſalem*. *Calmet*'s Preface ſur *Jonas*, and his Dictionary, under the Word.

* *Joppa* is a Sea-Port Town in *Paleſtine*, upon the *Mediterranean*, and was formerly the only *Port*, which the *Jews* had upon that Coaſt, whither all the Materials, that were ſent from *Tyre*, towards the Building of *Solomon*'s Temple, were brought, and landed. The Town itſelf is very antient, for *profane* Authors reckon it was built before the Flood, and derive the Name of it from *Joppa*, the Daughter of *Elolus*, and the Wife of *Cepheus*, who was the Founder of it. Others are rather inclin'd to believe, that it was built by *Japhet*, and from him had the Name of *Japho*, which was afterwards moulded into *Joppa*, but is now generally called *Jaffa*, which comes nearer to the firſt Appellation. The Town is ſituated in a fine Plain, between *Jamnia*, to the South; *Cæſarea* of *Paleſtine*, to the *North*; and *Rama*, or *Ramula*, to the *Eaſt*; but, at preſent, is in a poor and mean Condition; nor is its Port, by any Means, good, by Reaſon of the Rocks, which project into the Sea. The chief Thing, for which this Place was famous, in antient *Pagan* Hiſtory, is, the *Expoſition* of *Andromeda*, the Daughter of *Cepheus*, King of *Egypt*, who, for her Mother's Pride, was bound to a Rock, in order to be devour'd by a *Sea-Monſter*, but was deliver'd by the Valour and Bravery of *Perſeus*, who afterwards marry'd her: For, in the Times of *Mela* and *Pliny*, there were ſome Marks remaining (as they themſelves teſtiſy, *nempe Mela*, lib. i. c. 11. *Pliny*, lib. v. c. 13. *Joſeph.* de Bello Jud. lib. iii. c. 15.) of the Chains, wherewith this Royal Virgin was bound to the Rock, which projects into the Sea. But all this is mere *Fiction*, firſt founded upon the Adventure of *Jonah*, who ſet ſail from this Port, and then improv'd with the Acceſſion of ſome particular Circumſtances. *Calmet*'s Commentary ſur *Jonas*, c. 1. v. 3.

A. M. 3001, &c.
Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

ners a Suſpicion, that ſome great *Malefactor* was got on board, upon whoſe Account the Heavens ſeem'd ſo very angry [†]; that therefore, calling all the People together, they made them caſt *Lots*, in order to know who this guilty Perſon was; that, when the Lot fell upon *Jonah*, he freely own'd, that he was a *Jew*, who worſhipp'd the God of Heaven, and not only a *Jew*, but a Prophet likewiſe, who had been order'd to go to *Nineveh*, but was now endeavouring to flee from the Divine Preſence; that, ſince he found it was impoſſible to do that, and every one's Life, upon his Account, was in ſuch imminent Danger, he wiſh'd them to throw him over board, as the only Way to appeaſe the Storm; that, with ſome Reluctancy, [†] the Seamen did it, whereupon there immediately enſu'd a *Calm*, which ſtruck the People with ſuch Devotion, that they offer'd a Sacrifice to the Lord, and made their Vows; that, in the mean while, God had prepar'd a *great Fiſh* to ſwallow up *Jonah*, in whoſe Belly he continu'd for three Days, and three Nights, and then, upon his Supplications to Heaven, was thrown out upon the Shore; that, being thus wonderfully deliver'd, he diſputed the Divine Command no longer, but made the beſt of his Way to *Nineveh*, which, at that Time, was a very large City, and, having got into the Heart of it, deliver'd his Meſſage, *viz.* that within forty Days that City ſhould be deſtroy'd, with great Boldneſs and Intrepidity; that the People of *Nineveh*, believing this Meſſage to be ſent from God, proclaim'd a [*] moſt ſolemn Faſt, and, [†] from the Higheſt to the Loweſt, putting on Sack-Cloth,

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[†] The *Jewiſh* Doctors, who are great Lovers of Prodigies, are not even ſatisfy'd with what they meet with in this Hiſtory of *Jonah*, but have over and above added, that, as ſoon as the Ship, wherein he was embark'd, was under ſail, it, all on a ſudden, ſtood ſtock ſtill, ſo that it could be made to move neither backward nor forward, notwithſtanding all the Pains, that the Mariners took in rowing: But others, with more Probability, ſay, that while all the reſt of the Ships were quiet and unmoleſted, the Storm fell upon none, but that wherein *Jonah* was, which made the Seamen think, that there was ſomething miraculous in it, and thereupon called upon the Company, that ſailed with them, to come, and *caſt Lots* (as the *ſuperſtitious* Cuſtom among the *Heathens* was, whenever they were in any great Diſtreſs); that accordingly they caſt Lots three different Times, which ſtill fell upon *Jonah*; and that they let him down ſeveral Times with a Rope, without plunging him into the Sea, and, as often as they did it, found the Storm abate, and, whenever they pulled him up again, found it increaſe; ſo that, at laſt, they were forced to commit him to the Mercy of the Waves: All which are Circumſtances, which the Scripture-Account neither favours, nor contradicts. *Calmet*'s Commentary.

[†] The People of the *Eaſt* have a Tradition, that it was not above four Leagues from *Joppa*, over-againſt *Antipatris*, that the Seamen threw *Jonah* over-board.

[*] The Hiſtory tells us, that, *by a Decree from the King, and his Nobles, neither Man nor Beaſt, neither Herd nor Flock were allowed to taſte any Thing, but were kept up from feeding and drinking Water*, Jonah iii 7. This was carrying their *Abſtinence* to a greater Severity, than what we find practis'd among the *Jews*. For, tho' in Times of publick Calamity, and on the Day of *ſolemn Expiation*, we find that they made their Children *faſt*, as we may gather from *Joel* ii. 16. yet we no where read of their extending that Rigour to their Cattle. *Virgil* indeed, in one of his *Eclogues*, brings in a Shepherd, telling his Companion, that, for the Death of *Julius Cæſar*, the Mourning was ſo general, that even the Sheep, and other Creatures, were not driven to Water:

> Non ulli paſtos illis egere Diebus
> Frigida, *Daphni*, Boves ad Flumina; nulla neque Amnem
> Libavit Quadrupes, nec Fluminis attigit undam. Ecl. v.

But then the Queſtion is, whether this may not be look'd upon as a *poetical* Exaggeration. From *Homer* and ſome other antient Authors we learn, that when any *Hero*, or great Warrior died, the Cuſtom was to make his Horſes faſt for ſome Time, and to cut off Part of their Hair; nor may we forget mentioning, what ſome *Hiſtorians* tell us, of the People inhabiting the *Canaries*, and *Peru*, viz. that, in Times of great Drought, they ſhut up their Sheep and Goats, without giving them any Thing to eat, upon Preſumption, that their loud Cries and Bleating will reach Heaven, and prevail with God to give them Rain. *Horn*. de Orig. Gent. Americ. lib. ii. c. 13.

[†] The Text tells us of the King of *Nineveh*, that, upon the Preaching of *Jonah*, *he laid his Robe from him, and covered him with Sackcloth, and ſat in Aſhes*, Jonah iii. 6. and (what is pretty ſtrange) ſome have thought, that the King, thus penitent upon this Occaſion, was *Sardanapalus*, a Man famous among *Heathen* Authors for his Luxury and Riches, and in whoſe Reign, the famous City of *Nineveh* was taken by *Arbaces* and *Beleſis*. But others, with more Probability, ſuppoſe, that it was *Pul*, the Father of this *Sardanapalus*, whom ſome *Heathen* Authors call *Anabaxarus*, and others *Anacyndaraxus*. For, as he died (according to *Uſher*) about the Year of the World 3237, he might be upon the Throne in the Reign of *Jeroboam* the IId, King of *Iſrael*, which was the Time when *Jonah* was ſent to *Nineveh*. *Calmet*'s Commentary, and *Uſher* ad A. M. 3254.

A. M. 3001, &c.
Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

Cloth, and addreſſing their Prayers to God, ſhew'd ſuch Tokens of Sorrow, and Repentance, that he revers'd their Doom, or at leaſt deferr'd it for ſome Years; that *Jonah*, being ſore diſpleas'd at this, as fearing that it might bring ſome Diſgrace upon his *prophetick* Office, after ſome Expoſtulations with God, retir'd out of the City, and, having built him a *Booth*, ſat under the Cover of it, to ſee what the End would be; that, while he was here, God † caus'd a *Gourd* to ſpring haſtily up, which by its ſpreading Leaves ſo ſhaded his Booth from the Heat of the Sun, that it pleas'd him much; but, being next Morning gnaw'd by a Worm, it wither'd away, which ſo fretted the impatient Man, that he even deſir'd to die; and that hereupon God took Occaſion to expoſtulate with him, and ſhew him the Unreaſonableneſs of his repining at the Loſs of a *Plant*, which coſt him nothing, which riſes in one Night, and dies in another, and yet having no Concern or Commiſeration for the Deſtruction of a *populous* City, wherein there were above an hundred and twenty Thouſand innocent Babes, and conſequently, the Number of all its Inhabitants vaſtly large; and with this Way of Reaſoning, († we may ſuppoſe) he reconcil'd his Prophet's *wayward* Thoughts to this his merciful Method of Proceeding. But, to return to the Affairs of *Judah*.

Uzziah *King of* Judah, *a victorious and powerful Prince at firſt.*

AFTER the Murther of *Amaziah* at *Lachiſh*, *Uzziah*, (who is † likewiſe called *Azariah*) in the ſixteenth Year of his Age, (‖ which was in the ſeven and twentieth Year of the Reign of *Jeroboam* King of *Iſrael*) ſucceeded his Father, and, in the former Part of his Reign, behav'd well; for which God proſper'd him in all his Undertakings, and bleſs'd his Arms with great Succeſs: For he worſted the *Philiſtines* in many Battles, diſmantled ſeveral of their Towns, and built Cities in the Country thereabout to keep them in Subjection. His next Expedition was againſt the *Arabians*, that were upon the

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† The Word *Kikajon*, by the *Septuagint*, *Arabick*, and *Syriack* Verſions, is called a *Gourd*, but moſt of the antient Greek *Tranſlators*, following St *Jerom* in this Particular, chuſe rather to render it *Ivy*. St *Jerom*, however, acknowledges, that the Word *Ivy* does not anſwer the Signification of the *Hebrew Kikajon*, tho' he thinks it much better in this Place than a *Gourd*, which, growing cloſe to the Earth, could not have ſhaded *Jonah* from the Heat of the Sun: For the *Kikajon*, according to him, is a *Shrub*, which grows in the ſandy Places of *Paleſtine*, and increaſes ſo ſuddenly, that, in a few Days, it comes to a conſiderable Height. It is ſupported by its Trunk, without being upheld by any Thing elſe; and by the Thickneſs of its Leaves, which reſemble thoſe of a Vine, affords, in hot Weather, a very agreeable Shade. *Calmet*'s Dictionary, under the Word *Kikajon*.

† The Book of *Jonah* ends as abruptly, as it begins: It *begins* with a *Conjunctive Copulative*, *And the Word of the Lord came upon* Jonah, (ſo it ſhould be read) which has made ſome *Commentators* think, that it was but an *Appendix* to ſome of his other Writings; and it ends without giving us any Manner of Account, either what became of the *Ninevites*, or of *Jonah* himſelf, after this Expedition. 'Tis likely indeed, from the compaſſionate Expreſſions, which God makes uſe of towards the *Ninevites*, that, for that Time, he revers'd their Doom; and 'tis not improbable, that *Jonah*, when he had executed his Commiſſion, and been ſatisfy'd by God concerning his merciful Procedure, return'd into *Judea*; but the Author of the Lives and Deaths of the *Prophets* (who goes under the Name of *Epiphanius*) tells us, that, returning from *Nineveh*, and being aſham'd to ſee that his Prediction was not fulfilled, he retir'd with his Mother to the City of *Tyre*, where he liv'd in the Plain of *Sear*, until he died, and was bury'd in the Cave of *Cenezeus*, Judge of *Iſrael*: But who the Author means by *Cenezeus*, unleſs it be *Caleb*, who is frequently ſirnam'd the *Kenezite*, (though we do not read of his being ever a Judge of *Iſrael*) or rather *Othniel*, who was the Son of *Kenaz*, and one that judg'd *Iſrael*, we cannot tell. *Calmet*'s Dictionary, under the Word *Jonah*, and *Howell*'s Hiſtory, in the Notes.

† The Words are much of the ſame Signification; for the *former* ſignifies the *Strength*, and the *other*, the *Help* of God.

‖ *Commentators* have been at a good deal of Trouble to reconcile a ſeeming Contradiction in this Computation. For if *Amaziah*, the Father of *Azariah*, liv'd but *fifteen Years*, after the Beginning of *Jeroboam*'s Reign, (as appears from 2 *Kings* xiv. 17.) then *Azariah* muſt begin his Reign, not in the twenty-ſeventh, but (if he ſucceeded his Father immediately) in the *ſixteenth*, or *fifteenth* rather of *Jeroboam*: But our learned Dr *Lightfoot* ſolves this at once, by ſuppoſing, that there was an *Interregnum*, wherein the Throne was vacant eleven, or rather twelve Years, between the Death of *Amaziah*, and the Inauguration of his Son *Azariah*, who, being left an Infant of four Years old, when his Father died, was committed to the Guardianſhip of the *Grandees* of the Nation, who, during his *Minority*, took the Adminiſtration of *publick* Affairs upon themſelves, and, when he was become ſixteen, devolv'd it upon him; ſo that, when he came into the full Poſſeſſion of the Throne, it was in the *ſeven and twentieth Year of* Jeroboam. *Patrick*'s Commentary.

Borders of *Egypt*, and againſt the *Mehunims*, (who liv'd in their *Deſarts*) whom he utterly ſubdu'd; and not long after ſo terrify'd the *Ammonites*, that they (as the others were) became *Tributaries* to him. He then repaired the Walls of *Jeruſalem*, and, at proper Diſtances, built Towers, from whence [*] with *Engines*, that threw Darts and Stones, he might be able to annoy an Invader; and, as he was a great Lover of Huſbandry, he employ'd ſeveral Plowers and Planters in the Plains, *Vine-Dreſſers* on the Mountains, and *Shepherds* in the Vallies, whereby he acquir'd conſiderable Wealth. But the chief Glory of his Kingdom lay in his Army, which conſiſted of above three hundred and ſeventy Thouſand ſelect Men, under the Command of two Thouſand brave experienc'd Officers, all armed with proper Weapons both *offenſive* and *defenſive*, and train'd up in the moſt perfect Manner of *Martial* Diſcipline.

But, uſurping the Sacerdotal Office, is ſtruck with a Leproſy, and dies.

THUS proſperous was *Uzziah* in every Circumſtance of Life, [†] while *Zechariah* liv'd, and had him under his Direction; but, when once that faithful Counſellor dy'd, (which was in the three and thirtieth Year of his Reign) he ſoon grew ſo [*] intoxicated with the Thoughts of his Power and Greatneſs, that, forgetting himſelf, he would needs intrude into the *prieſtly* Office. Accordingly, having taken it into his Head one Day to [*] offer Incenſe, he went into the *Sanctuary*, and when *Ahaziah*, and ſome other of the Prieſts, endeavour'd to diſſuade him from it, he fell into a Rage, and receiv'd their Remonſtrances with Threats. God however took care to vindicate the Sacredneſs of the *Sacerdotal* Office: For, the Moment that he took the *Cenſer* in his Hand, and was going to burn *Incenſe*, he was [*] ſtruck with a *Leproſy*, which no Art of Man could ever after cure; ſo that, while his

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[*] This is the firſt Time that we read of any *Machine*, either for beſieging or defending Towns; which is plainly the Reaſon why Sieges were of ſo long a Continuance, before the Invention of theſe. *Homer*, who is the moſt antient *Greek* Writer we know of, that treats of *Sieges*, deſcribes a Kind of *Intrenchment*, (though a poor one) ſome Lines of *Circumvallation*, and a Ditch with *Palliſades*; but we hear not one Word of any *Machines*, ſuch as the *Balliſtæ*, and the *Catapultæ*, which were us'd for the hurling Stones, and throwing Darts; and therefore we need leſs wonder, that the famous Siege of *Troy* continu'd ſo long. *Sardanapalus*, King of *Aſſyria*, maintain'd himſelf in *Nineveh* for ſeven Years, becauſe the Beſiegers (as *Diodorus* obſerves, lib. ii.) wanted ſuch *Engines*, as were fit for demoliſhing and taking of Cities, they being not then invented. *Salmanezer* lay three Years before *Samaria*, 2 Kings xvii. 5, 6. and, as ſome ſay, *Pſammitticus* (Vid. *Ariſteas*, de LXX. Interp.) *twenty*, before *Azoth*. Now of *Uzziah* it is ſaid, *That he made in* Jeruſalem *Engines, invented by cunning Men, to be on the Towers, and upon the Bulwarks, to ſhoot Arrows and great Stones*, 2 Chron. xxvi. 15. ſo that it muſt needs be a Miſtake to attribute the Invention of the *Balliſta*, the *Scorpio*, or the *Onager*, whereof *Ammianus Marcellinus*, lib. xxiii. c. 2, has given us the Deſcriptions, to the *Greeks*, or *Romans*, becauſe we find them made uſe of in the *Eaſt*, before ever the *Grecians* had brought the military Art to any great Perfection. *Uzziah* was certainly the firſt Inventer of them; and therefore it is ſaid, that for theſe, and other warlike Preparations, *his Name was ſpread abroad*. From this Time, they began to be employ'd both in attacking, and defending Towns; and therefore, we find the Prophet *Ezekiel* deſcribing the future Sieges of *Jeruſalem* and *Tyre*, where he makes mention of *Battering-Rams*, and *Engines of War*, or (as it ſhould be render'd) *Machines of Cords*, which, in all Probability, were what later Ages called their *Balliſtæ* and *Catapultæ*. *Calmet*'s Diſſert. ſur la Milice des anciens *Hebreux*.

[†] Some are of Opinion, that the Perſon here mention'd was a Prophet, and the ſame with that *Zechariah*, whoſe Book of Prophecies is extant in the Bible; but, as he wrote in the Reign of *Darius*, 'tis plain, that he liv'd almoſt three hundred Years after this. It is not unlikely however, that he was the Son of that *Zechariah*, the Son of *Jehoiada*, who, by the Command of King *Joaſh*, was ſlain in the Temple; that he was called after his Father's Name; was *Præceptor* to *Uzziah*; and (tho' not a Prophet) a Man very ſkilful in expounding the ancient Prophecies, and giving Inſtructions out of them, as *Grotius* underſtands it. *Patrick*'s and *Calmet*'s Commentaries.

[*] How hard a Matter is it (ſays Biſhop *Patrick* hereupon) to bear great Proſperity with Moderation, and humble Thankfulneſs!

[*] What it was, that tempted the King to this extravagant Folly, 'tis hard to imagine, but the moſt likely Conjecture is, that he had a vain Ambition to imitate *Heathen* Princes, who, in ſeveral Countries, join'd both the *regal* and *ſacerdotal* Offices together. But, however it may be in all other Countries, the *Prieſthood* in *Judea* was confin'd to the Houſe of *Aaron* only, and every one, that pretended to uſurp that Office, was, by the Law of the Land, to be put to Death: *For thou, and thy Sons with thee* (ſays God to *Aaron*) *ſhall keep your Prieſt's Office, for every Thing of the Altar, and within the Veil, and ye ſhall ſerve. I have given your Prieſt's Office unto you, as a Service of Gift, and the Stranger that cometh nigh, ſhall be put to Death*, Numb. xviii. 7.

[*] The Puniſhment for ſuch, as would intrude into divine Miniſtrations, was *capital*, we ſee; and therefore God

Son *Jotham* (as his Father's *Vice-roy)* took the publick Adminiſtration upon him, he was forc'd to live in a ſeparate Place by himſelf; and, after a Reign of two and fifty Years, dy'd, and was bury'd, not in the *royal* Sepulchres, but * in the ſame Field, at ſome Diſtance from them, becauſe he was a Leper, and was ſucceeded by his Son *Jotham*.

An Account of ſome other Events, and particularly of the Writings of the Prophets, during this Period.

DURING the Reign of this *Uzziah*, there happen'd ſome Events, mention'd in other Parts of Scripture, which are not to be found in the Books, that are purely *hiſtorical*. Such are that terrible *Earthquake*, whereof *Amos (c)* propheſy'd two Years before it happen'd; that ſore Plague of the *Locuſts*, whereof *Joel (d)* gives us ſo full and lively a Deſcription; and that extreme *Drought*, mixed with fearful Flaſhes of Fire, which fell from Heaven, and (as the *Prophet (e)* expreſſes it) *devoured all the Paſtures of the Wilderneſs, and burnt up all the Trees of the Field.*

BUT that which we are chiefly concern'd to take notice of, is the Succeſſion of Prophets in *Iſrael* and *Judah*, whom God rais'd up to give them Inſtructions and Exhortations, and to denounce his Threatenings and Judgments againſt them, upon their perſiſting in their Impieties: And theſe he appointed, not only to warn them *by Word of Mouth*, (as his former Prophets had done) but to commit their Admonitions to *Writing*, that Poſterity might ſee the Ingratitude of his People, and all other Nations, from their Backſlidings and Puniſhments, might learn not to do ſo wickedly.

THE firſt of theſe Prophets was *Hoſea*, the Son of *Beeri*, who, according to the *Introduction* to his Book, propheſy'd in the *Reigns* of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and in the Days of *Jeroboam the IId*, King of *Iſrael*; and conſequently, continu'd to be a Prophet, at leaſt ſeventy Years, unleſs we may ſuppoſe, (as *(f)* ſome have done) that this is a ſpurious Title of ſome ancient *Tranſcriber*'s, and that the true Beginning of his Work is at the ſecond Verſe, *The Beginning of the Word of the Lord by* Hoſea. However this be, we may obſerve, that he ſpeaks poſitively of the Captivity of the *ten Tribes*, and inveighs ſtrongly againſt their Diſorders; that he foretels, that the Kingdom of *Judah* ſhould for ſome Time ſubſiſt after them, but that at length they too ſhould be carry'd away captive, beyond the *Euphrates*; and, through the whole, lays open the Sins, and declares the Judgments of God againſt

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ſmote *Uzziah* with ſuch a Diſeaſe, as was a Kind of Death; becauſe it ſeparated the Perſon, that was afflicted with it, from the Commerce and Society of Men, even as if he were departed this World, and (as the *Pſalmiſt* expreſſes it) become *free among the Dead*, Pſal. lxxxviii. 5. But, beſides the Infliction of this Diſeaſe, *Joſephus* tells us, "That, "the very Moment, that *Uzziah* was going to burn Incenſe, there happen'd a terrible Earthquake, and, as the "Roof of the Temple open'd with the Shock of it, there paſs'd a Beam of the Sun through the Cleft, which ſtruck "directly upon the Face of this ſacrilegious Prince, whereupon he inſtantly became a Leper; Nay, that this Earth-"quake was ſo very violent, that it tore aſunder a great Mountain, towards the *Weſt* of *Jeruſalem*, and rolled one "Half of it over and over a matter of four Furlongs, till at length it was ſtopp'd by another Mountain, which ſtood "over-againſt it, but choak'd up the Highway, and cover'd the King's Gardens all over with Duſt." But all this may be juſtly ſuſpected. That there was a great Earthquake in the Reign of *Uzziah*, is evident from the Teſtimony of two Prophets, *Amos* i. 1. and *Zechariah* xiv. 8. But, that it happen'd exactly when *Uzziah* attempted this Invaſion of the *Prieſthood*, is far from being clear: On the contrary, if we will abide by Biſhop *Uſher*'s Computation, the *Jewiſh* Hiſtorian muſt be ſadly miſtaken. For, ſince the Prophet *Amos* tells us, that he began to propheſy two Years before this Earthquake happen'd, in the Reigns of *Uzziah*, King of *Judah*, and *Jeroboam* the IId, King of *Iſrael*; and ſince we may gather from the ſacred Hiſtory, that *Jeroboam* died two Years before the Birth of *Jotham*, the Son of *Uzziah*; that *Jeroboam* died in the ſix and twentieth Year of the ſaid *Uzziah*, and *Jotham* his Son was born in the three and twentieth Year thereof, and yet was of Age ſufficient to be made *Regent* of the Kingdom, when his Father was thus ſtruck with a Leproſy, (which muſt have been ſeveral Years after *Jeroboam*'s Death) it muſt needs follow, that this Earthquake could not happen at the Time, which *Joſephus* aſſigns, but muſt have been much later. *Joſephus*'s Jewiſh Wars, lib. ix. c. 11. and *Calmet*'s Commentary on 2 *Chron*. xv. 5.

* *Joſephus* will needs have it, that his Body was buried in his Garden, in a Monument by itſelf, forgetting very probably, what he told us before, that theſe Gardens, at this Time, were cover'd all over with Rubbiſh. Ibid.

(c) Chap. i. 1. (d) Chap. ii. 2, &c. (e) Joel i. 18. (f) *Calmet*'s Dictionary, under the Word *Hoſea*.

A. M. 3001, *&c.* Ant. Chriſ. 1003, *&c.*

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againſt a People, harden'd, and irreclaimable.

The next Prophet is *Joel*, the Son of *Pethuel.* He mentions the ſame Judgment, that *Amos* does; and, under the Idea of an Enemy's Army, repreſents thoſe vaſt Swarms of *Locuſts*, which, in his Time, fell upon *Judea*, and occaſion'd great Deſolation. He calls and invites the People to Repentance, and promiſes Mercy and Forgiveneſs to thoſe, that will liſten to the Call. He ſpeaks of the *Teacher of Righteouſneſs*, whom God was to ſend, and of the *Holy Spirit*, which he was *to pour out upon all Fleſh*; and, in the Concluſion, relates what glorious Things God would do for his Church in the Times of the Goſpel.

The next Prophet is *Amos*; for he liv'd in the Days of *Uzziah*, King of *Judah*, and of *Jeroboam the IId*, King of *Iſrael.* He begins his Prophecies with *Threatenings* againſt the neighbouring Nations, that were Enemies to *Iſrael*; then reproves the People of *Iſrael* and *Judah* for their Idolatry, Effeminacy, and other Sins; exhorts them to Repentance, without which their *hypocritical* Services will do them no Good; foretels their Captivity, and other heavy Judgments of God; and, at laſt, ſpeaks of the Reſtoration of the Church among the *Jews*, and the happy Acceſſion of the *Gentiles*.

The next Prophet is *Obadiah*; for he was contemporary with *Hoſea*, *Joel*, and *Amos.* He denounces God's Judgments againſt the *Edomites* for the Miſchiefs, they had done to *Judah* and *Jeruſalem*, whom he promiſes, that they ſhould be victorious over theſe *Edomites*, and their other Enemies; and, at laſt, foretels their *Reformation* and *Reſtoration*, and that the Kingdom of the *Meſſiah* ſhould be ſet up by the *bringing in of a great Salvation.*

The Book of *Jonah* is an *Hiſtory* rather than a *Prophecy*; and, if it was written by himſelf, it is a frank Acknowledgment of his own Faults and Failings, and a plain Evidence, that, in this Work, he deſign'd God's Glory, and not his own. For it contains remarkable Inſtances of human *Frailties* in the Prophet, of God's Compaſſion and Condeſcenſion to him, and a noble Type of our *Saviour*'s Burial and Reſurrection.

The other Prophet, that liv'd in theſe Times, was *Iſaiah*, the Son of *Amos*, whoſe Prophecies may be divided into three Parts. The firſt Part includes ſix Chapters relating to the Reign of *Jotham*, the ſix following Chapters relate to the Reign of *Ahaz*, and all the reſt to the Reign of *Hezekiah.* The great Deſign of what he does, is, to foretel the Captivity of *Babylon*, the Return of the People from that Captivity, and the flouriſhing Kingdom of the *Meſſiah*: But [*] the whole Book is highly ſerviceable to the Church of God in all Ages for Conviction of Sin, Direction in Duty, and Conſolation in Trouble; and its Author may juſtly be accounted a great Prophet, whether we conſider the Extent and Variety of his Predictions; the Sublimity of the Truths, which he reveals; [*] the Majeſty and Elegancy of his Stile; the Loftineſs of his *Metaphors*, or the Liveline ſs of his *Deſcriptions.*

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[*] St *Jerom*, in his *Introduction* to *Iſaiah*'s Prophecy, tells us, that his Writings are, as it were, an *Alridgment* of the Holy Scriptures, and a Collection of all the moſt uncommon Knowledge, that the Mind of Man is capable of. *Quid loquar* (as his Words are) *de Phyſicâ, Ethicâ, & Theologicâ? Quicquid Sanctarum eſt Scripturarum, quicquid poteſt humana Lingua proferre, & mortalium Senſus accipere, iſto volumine continetur.* Hieron. Præſat. in *Iſaiah.*

[*] *Grotius* compares this Prophet with the great *Grecian* Orator, *Demoſthenes*; for, in him, *ſays he*, we meet with all the Purity of the *Hebrew* Tongue, as, in the other, there is all the Delicacy of the *Attick* Taſte. Both are ſublime and magnificent in their *Stile*, vehement in their *Emotions*, copious in their *Figures*, and very impetuous, when they ſet off Things of an *enormous* Nature, or ſuch as are grievous or odious: But there is one Thing, wherein the Prophet was ſuperior to the *Orator*, and that is, in the Honour of his illuſtrious Birth, and Relation to the Royal Family of *Judah*; and therefore what *Quintilian* ſays of *Corvinus Meſſala*, may be juſtly apply'd to him, *viz.* that he ſpeaks in an eaſy flowing Manner, and in a Stile, which ſhews him to be a Man of *Quality*. *Grotius* on 2 *Kings* xix. 2. and *Quintil.* lib. x. c. 20.

The OBJECTION.

“BUT how highly ſoever we may think fit to commend the Prophet *Iſaiah*, others there are, that appear upon the Stage in this *Period* of Time, whoſe Conduct we have Reaſon to *cenſure*, as not ſo well comporting with their ſacred *Character*. *Lying* and *Diſſimulation* was certainly a Sin under the *Law*, as well as under the *Goſpel*; nor had the greateſt *Prophet*, by Virtue of his Call, an Exemption from ſpeaking Truth, any more than the meaneſt Man in *Iſrael*; and yet we find no leſs a Man, than *Eliſha*, telling the Soldiers *(g)*, who were ſent to apprehend him, a Parcel of Lyes, that they were out of their Way, had *miſtaken* their Road, and were come to the wrong Place; but that, if they would commit themſelves to his Conduct, he would be ſure to carry them to the Man whom they wanted: Which they, poor Creatures, being now *ſmitten with Blindneſs*, were glad to accept of, and ſo, by the Wiles and Deceptions of this *Man of God*, were unhappily drawn into a Snare.

“NAY, ſo great a Propenſity had this Prophet to the common Art of Falſhood and Diſſimulation, that, *(h)* when the King of *Syria* ſent to him in a friendly Manner, and, with a large Preſent, even tempted him to tell him the Truth, concerning the Event of his Sickneſs, we find him ſtill prevaricating; returning a fallacious Anſwer to the King, and, at the ſame Time, telling *Hazael* another Story, which might probably, at this Time, put him in the Thoughts of aſcending the Throne of *Syria* (to *(i)* which he had been anointed before by the Prophet *Elijah*) by the immediate Murther of his Maſter.

“WHETHER it is, that Prophets look'd upon themſelves as *ſuperior* to Kings, or, in Virtue of their Office, claim'd a Diſpenſation from the common Forms of Civility, but ſo it was, that this ſame *Eliſha (k)*, when *Joaſh*, King of *Iſrael*, did him the Honour of a Viſit in his Sickneſs, flew into a Paſſion with him, for no other Reaſon, but the ſenſeleſs Trifle of not *ſtriking* with an Arrow upon the Ground as oft, as he would have had him: Nor can we account, why the High-Prieſt *Jehoiada*, who (as to *ſecular* Matters) was no more than a *private* Man, ſhould take upon him to place *Jehoaſh* upon the Throne of *Judah*, without the general Conſent of all the States of the Kingdom, unleſs we may ſuppoſe,——That he affected the *Regency*, during the *Minority* of the Prince, and, upon that Account, was as aſſuming in his Way, as if he had been a *Prophet*.

“THESE Prieſts, and Prophets then (we may ſay with the *Apoſtle*) *were Men of the like Paſſions, as we are*; but then it is to be hop'd, that they dy'd in *Charity*, unleſs we may except the Prophet *Zechariah*, who, in ſuffering Martyrdom, called upon God *(l)* to avenge his Death as did not St *Stephen*, who, when he was expiring, kneeled down, and pray'd for his Murtherers, *(m) Lord, lay not this Sin to their Charge*.

“*JEHU*, in his Time, was certainly the *Miniſter of* God to execute Wrath upon the Houſe of *Ahab*; but then we know very well, that the Ends of Divine Providence are not to be ſerv'd by any indirect Means, nor can Lying and Diſſimulation, in any Senſe, be proper Expedients to accompliſh his

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(g) 2 Kings vi. 19, &c. *(h)* Ibid. viii. 8, &c. *(i)* 1 Kings xix. 15. *(k)* 2 Kings xiii. 14, &c. *(l)* 2 Chron. xxiv. 22. *(m)* Acts vii. 60.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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“Deſigns; and yet we find this ſame *Jehu* tranſcending his Commiſſion, and (n) falling upon *Ahaziah*, King of *Judah*, (where he was ſlain, 'tis not agreed) for no other Reaſon, but, becauſe he happen'd to be in the King of *Iſrael*'s Company. We find him (o) under the Pretence of a greater Zeal for Idol-Worſhip, than ever *Ahab* had, drawing all the Prieſts and Worſhippers of *Baal*, like ſo many lame Cattle, into a Penfold, and there ſlaughtering them: Tho' how they came to pay any Regard to his *Proclamation*, who had made already (p) ſuch Havock among them, or how the Temple of this falſe God ſhould be able to contain all its Worſhippers, whom the Connivance of the Law, and Countenance of the Court, had made ſo numerous, we cannot well imagine. Nay, we find him calling upon *Jehonadab*, the Son of *Rechab*, to be a Witneſs (q) *of his Zeal for the Lord*, and yet this vile Reformer of others continues in the Worſhip of the *Golden Calves*, which were Objects not much better, than the Images of *Baal*; and tho' he will not depart from the *Sin of* Jeroboam, *who made* Iſrael *to ſin*, receives this Commendation from God himſelf, (r) *Becauſe thou haſt done well, in executing that, which was right in mine Eyes, therefore thy Children of the fourth Generation ſhall ſit on the Throne of* Iſrael.

“WICKED Princes are by Principle Enemies to good Men; but why *Jehoram*, King of *Iſrael*, ſhould be for taking away the Life of the Prophet *Eliſha*, who had been ſo very ſerviceable to him in his Wars againſt *Syria*, and that for no other Reaſon, but becauſe *Samaria* was beſieg'd, and reduc'd to the laſt Extremity of Famine, (as if it had been in the Prophet's Power either to make the Enemies Army withdraw, or (s) *to open Windows in Heaven*, and make it rain *Corn*, as it once did *Manna*) is beyond our Conception.

“BUT of all the *Characters*, that appear upon the Stage, in this Period of Time, the moſt unaccountable is, that of *Jonah*, a ſad, teſty, *ſplenetick* Creature, who, upon every Turn, is growing angry with God, and, if he has not his Will in every Thing, wiſhing *to die*; who repines at Providence, becauſe (t) *it is ſlow to Anger, and of great Kindneſs*, and had rather ſee the whole City of *Nineveh* laid in Aſhes, than that one Tittle of his Prophecy ſhould be unaccompliſh'd. And therefore, if God foreſaw, that, upon the *Ninevites* Repentance, his Comminations would be null, a Perſon of another Caſt had been a properer Meſſenger, ſince all he had to carry was but a ſhort Admonition; which before he had gone half through ſo large a City, was in Danger of becoming a *Thread-bare Story*.”

Anſwer'd, by ſhewing the Reaſon why God employ'd Jonah.

St PAUL, ſpeaking of the *Propagation* of the *Goſpel*, and the ſeeming *Inſufficiency* of the Means, which God had employ'd to effect it, has theſe remarkable Words: —— (u) *Ye ſee your Calling, Brethren, how not many wiſe Men after the Fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh Things of the World to confound the wiſe, the weak Things of the World to confound the mighty, the baſe Things of the World, and Things that are deſpiſed, yea, and Things that are not, to bring to nought Things that are, that no Fleſh ſhould glory in his Preſence:* and then proceeding to ſpeak of himſelf; (x) *And I, Brethren,* ſays he, *when I came to you, came not with Excellency of Speech, or of Wiſdom, declaring unto you the Teſtimony of God; but was with you in Weakneſs and Fear, and in much Trembling; and my Speech, and my Preaching was not with enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit, and of Power; that your Faith ſhould not ſtand in the*

(n) 2 Kings ix. 27. (o) Ibid. x. 8. (p) Ibid. ver. 17. (q) Ibid. ver. 15, 16. (r) Ibid. ver. 30. (s) Ibid. Chap. vii. 2. (t) Jonah iv. 2. (u) 1 Cor. i. 26, &c. (x) Ibid. ii. 1, &c.

the Wiſdom of Men, but in the Power of God.

Now, if God, in the Converſion of the World to *Chriſtianity*, made uſe of *Inſtruments*, in themſelves ſo incompetent for the Work, leſt the Work might be imputed to human Powers; by *Parity* of Reaſon we may preſume, that, in the Converſion of the *Ninevites*, God might not employ a Prophet of the beſt *natural* Temper and Qualifications, (ſince *Iſaiah* was then of Age, and ſeems to have been better fitted for ſuch a Miſſion) that the Glory of the *Event* might not be aſcrib'd to any innate Abilities of the Prophet, but to the ſole Power of God, which accompany'd him, and (y) *made the Fooliſhneſs of his Preaching* (as the *Apoſtle* expreſſes it) effectual *to ſave them that believed.*

The Purport *of his Meſſage.*

We muſt not imagine however, that, in his *Addreſs* to the People of *Nineveh*, the Prophet had nothing to ſay, but this one Sentence, *Yet forty Days, and* Nineveh *ſhall be overthrown.* This indeed was the Sum and Subſtance of his Preaching: But we may well preſume, that he took frequent Occaſions to expatiate upon it; by reminding them of the Number, and Nature, and ſeveral Aggravations of their Offences; by acquainting them with the Holineſs, Juſtice, and Omnipotence of God; that *Holineſs*, which could not behold Iniquity without Deteſtation; that *Juſtice*, which, ſooner or later, would not ſuffer it to go unpuniſh'd; and that *Almighty Power*, which could, in a Moment, lay the ſtatelieſt Cities in Aſhes; by exhorting them to Repentance, from a Dread of his impending Judgments; and by inſtructing them in the Method of pacifying his Wrath, and effecting a Reconciliation with him.

Why it was not immediately executed.

Some of the *Antients* are of Opinion, that *Jonah* receiv'd no Orders from God to limit the Deſtruction of *Nineveh* to *forty Days*, becauſe there is no ſuch Time fix'd in his *Inſtructions*; all that God appoints him to do, is, (z) *to go unto* Nineveh, *that great City*, (as he calls it) *and to preach unto it that Preaching, which he ſhould bid him*: And therefore they ſuppoſe, that the Space of *forty Days* was an Addition of the Prophet's own, and, for that Reaſon, not exactly fulfilled: But there is no Occaſion for charging him with any ſuch *Falſification*, ſince the Comminations of God are always *conditional*, and anſwer his gracious Purpoſes much better, when they are *averted*, than when they are *executed*.

But in what Senſe, and at what Time, it was.

And indeed, tho', in this Caſe, they were averted for a while, yet, when the People relaps'd into their former Iniquities, the Prophet's Predictions did not fail of its Accompliſhment. For, if we take the *forty Days* to denote *forty Years*, a Day for a Year, and the *Overthrowing* of *Nineveh*, not to ſignify its *final* Deſtruction, but only the Subverſion (a) of that antient Empire of the *Aſſyrians*, which had govern'd *Aſia* for above thirteen hundred Years, and was deſtroy'd under the *effeminate* King *Sardanapalus*; then was the Prophecy *literally* fulfilled, and from its Fulfilling we may trace the Time of *Jonah*'s Miſſion.

But tho' this Prophecy of *Jonah* was not fulfilled at the End of *forty Days*, as he expected, and, at the End of *forty Years*, there was only a Deſtruction of the *Monarchy*, and not of the *City*; yet his miraculous Preſervation in the *Whale*'s Belly gave him ſuch Credit, that it was always believ'd, that the Time of its Accompliſhment was uncertain. To this Purpoſe we find *Tobit* (b) giving his Son *Tobias* Inſtructions to depart out of *Nineveh, becauſe thoſe Things, which the Prophet* Jonah *ſpake, ſhould certainly come to paſs:* And accordingly, *before* Tobias *died, he heard of the Deſtruction of* Nineveh, *which was taken by* Nebuchodonoſor, *and* Aſhaſhuerus: (c) For theſe two Princes, being related by Marriage, enter'd into a Confederacy againſt the *Aſſyrians*, and, joining their Forces together, beſieg'd this City, and, after having taken it, and ſlain *Saracus*, the King thereof, they utterly deſtroy'd it, and from that Time made *Babylon* the Place of *royal* Reſidence, and the ſole *Metropolis* of the *Aſſyrian* Monarchy. Thus was the Prediction of *Jonah* concerning the Deſtruction of *Nineveh*, (tho' not in the Time, which he had prefix'd) fulfilled; nor can the Delay of it be look'd upon as any Breach of the Divine Veracity, whatever Uneaſineſs it gave the Prophet. The Truth of the Matter is, —— *Jonah* was a Man of an unhappy Temper, peeviſh, and paſſionate, and, in this Caſe, fearful of being accounted a falſe Prophet, of having his Miniſtry expos'd to Contempt, or his Perſon perhaps to Violence from the *Ninevites*, becauſe the Event did not anſwer the Prediction. And the proper Leſſon, we are to learn from his Behaviour, is, —— that the Gift of Prophecy does not alter Men's natural Tempers, nor ſet them above the Level of human Frailty. For (d) *we have this Treaſure* (as the *Apoſtle* ſpeaks) *in earthen Veſſels, that the Excellency of the Power may be of God, and not of us.*

(y) 1 Cor. i. 21. (z) Jonah iii. 2. (a) *Prideaux*'s Connection, at the Beginning. (b) Tobit xiv. 8, &c. (c) *Prideaux*'s Connection, Anno 613.

Eliſha*'s Speech to the* Syrian *Forces juſtify'd.*

That *Stratagems* in War, and other *Artifices* to delude and inſnare an Enemy, are not prohibited by the Law of God, the Generality of *Caſuiſts* are agreed; and therefore, upon the Suppoſition, that *Eliſha*'s Speech to *Benhadad*'s Men was fram'd on Purpoſe to deceive, he did no more, than make uſe of the common *Privilege*, which every Nation, engag'd in War with one another, is permitted to employ: But, upon a nearer Examination, we cannot charge his Words with a *direct Falſhood*, tho' we muſt allow, that there is ſome *Ambiguity* in them.

When the Prophet perceiv'd, that the *Syrian* Army had encompaſs'd the Place, where he abode, he went out of the City, and told them, (e) *This is not the Way, neither is this the City*, viz. where they would find the Man, for whom they were ſent; becauſe, at that Time, he was come out of the City, and therefore, if they proceeded in their March, they would be ſure to miſs of him. But *follow me, and I will bring you to the Man, whom ye ſeek*; and ſo he did, but not in the Manner, it muſt be own'd, that they either expected, or deſir'd. The whole Conduct of the Prophet therefore, in this Reſpect, was no more, than what the Practice of War always allows, *viz.* a *Feint* to cover his real Deſigns, and, by counterfeit Motions, and falſe Alarms, to draw the Enemy into ſuch *Intricacies*, that he might come upon them, and ſurprize them, when they leaſt of all thought of it.

The Formality of a *Lye* (as ſome will have it) does not conſiſt ſo much in ſaying what is *untrue*, as in making a falſe Repreſentation of Things with a Purpoſe to *do hurt*: But the Prophet's generous Treatment of the Enemy, when he had them at his Mercy, ſhews, that he had no *Malignity* in his Intention, no Deſign to make an Advantage of their Deception, but, on the contrary, took the moſt effectual Means, both to cure their inveterate Hatred againſt the *Iſraelites*, and to reconcile them to the Worſhip and Service of the true God, who had wrought ſuch a Miracle for their Conviction, as well as the Preſervation of his Prophet.

The Nature of their Blindneſs, *and why they accepted of a Guide.*

(f) *He ſmote them with Blindneſs, according to the Word of* Eliſha: But then we are not to imagine, that this Blindneſs was ſo *total*, that they quite loſt the Uſe of their Eyes, but only, that it was ſuch a *Dimneſs*, and Confuſion in their Sight, as hinder'd them from diſtinguiſhing one Object from another, the City of *Dothan*, for Inſtance, from the City of *Samaria*: Even, in like Manner as we read of the People of *Sodom*, that when the Angels (g) *ſmote them with Blindneſs*, (which they might eaſily do by ſome ſmall Alteration either in their Sight, or in the Air) *they wearied themſelves to find out* Lot's *Door*. They *ſaw* the Houſe, it ſeems, but did not *diſcern* the Door, becauſe this ſudden

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What Elijah's *Anointing of* Hazael *means.*

(*h*) That *Hazael* was never, in a ſtrict Senſe, *anointed* by *Elijah*, to be *Benhadad*'s Succeſſor, is evident from what appears of him in *ſacred* Hiſtory. For, when he came to conſult *Eliſha* concerning his Maſter's Illneſs, (which was a conſiderable while after the Prophet *Elijah*'s Tranſlation) we find, by the whole Interview, that he was entirely ignorant of his own Deſignation for the Throne of *Syria*, which he could not have been, had he been anointed before this Time. Either therefore we muſt take the Word in a *figurative* Senſe, to denote no more, than God's Purpoſe, or Determination that *Hazael* ſhould ſucceed in the Throne of *Syria*, to execute the Deſigns of his Providence upon the People of *Iſrael*, even as *Cyrus*, for the ſame Reaſon, is called (*i*) *the Lord's Anointed*, tho' he was never properly anointed by God; or, if we take it in a *literal* Senſe, we muſt ſuppoſe ſome Reaſon, why *Elijah* wav'd the Execution of that Command, even becauſe he foreſaw the many ſore Calamities, which *Hazael*, when advanc'd to the Crown of *Syria*, would bring upon *Iſrael*, and thereupon prevail'd with God, that he might be excus'd from that ungrateful Office, and that, in his Time at leaſt, a Succeſſion, which would be attended with ſuch direful Conſequences, might not commence.

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(l) 2 Kings xiii. 17. (m) *Le Clerc's* Commentary on 2 *Kings* xiii. 19. (n) Ibid. ver. 14. (o) Ibid. ver. 19. (p) Matth. xxiii. 34, &c.

their bloody Perſecutions of the Righteous) *and ſome of them ye ſhall kill, and crucify, and ſome of them ye ſhall ſcourge in your Synagogues, and perſecute them from City to City; that upon you may come all the righteous Blood, ſhed upon the Earth, from the Blood of righteous* Abel, *unto the Blood of* Zechariah, *the Son of* Barachiah, *whom ye ſlew between the Temple and the Altar:* And hereupon ſome Names of great Authority have inferr'd, that the *Zechariah*, Son of the High-Prieſt, whom *Joaſh*, King of *Judah*, commanded to be ſlain, was the ſame with the Perſon, whom our *Saviour* here mentions; for, tho' he calls his Father by a different Name, *Barachiah*, and not *Jehoiada*, yet this he might do, *ſay they*, to denote the Divine *Graces*, which were ſo conſpicuous in him; for ſo the Word *Barachiah* means.

It muſt be obſerv'd however, that as there is a Difference in theſe two Perſons, not only in Regard to their Father's Names, but to the Place likewiſe, where they ſuffer'd, the one (q) *between the Temple and the Altar*, i. e. in the Court of the *Prieſts*, and the other (r) *in the Court of the Houſe of the Lord*, i. e. in the Court of the *Iſraelites*, where he was mounted on high, and inveighing againſt their *Idolatry*, there are ſome Grounds to believe, that the *Zecharias* in the *Goſpel* is not the ſame with him, whoſe Death we find recorded in the *Chronicles* of the Kings of *Judah*.

Our bleſſed *Saviour*, it muſt be own'd, not only foretold the utter Exciſion of the *Jews*, but deſcrib'd likewiſe ſeveral preceding Calamities, almoſt in the very Manner, wherein their own *Hiſtorian* has related them. Now, in the Times of the *Jewiſh* War, *Joſephus* (s) makes mention of one *Zacharias*, and gives us theſe Circumſtances concerning his Murther; —— That he was the Son of one *Baruch*, a Man of the firſt Rank, and of great Authority, Virtue, and Wealth, a Friend to all good Men, and a conſtant Enemy to the Wicked; that his Son *Zacharias* was, by the *Zealots* of that Time, look'd upon as a Man ſo very popular, that they could not think themſelves ſafe, without taking away his Life; that to this Purpoſe they brought him before a *ſham Court* of their own erecting, where they accus'd him of a Conſpiracy to betray *Jeruſalem* to the *Romans*, and of holding a *criminal* Correſpondence with *Veſpaſian*; that, upon his Trial, his Innocence appear'd ſo clear, and the Accuſations againſt him ſo falſe and malicious, that their own Court, contrary to their Expectation, acquitted him; but that, after he was acquitted, two *Ruffians* of their Company fell upon him, and, having murther'd him in the Middle of the Temple, threw his dead Body down the Precipice, whereon it ſtood.

This is the Perſon (as others imagine) that our *Saviour* intends; for as he begins with *Abel*, the firſt Inſtance of a Perſon ſuffering by Violence, 'tis but reaſonable, *they think*, that he ſhould conclude with one of the lateſt among the *Jews* while their Government ſubſiſted; and therefore they look upon our Lord's Words, not as a *Recital* of what had been done, but a *Prediction* of what would be done; and a glorious Evidence it is of his Divine *Omniſcience*, which could foretel the Names both of Father and Son, above forty Years before the Event happen'd.

His Father's Conduct, in Regard to Joaſh, *vindicated.*

However this be, we muſt not accuſe the Father of that *Zacharias*, who dy'd a *Martyr* in the Reign of *Joaſh*, King of *Judah*, of ſhewing a buſy and *pragmatical* Spirit, in placing this *Joaſh*, when a Child, upon the Throne of his Anceſtors. *Jehoiada*, as he was *High-Prieſt*, had a large Authority even in civil Affairs; (t) the Dignity of his Station ſet him at the Head of a very powerful Body of Men, the Prieſts and Levites; and his Quality, as firſt *Judge* and *Preſident* of the great Council of the Nation, gave him a Right

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(q) Matth. xxiii. 35.

(r) 2 Chron. xxiv. 21.

(s) Hiſtory of the Jewiſh Wars, lib. i. c. 5.

(t) *Calmet*'s Commentary on 2 *Kings* xi. 4.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

a Right to defend oppreſs'd *Innocence*, and to oppoſe the unjuſt Uſurpation of *Athaliah*, who had no Pretence of *Claim* to the Crown, and was deſcended likewiſe from a wicked Family, which God had particularly devoted to Deſtruction.

(*u*) The *Conſtitution* of the Nation moreover was ſuch, that the Crown, by Divine Appointment, was appropriated to the Sons of *David*; and therefore the *hereditary* Right was inherent in him, whom he had ſet up, whoſe *Aunt* he had marry'd, whoſe *Kinſman* he was by *Birth*, as well as *Marriage*, and, who upon theſe Accounts, as well as all neceſſary Qualifications for ſo high a Truſt, was the propereſt *Guardian* of the Succeſſion. For he had a large Share of Wiſdom and Experience, an ardent Love for the *publick* Good, Courage and Activity in his Complexion, and a ſolid Piety towards God ruling in his Heart; and yet he did not act alone in this important Affair, but had the Conſent and Concurrence of the chief *Officers*, both *Civil* and *Eccleſiaſtick*, the ſpecial Motion and Aſſiſtance of God's bleſſed *Spirit*, and (as we may ſuppoſe) the Direction and Encouragement of the principal Prophets, that were then alive.

And his own laſt Words, at his Death.

His Son indeed was but badly requited for all the Care, which his Father had taken in ſetting the Crown upon young *Joaſh*, when, in his Reign, and by his Orders, he was ſton'd to Death, and, as he was expiring, cry'd out, (*x*) *Lord look upon it, and requite it.* But we muſt not by theſe Words imagine, that he dy'd with a Spirit of Revenge, (for far be it from ſo good a Man) but that, by the *Spirit of Prophecy*, he only foretold, that it would not be long, before God would find out ſome Means of puniſhing the King for his barbarous Uſage of him: Which accordingly came to paſs; for, in the following Verſes we read, that, (*y*) *at the End of the Year, the Hoſt of* Syria *came up againſt him*, and, not long after that, (*z*) *his own Servants conſpired againſt him, and ſlew him on his Bed.*

From 1 Kings viii. to the End of 2 Chron.

Why St Stephen's *Behaviour was preferable.*

The Spirit of the *Goſpel*, it muſt be own'd, is of a much more gentle and forgiving Temper, than that of the *Law*, under which we meet with ſeveral ſuch Imprecations (eſpecially in the *Pſalmiſt*) as cannot, without Violence, admit of any other Conſtruction. Our bleſſed Saviour, in his Reaſoning with the *Jews*, tells them, (*a*) that *Moſes* did indulge them in ſome Caſes, *becauſe of the Hardneſs of their Hearts*; not that God ever did, or ever will humour any Man, becauſe he is obſtinate and obdurate, but the Senſe of the Words is, (*b*) that God therefore conniv'd at ſome Things, becauſe the Diſpenſation, under which they liv'd, wanted proper Efficacy to work their Hearts to a greater Softneſs. We are not therefore to wonder, that we find ſome Diſparity in the Behaviour of a *Chriſtian* and *Jewiſh* Martyr, but that ſuch *prophetical* Declarations, concerning the future Puniſhment of Enemies and Perſecutors, were not thought wicked and uncharitable; even under a more perfect Diſpenſation, we have the Example of the great *Apoſtle* of the *Gentiles* to evince, who, ſpeaking of *Alexander, the Copper-Smith*, who had greatly oppos'd him, (*c*) *the Lord reward* him, ſays he, *according to his Works*; where it is to be obſerv'd, that the King's *Manuſcript* reads ἀποδώσει, and not ἀπωδώῃ, *i. e. ſhall or will reward*, and moſt of the antient Commentators have remark'd, that this is not an *Imprecation*, but a *Prediction only, not unbecoming an Apoſtle.*

Jehu's *Character.*

What God ſays of the King of *Aſſyria*, whom he calls *the Rod of his Anger*, and *the Staff of his Indignation*, is not unapplicable to *Jehu*, after he was advanc'd to the Throne of *Iſrael*: *I ſent him againſt the People of my Wrath, to tread them down, like Mire of the Streets, howbeit he meaned not ſo, neither did his Heart think ſo, but it was in his Heart to deſtroy, and cut off Nations not a few.* *Jehu* indeed made

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(*u*) *Pool*'s Annotations. (*x*) 2 Chron. xxiv. 22. (*y*) Ibid. ver. 23. (*z*) Ibid. ver. 25. (*a*) Matth. xix. 8. (*b*) *Young*'s Sermons. (*c*) 2 Tim. iv. 14.

made great Oſtentation of *his Zeal for the Lord*, and that, during his Adminiſtration, *(d) there ſhould fall to the Earth nothing of what he had ſaid concerning the Houſe of* Ahab; and it muſt be acknowledg'd, that for his Performance of the Divine Commands in this Regard, (*e*) he receiv'd Commendations from God, and a Settlement of his Family in the Throne of *Iſrael* for four Succeſſions; and yet we may ſay of him, *that he meaned not ſo, neither did his Heart think ſo:* He was ſtill a bad Man, tho' *he did well in executing that, which was right in God's Eyes*, as to the Aboliſhment of the Worſhip of *Baal*; *(f)* but his obſtinate Perſiſtance in the *Sin of Jeroboam*, may be juſtly alledg'd againſt him, as an Argument of his Falſe-heartedneſs in all his other Actions.

Why he continu'd the Worſhip of the golden Calves.

WHY he continu'd in this Kind of Idolatry, the Reaſons were much the ſame with him, that they were with the firſt Inſtitutor of it,——leſt, by permitting his Subjects to go to the Place appointed for Divine Worſhip, he might open a Door for their Return to their Obedience to the Houſe of *David*; and, not only ſo, but diſoblige likewiſe a great Part of the *Nobility* of the Nation, who, by this Time, had been long accuſtom'd, and were warmly affected to the Worſhip of the *golden Calves*. Herein however he made a plain Diſcovery of his Sin and Folly, in not daring to truſt God with the keeping of his Kingdom, tho' it was from his Kindneſs and Donation that he had it, and in apprehending any Danger from the Houſe of *David*, or the Kingdom of *Judah*, which were both now in ſo weak and declining a Condition, that they were much more likely to be ſwallow'd up by him.

Why God made uſe of him.

(g) THE Truth is, *Jehu* was a wicked, bold, furious, and implacable Man; but a Man of this Complexion (conſidering the Work, he was to be ſet about) was a proper *Inſtrument* to be employ'd; and ſo far is it from tending to the Reproach, that it is infinitely to the *Glory* of God, that he can make uſe of ſuch boiſterous and unruly Paſſions of Mankind for the Accompliſhment of his juſt Deſigns, according to the Obſervation of the royal *Pſalmiſt*, *(h) Surely the Wrath of Man ſhall praiſe thee, and the Remainder of his Wrath ſhalt thou reſtrain.* This he plainly did in the Caſe of *Jehu:* For, after he had ſettled him in the Poſſeſſion of a Kingdom, and ſtill found that he perſiſted in his *political Idolatry*, he brought down the King of *Syria* upon him, *(i) who ſmote the Coaſts of* Iſrael, and quite waſted all that Part of his Kingdom, which lay beyond the River *Jordan*.

And how he executed his Commands.

THERE is this to be ſaid however, concerning *Jehu*'s cutting off *Ahaziah*, and *(k)* the other Branches of his Family, that, tho' his *primary* Intent in doing it was to ſecure himſelf in the Poſſeſſion of the Kingdom, againſt all *Claims*, that might come from the Houſe of *Ahab*; yet did he not act entirely contrary to his *Commiſſion*, becauſe (*l*) *Ahaziah* was the Son of *Athaliah*, the Daughter of *Ahab*; and the Order of God was, (*m*) *that the whole Houſe of* Ahab *ſhould periſh:* But then the Queſtion is, *where* it was that *Ahaziah* was ſlain, becauſe in the two Accounts, that we have of his Death, there ſeems to be ſome Repugnancy? The Account which we have in the ſecond Book of Kings runs thus;——*(n) When* Ahaziah *ſaw the Death of* Jehoram *King of* Iſrael, *he fled by the Way of the Garden-Houſe, and* Jehu *followed after them, and ſaid, ſmite him alſo in his Chariot: And they did ſo, at the going up to* Gur, *which is by* Ibleam, *and he fled to* Megiddo, *and there died:* But in the Book of Chronicles it is ſaid, that, (*o*) *when* Jehu *was executing Judgment upon the Houſe of* Ahab, *and found the Princes of* Judah, *even the Sons of the Brethren of* Ahaziah, *that miniſtered*

(*d*) *Whitby*'s Commentary on the New Teſtament. (*e*) 2 Kings x. 10. (*f*) Ibid. ver. 29. (*g*) *Pool*'s Annotations. (*h*) Pſal. lxxvi. 10. (*i*) 2 Kings x. 32. (*k*) *Pool*'s Annotations on 2 *Kings* x. 14. (*l*) 2 Kings viii. 18. (*m*) 2 Kings ix. 8. (*n*) Ibid. ver. 27. (*o*) 2 Chron. xxii. 7, &c.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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miniſtered to Ahaziah, *he ſlew them. And he ſought* Ahaziah, *and they caught him, (for he was hid in* Samaria) *and brought him to* Jehu, *and when they had ſlain him, they buried him.*

The different Account: in Kings *and* Chronicles *concerning* Ahaziah's *Death reconciled.*

Now, in order to reconcile the different Accounts of the ſame Event, we muſt obſerve, (*p*) that, as one great End of Writing the Book of *Chronicles*, was, to ſupply ſuch Matters, as had been omitted in the Book of *Kings*; ſo this Account of the Death of *Ahaziah*, *in the latter*, is very ſhort, and included the Story of *Jehoram*, that the Reader, at one and the ſame View, as it were, might perceive in what Manner it was, that both theſe Princes fell; but *in the former* it is told more at large, and therefore, to compleat the Hiſtory, we muſt take in both Accounts, and from thence we may gather, —— That, upon ſeeing *Jehoram* mortally wounded, *Ahaziah* turn'd his Chariot, and made the beſt of his Way to *Samaria*, in order to eſcape into his own Kingdom; but, finding the Paſſes too narrowly guarded, he thought proper to conceal himſelf in the Town, in hopes of a better Opportunity; that *Jehu*, in the mean Time, coming to *Samaria*, and, having Intelligence that *Ahaziah* was lurking there, order'd that diligent Search ſhould be made for him, and, when he was found, that he ſhould be carry'd to *Gur*, (the Place, in all Probability, where his Father *Joram* had ſlain all his Brethren) and there be killed in his Chariot, that ſo his Servants might immediately carry off his *Corps*, and bury it. But, as *Jehu*'s Order to the Officers, that were entruſted with the Execution, was only, that they ſhould *ſmite him*, they thought it enough to give him a mortal Wound, ſo that his Servants carry'd him from thence to *Megiddo*, the next Town in the Tribe of *Iſſachar*, where he dy'd.

Why Jehoram *was ſo incenſed againſt* Eliſha.

This makes the Circumſtances conſiſtent: And tho' we are no ways concern'd (eſpecially when the *ſacred* Hiſtory is ſilent) to aſſign any Reaſons for ſuch furious Paſſions, as are frequently obſerv'd in great and wicked Men; yet it may be no hard Matter to imagine ſomething more probable, than what (*q*) *Joſephus* makes the Caſe of *Jehoram*'s Indignation againſt *Eliſha*, and his vowing to take off his Head; even becauſe he refus'd to intercede with God for the Removal of the *Famine*, that had, at this Time, ſo ſorely waſted the City of *Samaria*. From the many Miracles, which *Eliſha* did, the King very likely might be convinc'd, that the ſame *Spirit*, which once reſided in *Elijah*, was now deſcended upon him; and, therefore, as *Elijah* had Power, by his Prayers, either to ſhut, or open the Windows of *Heaven*, either to cauſe, or remove a Famine, as he pleas'd, (*r*) he might poſſibly imagine, that God had conferr'd the ſame *Privilege* upon *Eliſha*, and might therefore be highly incens'd againſt him, becauſe he would not make uſe of it in the Preſervation of a City, reduc'd to the utmoſt Diſtreſs. But we can hardly imagine, that a wicked and *idolatrous* Prince (as *Jehoram* certainly was) would ever entertain ſo high a Conception of any of the Lord's Prophets: And therefore we muſt endeavour to find out ſome other Reaſon, for the Violence of his Rage and Indignation againſt him.

When the Prophet *Eliſha* carry'd the Detachment of the *Syrian* Army, which was ſent to apprehend him at *Dothan*, *hood-winked* (as it were) into the City of *Samaria*, *Jehoram*, we find, would have gladly taken this Advantage, and fallen upon them with the Sword; (*s*) *My Father, ſhall I ſmite, ſhall I ſmite them?* So eager was he to have them deſtroy'd, as we may learn from the Repetition of his Words! But by no Means would the Prophet permit him; on the contrary he order'd them to be treated with much Civility, and diſmiſs'd in Peace. An Uſage this, which deſerv'd a better Return, than what they made the *Iſraelites* the Year following, when they came, and beſieg'd *Samaria*, and ſorely diſtreſs'd it. The King of *Iſrael*,

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(*p*) *Pool*'s Annotations. (*q*) *Jewiſh* Antiq. lib. ix. c. 2. (*r*) *Pool*, ibid. (*s*) 2 Kings vi. 21.

therefore, reflecting on the Opportunity, which, had he employ'd as he deſir'd, would have diſabled the Army from making any freſh Invaſions, but was unhappily loſt, by liſtening to an *old doting* Prophet, (as he might call him) was griev'd beyond Meaſure, and hereupon vow'd to make his Life pay for the Lives of thoſe, who, by his Counſel, had eſcap'd, and were now return'd to repeat their *Hoſtilities.* It may be ſuppos'd likewiſe, that, upon the Return of the *Syrian* Army, the King of *Iſrael,* knowing himſelf in no Condition to oppoſe them, might poſſibly be for purchaſing a Peace at any Rate; which *Eliſha* might endeavour to diſſuade him from, by giving him all along Aſſurance, that the Enemy ſhould at length be defeated. Finding however no Effect in the Prophet's Promiſes, and, on the contrary, ſeeing his *Capital* cloſely beſieg'd, and the People reduc'd to great Extremity of Want, he began to repent him of following his Advice; and being ſhock'd at hearing the horrid Story (and that from the Mother's own Mouth) of her being forc'd to eat her own Child for Hunger, he fell into a Rage, and vow'd to be reveng'd of *Eliſha,* as one, who, by his bad Counſel, had occaſion'd all that Miſery. *(t) God do ſo to me, and more alſo, if the Head of* Eliſha, *the Son of* Shaphat, *ſhall ſtand on him To-day*; never conſidering that his own manifold and crying Sins, eſpecially his obſtinate adhering to the Idolatry of the *Calves, (u)* and the Whoredoms and Witchcrafts of his Mother *Jezebel,* were the true and proper Cauſes of all his Calamities.

How all the Worſhippers of Baal *might be brought to meet together.*

JEHU (as we ſaid before) was a wicked and ambitious Man, and, it is much to be queſtion'd, whether he would have executed the Divine Will ſo *punctually,* had it not fallen in with his own Intereſt and Deſigns. He had now extirpated the Houſe of *Ahab*; and, as *Ahab* had been the firſt Introducer of the Idolatry of *Baal* into the Kingdom of *Iſrael,* he could not but think, that the Prieſts and Prophets, and ſuch, as adher'd to the Worſhip of that falſe God, were of *Jezebel*'s Faction, and might, at one Time or other, take Occaſion to revenge her Death. Something or other was therefore neceſſary to be done, in order to get rid of this dangerous Set of Men, and, that the Buſineſs might be done effectually, to get rid of them all at once. *(x)* He was a Perſon of a known *Indifference* in Matters of Religion, who, in this Regard, always conform'd to the Humours of the Court, and, in the Reign of King *Ahab,* had been as ſtrenuous a Worſhipper of *Baal,* as any; and therefore, how could the People tell, when they read his *Proclamation* for a great Feaſt, and a ſolemn Sacrifice to be offer'd unto *Baal,* but that, in good earneſt he had return'd to his *former Love* to the Religion, which he once embrac'd, and only deſerted for a while, in Complacency to others? He had gone on a little oddly indeed at his Entrance upon the Government, had murther'd their chief *Patroneſs,* and made free with ſome of their Prieſts likewiſe, but theſe Prieſts perhaps were *(y) Domeſticks* to *Jezebel,* or too near related to *Ahab*'s Family not to go off in the common Slaughter. Some Inſtances of this Kind could hardly be help'd in the Heat of Execution, when the Man was reſolv'd to ſecure himſelf, and remove all Competitors: But now, that he has nothing to fear, why ſhould we think, but that a *Prince,* who has no Senſe of Religion at all, ſhould be a Worſhipper of our God *Baal,* (that glorious *Luminary* †, which ſhines ſo bright in the Firmament of Heaven) as he is of the *Golden Calves*?

Why they all went.

Thus, we may ſuppoſe, the *Baalites* reaſon'd, upon reading the King's Proclamation ſo apparently in Favour of their Idolatry; and God, in his Judgment, ſuffer'd their *(z) fooliſh Hearts to be thus darkened,*

(t) 2 Kings vi. 31. *(u)* Chap. ix. 22. *(x) Pool*'s Annotations. *(y)* 2 Kings x. 11.

† *Baal* and *Aſtaroth* are commonly join'd together; and, as it is believ'd, that *Aſtaroth* denotes the *Moon,* we may with good Reaſon ſay, that *Baal* is put for the *Sun.* *Calmet*'s Dictionary.

(z) 2 Theſſ. ii. 11.

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darkened, and, *becauſe they received not the Love of the Truth, that they might be ſaved, for this Cauſe he ſent upon them a ſtrong Deluſion, that they might believe a Lye.* But, whether they deluded themſelves into this Perſuaſion, or not, this they knew by Experience, that *Jehu* was a Man of a fierce and bloody Temper, who would not fail to put his Threats in Execution, and therefore reading in the ſame Proclamation, that, *(a) whoſoever ſhall be wanting, he ſhall not live,* they found themſelves reduc'd to this ſad *Dilemma,* either to go, or die: And therefore they thought it the wiſeſt Way, to run the Hazard, and throw themſelves, upon his Mercy, having this at laſt to plead for themſelves, that they were not diſobedient to his Commands. The only remaining Queſtion is, if every one obey'd this Summons, *how could the Temple of* Baal *be capable of receiving them all?*

And how the Temple could contain them all.

Now the Words of *Jehu*'s Summons are theſe, —— *(b) Call unto me all the Prophets of* Baal, *all his Servants, and all his Prieſts, let none be wanting; for I have a great Sacrifice to offer unto* Baal —— *And* Jehu *did it in Subtlety, to the Intent that he might deſtroy the Worſhippers of* Baal; in which Words we may obſerve, *(c)* that two particular Orders of Men are diſtinctly mention'd, the *Prophets,* and *Prieſts,* and therefore we may preſume, that the *Servants,* and *Worſhippers,* who are join'd with them, were ſome of an inferior Kind, (ſuch as *Levites* in the *Jewiſh,* or *Deacons* in the *Chriſtian* Church) who attended upon the other in their ſacred Miniſtrations; becauſe, in the 22d Verſe, we find *Jehu ordering him, who was over the Veſtry, to bring forth Veſtments for all the Worſhippers of* Baal, which cannot be meant of the People in general, becauſe they wore no diſtinct Garments in their Worſhip either of *God,* or *Baal,* but of the Prieſts and Miniſters only. Theſe were the great Support of the preſent Idolatry, and therefore *Jehu* concluded very juſtly, that, if he did but once deſtroy them, all the common Worſhippers would fall away of courſe.

But, even if we take the Words *Servants* and *Worſhippers* in their utmoſt Latitude, we need not doubt, but that the Temple of *Baal (d),* which was built in the *Capital* City, and near the *royal* Palace, and, being the *chief* in its Kind, was deſign'd for the Uſe of the King and Queen, and particularly perhaps for ſuch great and high Solemnities, was large and capacious enough to hold them all. For, beſides this principal Building, *(e)* there might be ſeveral outward *Courts,* (as there were in the Temple at *Jeruſalem)* where the People ſtood, while they worſhipp'd (as they did in the Temple-Service) and theſe, together with the Temple itſelf, would afford Space ſufficient for all the Idolaters of that Kind, both Miniſters and People, that were then in the whole Kingdom. For, ſince the Days of *Ahab,* by the Miniſtry of *Elijah, Eliſha,* and the reſt of the Prophets, as well as by the Slaughter, which *Hazael,* in his Wars againſt *Iſrael,* had made among many of them, the Number of *Baal*'s Worſhippers had been greatly diminiſh'd. *Jehoram* himſelf, as we read, *(f) put away the Image of* Baal, *that his Father had made,* and, when the King withdrew his Preſence and Encouragement, his Subjects, without Doubt for the Generality, follow'd his Example; for it cannot be ſuppos'd, that the Worſhip of ſuch ſenſeleſs Idols could ever be kept up (eſpecially among a People, that had the *Oracles of God* in their Cuſtody) without the Influence of ſome great Authority, or the Conſideration of ſome wicked and worldly Ends.

(a) 2 Kings x. 19.

(b) Ibid.

(c) *Pool*'s Annotations.

(d) *Pool,* ibid.

(e) *Patrick*'s Commentary.

(f) 2 Kings iii. 2.

DISSERTATION III.

Of JONAH'*s Miſſion to* NINEVEH, *and Abode in the* Whale'*s Belly.*

The Nature of his Story.

IN the whole Compaſs of the *Old Teſtament*, I know of no Paſſage, that has been made ſo *popular* a Topick of Banter and Ridicule, and which the Lovers of *Infidelity*, in all Ages, have ſo much delighted to deſcant upon, as the Story *of* Jonah'*s continuing three Days and three Nights in the Whale's Belly.* The Story indeed, at firſt Hearing, ſounds ſurpriſingly; and therefore we need not wonder, that the Wit and Sagacity of a *Porphyry*, or a *Julian*, found ſome plauſible Exceptions againſt it, which our modern *Retailers*, and malicious *Improvers* of their Objections, have endeavoured to decry as a wild *Romance*, or, at beſt, but a *parabolical* Repreſentation of ſomething elſe.

The Objection againſt it.

“THAT a Man, thrown into the Sea, with all his Cloaths on, ſhould, in the very Nick of Time, meet with a Fiſh, and ſuch a Fiſh as was never heard of before, large enough to ſwallow him up quick, and, without hurting an Hair of his Head, to keep him in his Stomach, for ſo many Days and Nights, alive; that, in this narrow and gloomy Priſon, he ſhould be able to breathe, and live, and be nouriſhed; thence ſend up his Prayers to God, and thence promiſe himſelf a Deliverance in due Time; this is an Account of Things ſo very abſurd, that there is no Poſſibility of believing it. For admitting that *Jonah* got ſafe and ſound down the Whale's Throat, yet how could he ſubſiſt there without Air, or continue any Time without being *parboiled?* The Stomach, we know, would do its Office; and therefore we cannot but think, that, in a few Hours, much more in three Days, the Man muſt, of courſe, have been totally diſſolved, and his Body converted into the Body of the Fiſh; or, if its Digeſtion was not ſo quick, he muſt, at leaſt, when caſt upon the Shore, have been ſadly *ſodden*, and unfit to be ſent upon another *Expedition.*

“WHAT God can do, we muſt not diſpute; but then, great Care ſhould be taken, not to magnify his Power, to the Diminution of his *Wiſdom*, or to think, that he is ſo laviſh of his Miracles, as to ſave a rebellious Prophet, that was diſobeying his Orders, and fleeing, if poſſible, from his Preſence; that deſerv'd indeed to be left to the Mercy of the Waves, and made Food for the Fiſhes of the Sea, rather than vouchſafed ſo ſtupendous a Preſervation: And all this, for what? Even to compel him to go, againſt his Will, to a wicked City, with an *unwelcome* Meſſage; as if there had been no Prophet in *Iſrael*, but this ſullen and refractory Man, to be ſent upon this Errand.”

Anſwer'd by an Account of Nineveh, *and why* Jonah *was ſent thither, viz. to convert its Inhabitants.*

NINEVEH, at the Time when *Jonah* was ſent thither, was the *Metropolis* of the *Aſſyrian* Empire, and one of the *largeſt* and moſt *antient* Cities in the World. According to the beſt *Chronologers*, it was built not long after the *Flood*, and very ſoon after the Tower of *Babel*, by *Nimrod*; but being afterwards greatly enlarg'd by *Ninus*, from him it receiv'd its Name. It was ſituated upon the Banks of the *Tigris*, and (as *Diodorus* (g) has given us the Deſcription of it) was, in Length, an hundred and fifty *Stadia*; in Breadth, fourſcore and ten; and in Circumference, four hundred and ſeventy; which, being reduc'd to our Meaſure, make it about one and twenty Miles long, nine broad, and four and fifty round. How ſtately its Walls, and how lofty its Towers were, the ſame *Hiſtorian* has taken care to inform us; and how great the Number of its Inhabitants was, we may learn from (*h*) *the ſix Score Thouſand Children, who could not diſcern between their Right-Hands, and their Left:* For, according to a *proportionate* Computation, there muſt have been in the whole above *ſix hundred Thouſand Perſons.*

(g) Lib. ii. Bib.

NOW we have wrong Conceptions of God, if we think, that, becauſe he made the Children of *Iſrael* his peculiar People, he therefore neglected all the World beſides. On the contrary, (*i*) *Tho' he ſhewed his Word unto* Jacob, *and his Statutes and Ordinances unto* Iſrael, in a particular *Manner*, yet he did not leave himſelf without a Witneſs in other Nations; but, whenever they were drawing Deſtruction upon themſelves, took care to acquaint them with their impending Doom. To this Purpoſe, we may obſerve, that not only *Iſaiah*, *Ezekiel*, and *Daniel*, but almoſt all the other Prophets, do foretel the Deſtruction of *Babylon*, and publiſh the Divine Threats againſt *Egypt*, *Edom*, and the other Kingdoms neighbouring upon *Canaan*; that (*k*) *Jeremiah*, in particular, was order'd by God to make himſelf *Bonds* and *Yokes*, and ſend them to the Kings of the *Ammonites*, of *Tyre*, and *Sidon*, and other Princes, by the Hand of their *Miniſters*, who were then at the Court of *Zedekiah* King of *Judah*, with his Admonition to their Maſters, that, unleſs they repented of their evil Ways, he would deliver them into the Power of *Nebuchadnezzar* King of *Babylon*, whom he calls his *Servant*, even as he does (*l*) *Cyrus* his *anointed*, (for being appointed to execute his Will) *ſome hundred Years* before he was born; and therefore we need leſs wonder, that we find God intereſting himſelf in the Preſervation of the large and populous City of *Nineveh*, upon which depended the whole Fate of the *Aſſyrian* Empire, ſince, in all Ages, he has given Proofs of his Protection, and abſolute Dominion over other Nations, as well as the *Iſraelites*, either in threatening their *Diſobedience*, in order to procure their Amendment, or, if they deſpiſ'd his Threatenings, in puniſhing their *Obſtinacy*, as they deſerve.

(*m*) *IS he the God of the* Jews *only? Is he not alſo of the* Gentiles? *Yes, of the* Gentiles *alſo*, ſays an Apoſtle of great Authority: And therefore we may preſume, that, as *Jonah* was the only Prophet, in the *Old Teſtament*, that was ſent expreſſly to preach to the *Gentiles*, God might deſign hereby to give to his People a *Premonition* of his Intention, *in the Fulneſs of Time*, (*n*) *to raiſe up a Root of* Jeſſe, (as the Prophet expreſſes it) *which ſhould ſtand for an Enſign of the People, and unto which the* Gentiles *ſhould ſeek: To* (*o*) *break down the middle Wall of Partition, even the Law of Commandments, contained in Ordinances*; and to unite all Nations in one Communion, *under* (*p*) *one great Shepherd and Biſhop of their Souls.*

And to ſhame his own People.

BUT whether God might deſign this Call to the *Ninevites*, as a *Pledge* and Aſſurance of his future Admiſſion of the People of all Nations into the Privileges of the *Chriſtian Covenant*; this certainly he might have under his immediate View, *viz.* to ſhew the Diſparity between his People and Aliens, and, upon the Compariſon of their ſeveral Behaviours, ſhame them for living unreclaim'd under the conſtant Preaching of his Prophets for ſo many Years, when a People, whom they deſpiſ'd, as *being Strangers to the Covenant of Promiſe*, had, by the mighty Power of his Word, been converted in the Space of *three Days.*

(*h*) Jonah iv. 11. (*i*) Pſal. cxlvii. 19. (*k*) Jer. xxvii. 2, &c. (*l*) Iſaiah xlv. 1. (*m*) Rom. iii. 19. (*n*) Iſaiah xi. 10. (*o*) Eph. ii. 14. (*p*) 1 Pet. ii. 25.

Nothing is more common in Scripture, than to find God complaining of his People for not attending to the Meſſages, which he ſent them. (q) *Since the Day that their Fathers came forth out of* Egypt, (ſays God to one of his Prophets) *even unto this Day, I have ſent unto them all my Servants, the Prophets, daily riſing up early, and ſending them; yet they hearkened not unto me, nor inclined their Ear, but hardened their Neck, and did worſe than their Fathers: Therefore ſhalt thou ſpeak all theſe Words unto them, but they will not hearken, and thou ſhalt call unto them, but they will not anſwer thee.* And therefore God, very well foreknowing the Succeſs that his Prophet would meet with, might ſend him with Commiſſion to preach to the *Ninevites,* not only in Purſuance of his kind Purpoſes to them, but with an Intent likewiſe, to render his own People inexcuſable, even as our Saviour repreſents the Caſe of the *Jews* in his Days, who refus'd to hear him: (r) *The Men of* Nineveh *ſhall riſe in Judgment with this Generation, and ſhall condemn it, becauſe they repented at the Preaching of* Jonah, *and behold a greater than* Jonah *is here.*

Why Jonah *refus'd to go.*

And indeed, ſome have imagin'd, that one great Cauſe of *Jonah*'s declining the Order at firſt, and of his going at laſt with ſo much *Reluctancy* to *Nineveh,* might be ſome Suſpicion, that, in Caſe theſe *Gentiles* ſhould liſten to his Preaching, it might be, not only a laſting *Reproach,* but a Means of *Reprobation* likewiſe to his Countrymen, who, under the conſtant *Miniſtration* of ſo many Prophets, were only become more obdurate in Sin: And therefore, *jealous* of the Honour of his Nation, and too ſollicitous for their Preſervation, he could not prevail with himſelf to accept of a Commiſſion, that ſeem'd to interfere with *this*; leſt a ready Compliance with the Divine Commands at *Nineveh* ſhould prove the Diſparagement at leaſt, if not the utter Rejection *of* (s) *his Brethren, his Kinſmen after the Fleſh.*

The Prophet himſelf, however, has ſuggeſted another Reaſon for his Unwillingneſs to go to *Nineveh,* and that is, the ſuperabundant Mercy of *God,* which, he foreſaw, would be mov'd to Pity, at the Prayers and Tears of the People, and therefore he remonſtrates thus: (t) *I pray thee, O Lord, was not this my Saying, when I was yet in my Country? Therefore I fled before unto* Tarſhiſh; *for I knew that thou art a gracious God, and merciful, ſlow to Anger, of great Kindneſs, and repenteſt thee of the Evil.* But, how plauſible ſoever this Excuſe may be, yet, upon the Face of the whole Affair, it appears, that the Prophet conſider'd himſelf a little too much; and therefore we may conclude, that the true Reaſon, for his declining this Errand, was the Hazard and Difficulty of the Undertaking, and the great Uncertainty of its Succeſs: The very ſame Thought, that deterr'd *Moſes* from applying to *Pharaoh* to grant the *Iſraelites* their Liberty; and *Gideon,* from taking up Arms to reſcue his Country from the Slavery of the *Midianites*: For as each of theſe made their ſeveral Excuſes; *I am of uncircumciſed Lips,* ſays one, *and how ſhall* Pharaoh *hearken unto me?* And, *I am the leaſt in my Father's Houſe,* ſays the other, *and how then ſhall I ſave* Iſrael? So might *Jonah* ſay within himſelf, “ *I am leſs than the leaſt of the* “ *Prophets,* and how then can I expect “ that the People of ſo great and opulent “ a City will give any Attention to my “ Preaching; that they will not rather “ take the Alarm, and fall upon me, and “ ſlay me, when I come to tell them that “ their Ruin and Deſtruction is ſo near “ approaching? I'll get quit of this dan- “ gerous Affair therefore, as well as I can, “ and, becauſe I conceive, that the *Spirit* “ *of Prophecy,* (which upon this Account “ makes me ſo uneaſy) will not purſue me, “ after I am gone out of the *Holy Land,* “ I'll make the beſt of my Way into “ *Cilicia*; for, when I have got at ſome “ Diſtance from *Judea,* God perhaps may “ think

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(q) Jer. vii. 25. &c.

(r) Matth. xii. 41.

(s) Rom. ix. 3.

(t) Jonah iv. 2.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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“think no more of ſending me, but may find him out ſome other Prophet, that is better qualify'd for this Purpoſe.” But, *(u) whither ſhall I go from thy Spirit?* (as one better inſtructed than *Jonah* ſeems to be in this Article of his Omnipreſence, addreſſes himſelf to God) *Or whither ſhall I flee from thy Preſence? If I aſcend up into Heaven, thou art there; if I go down into Hell, thou art there alſo; if I take the Wings of the Morning, and dwell in the uttermoſt Parts of the Sea, even there alſo ſhall thy Hand lead me, and thy Right-Hand ſhall hold me*; which no Man ever ſo *experimentally* found to be true, as did this Prophet, while he ſojourn'd in the Deep, and took up his Habitation in the *Whale*'s Belly.

That the Fiſh, which ſwallow'd up Jonah, *very probably was a* Whale.

(x) Some learned Men indeed are of Opinion, that the Fiſh, which ſwallow'd up *Jonah*, was not a *Whale*, becauſe the largeſt of theſe (as they tell us) have but in Proportion very narrow *Gullets*, ſuch as are not capable of receiving a Man entire into their *Stomachs*: And therefore they imagine, that it was what they call the *Lamia*, or *Sea-Dog*, which, tho' leſs in *Bulk* than a *Whale*, has a Gullet ſo vaſtly large, that frequently in its Stomach have been found Men, all whole and entire, *(y)* and ſometimes clad in Armour.

It muſt be acknowledg'd, that the *Hebrew Dag-gadol*, which the Text in *Jonah* makes uſe of, ſignifies no more than any great Fiſh; but then it makes ſomething for the common Opinion, that the *Whale* is the largeſt Species we know of, that ſwims in the Sea. The Antients indeed ſeem to have enlarg'd too much in their Account of this Animal. *(z) Pliny* talks of ſome that were ſix hundred Feet long; and above half as much broad. *Solinus (a)* makes others no leſs than eight hundred Feet; and *Dionyſius (b)* ſeems to affirm of others that they had a Throat wide enough to ſwallow up a Ship with all its Rigging. But tho' theſe may paſs for extravagant *Exaggerations*, *(c)* an Author, who has wrote expreſly upon this Subject, gives us this Account,—— “That, in the *Northern* Seas, there are Whales of ſuch a prodigious Bigneſs, that, when their Fleſh is taken off, and nothing left but their *Skeletons*, they look like large Veſſels, or rather like ſpacious Houſes, with ſeveral Chambers and Windows in them, wherein a whole Family might find Room to live.” Their Mouth (every one allows) is capable of containing ſeveral Men at once. We are told *(d)* of one, caſt upon the Coaſt of *Tuſcany*, in the Year 1624, whoſe Jaws were ſo wide that a Man on Horſeback might have rode into them with Eaſe: And we have not much Reaſon to doubt, but that their Throat and Belly are anſwerable to *(e)* ſo ſpacious an Opening.

It cannot be thought indeed, but the *Œſophagus*, in Creatures that are *dead*, muſt be contracted to a great Degree, in Compariſon to what it is when they are *alive*, and eſpecially when they are eating; in which Caſe it is capable of ſo great *Dilatation*, (as is evident from a *Pike*'s ſometimes ſwallowing another Fiſh almoſt of his own Magnitude) that we need not much fear, but that the Fiſh, which God had *provided* for that Purpoſe, was able to gulp *Jonah* down at once, without ever hurting him. For the Whale, as we are told, has neither Teeth nor Tuſhes, (whereas the *Sea-Dog* has four or five Rows of Teeth in each Jaw) and is therefore the much properer of the two to receive into its Stomach any Thing alive, without the Danger of *Contuſion*.

How he might live in the Whale's Stomach.

Thus we have convey'd *Jonah* ſafe and ſound into the Whale's Belly; let us, in the next Place, ſee how he is to live there for the Space of three Days. The

Scripture

(u) Pſal. cxxxix. 7.

(x) Bochart de Animal. ſacris, Part ii. lib. v. c. 12. *Bartholin.* de Morbis Biblicis, Art. 14.

(y) This a *French* Author, named *Rondelet*, reports of one of theſe *Sea-Dogs*, which was taken near *Nice*, or *Marſeilles*. *Calmet*'s Diſſert. ſur le Poiſſon qui engloutit *Jonab*.

(z) Lib. xxxviii. c. 1.

(a) Cap. 52.

(b) Periegetes, ver. 603.

(c) Olaus Magnus, de Piſcibus Monſtroſ. lib. xxi. c. 15, 16.

(d) John Cabri, of the Academy of *Florence*, makes mention of this Whale.

(e) Quanto Hiatu patebat os illud, quod veluti janua ſpeluncæ illius fuit.

Scripture indeed ſpeaks preciſely of (f) *three Days, and three Nights*; but as *Jonah* was a *Type* of our Saviour, and his Abode in the Belly of the Whale a Prefiguration of our Lord's Continuance (g) *in the Heart of the Earth*, there is ſome Reaſon to think, that the *Type* and the *Antitype*, in this Reſpect, were both alike; and that, as our Lord was but one whole Day, and Part of two more, in the Grave, ſo *Jonah* might continue no longer in the Deep; and yet, according to the *Hebrew* Way of Computation, both be truly ſaid to have been *three Days, and three Nights*, in their reſpective Confinements. But not to inſiſt on this *Abbreviation* of Time, what ſome *Naturaliſts* tell us of the *Food* of the *Whale*, viz. That it does not live on Fleſh, but on Weeds, on the Froth of the Sea, on Inſects, and ſuch ſmall Fiſh as are eaſy of Digeſtion, and that, conſequently, as having a colder Stomach it was a fitter Receptacle for the Prophet, than any other Fiſh, that was *carnivorous*; this might be of ſome Conſideration perhaps, were we not diſpos'd to call in the *miraculous* Power of God, which alone could preſerve him in theſe Circumſtances. But then, we cannot but allow, that, as he ſuſpended the Violence of the Fire, from hurting the three young Men that were caſt into the Furnace; that as he made St *Peter*'s Body either ſo *light*, as to *walk* upon the Waters, or the Waters ſo *ſolid*, as to ſupport it; ſo, with the ſame Facility, he might controul the acid Humours in any Creature's *Stomach*, and make it (for ſuch a determinate Time) loſe its Faculty of *Digeſtion*: For, in all this, there is nothing that ſurpaſſes the Power of the great AUTHOR OF NATURE, who gives, or ſuſpends the Activity of all Bodies, who ſtops, or controuls, who changes, or modifies (as he thinks fit) all the Motion which he communicates to Matter, of what Kind ſoever it be. And, in like Manner, tho' it be impoſſible, according to the ordinary Laws of Nature, for a Man to *breathe* in the Stomach of a Fiſh, or, at leaſt, to draw in ſuch a Quantity of Air, as is requiſite to give a due *Circulation* to his Blood; yet, ſince it is neither contrary to the Nature, nor ſuperior to the Power of God, by one Means or other to effect the Thing, if it be but agreeable to his Will, we cannot ſee any Reaſon why it may not be done.

BATS, and *Swallows*, and other Birds, which in the cold Seaſon of the Year creep into Cliffs of Rocks, and hollow Trees, (h) Creatures, that live under Ground, and ſeveral others, that abide at the Bottom of deep Waters, ſubſiſt in a Manner without breathing. They live, as it were, in a *Deliquium* of Life, and the Blood in their Veins ſeems to move very ſlowly, if at all; and yet we find them revive again, upon the Approach of the *genial* Heat of the Sun, to give their Blood and Juices a briſker Fermentation; and why might not God then, during theſe three Days and Nights, put *Jonah* into the very ſame State of Repoſe and Tranquillity, that either the *Element* they live in, or the colder Seaſon of the Year do naturally bring upon theſe Animals, by correcting the Fluidity, and retarding the Circulation of his Blood, ſo as to make frequent Reſpiration not ſo neceſſary?

THE antient *Phyſicians* were of Opinion, that, while the Child continu'd in its Mother's Womb, it liv'd without breathing, ſo that there was no Employment for the Lungs, until it came into the open Air; but later *Anatomiſts* will perſuade us, that, without ſome Circulation of Blood in the Body, no Animal can live; and therefore they pretend to have found out in the *Fœtus* a conſiderable *Artery*, which conveys the Blood from the *Vena Cava* (without its paſſing into the right *Ventricle* of the Heart) into the Lungs; from whence, by another ſmaller *Artery* (which they call the *Botal*) it is carry'd into the *Aorta*, and ſo continues in a perpetual Circulation, without entering the *Lobes* of the *Lungs*, which

(f) Jonah i. 17. (g) Matth. xii. 40. (h) *Calmet*'s Diſſert. ſur le Poiſſon, &c.

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

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which are not replete with Blood, nor begin to move until the Child is born and ſucks in the freſh Air. For then, *ſay they*, the Blood, being forc'd by the Motion of the Heart into the *Artery*, whoſe *Orifice* lies in its right *Ventricle*, goes directly into the Lungs, and is thence brought back by the *Pulmonary* Vein; ſo that the other Veſſels, which help the Circulation of the Blood in the *Fœtus*, being now become uſeleſs, do by Degrees ſtop, and are dry'd up. But it may not always happen ſo: In ſome particular Perſons Nature ſometimes preſerves them open; and this is the Reaſon which ſome give us, why the *Divers* (as they are called) who accuſtom themſelves to go under Water, to diſcover and bring up the Riches of the *Deep*, can abide ſo long in that Element, without breathing.

We pretend not however to advance, that *Jonah* was one of this Sort of Men; but ſtill we may affirm, that it was in God's Power, during his Continuance in the *Fiſh*'s Belly, to put him in ſuch a State of Acquieſcence, and his Blood into ſuch a Form of Circulation, as would require no more *Reſpiration*, than the *Fœtus* has in the Womb. In this there is nothing impoſſible, nothing incompatible with the Laws of Nature; tho' it muſt be acknowledg'd, that, ſtrictly ſpeaking, the Thing is above the *ordinary* and known Laws of Nature, and therefore miraculous: But then, if we believe not this Miracle, why ſhould we believe any other, or why ſhould it be thought a more incredible Thing that *Jonah* ſhould live three Days in the Belly of a large Fiſh, than that *Lazarus (i)* ſhould be re-called to Life again, after he had been four Days bury'd in the Grave; that the Prophet ſhould return from this *Sea-Monſter*'s Stomach, ſafe and ſound, than that the *(k)* three *Jews* in *Babylon* ſhould eſcape from the flaming Furnace, without having ſo much *as the Smell of the Fire paſs upon them?*

An Objection.

“But other Miracles, *it may be ſaid*, “were done for ſome wiſe Ends of Providence, and when there appear'd an “urgent Occaſion for God's exerting his “Almighty Power; whereas, in the “Caſe before us, there ſeems to be none “at all.”

Anſwer'd, by ſhewing for what Ends God did this Miracle, viz. to puniſh Jonah.

That Prophets, however inveſted with great Power, and ſometimes intruſted with high Commiſſions from God, were *(l) Men ſubject to the like Paſſions* and Infirmities *as we are*, is evident, not only from the Teſtimony of the *Apoſtle*, but from the Accounts of their own Behaviour, likewiſe. The Prophet that was ſent to *Bethel* to denounce God's Judgment againſt the idolatrous Altar, was a ſad Example of human Frailty, in giving Credit to the Perſuaſions of another, even when they contradicted a Divine Command. *Jonah*, when he was directed to go to *Nineveh*, diſcover'd the like, if no greater Tokens of human Infirmity, when, inſtead of purſuing that Journey, he bent his Courſe another Way, not without ſome vain Hopes of evading by that Means the Divine Preſence: And therefore, as God ſent a *Lion* to ſlay the Prophet of *Judah*, for his too much Credulity; ſo ſome have imagin'd, that he not only purſu'd this Prophet of *Iſrael* with a dreadful Storm, but even had him thrown over-board, and ſwallow'd up by this *Sea-Monſter*, in Puniſhment for his Perverſeneſs and Prevarication. God indeed, by his over-ruling Power, made the Belly of this Monſter a Place of Security to him; but what Notions the Prophet himſelf had of this ſtrange Habitation, *(m) where the Floods compaſſed him about, and the Billows and Waves paſſed over him*, we may learn from his Meditations in the Deep, *(n) when he cried, by Reaſon of his Affliction, to the Lord, and he heard him*: So that, upon the Preſumption, that God intended not to deſtroy him, the *primary* Reaſon, we may imagine, for his appointing this Fiſh to ſwallow him up, was to ſtop this *fugitive* Prophet, as he was endeavouring to make his Eſcape: But then, *in the Midſt of Judgment thinking upon Mercy*, after a Confinement

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(i) John xi. 17, 39, 44. *(k)* Dan. iii. 27. *(l)* James v. 17. *(m)* Jonah ii. 3. *(n)* Ibid. ver. 2.

Confinement of three Nights and three Days in the Deep, whereby he both taught him better Obedience for the future, and rectify'd his Notions concerning the Divine *Omnipreſence*, he order'd his *Jailor* (if we may ſo ſpeak) to give him his Liberty, and deliver him ſafe on Shore.

To convert the Mariners.

THE *Oriental* Traditions do vaſtly differ as to the Place, where *Jonah* was caſt upon the Land. (o) *Joſephus* muſt needs be under a groſs Miſtake, when, to throw him upon ſome Coaſt of the *Euxine* Sea, he makes the Whale (which could hardly be any quick Mover) run *eight hundred Leagues*, at leaſt, in three Days and Nights: Neither are others, who, from the upper Part of the *Mediterranean*, carry him into the *Ocean*, and thence into the *Red-Sea*, or the *Perſian Gulph*, in the like Space of Time, any happier in their Conjectures. This Ship, we know, was bound for *Tarſus* (p), a great trading Town in *Cilicia*, a Province in *Aſia Minor*, at the *Eaſt* End of the *Mediterranean Sea*; and therefore the moſt probable Opinion is, that, ſomewhere on this Coaſt, the Fiſh diſembogu'd itſelf of *Jonah*; and, if ſo, the *Mariners*, who, by the Time that he was ſet on Shore, had arriv'd at their Port, when they heard the ſtrange Account of his Deliverance, muſt have become *Converts* to the Worſhip of that God only, who, in this Inſtance, had ſhewn himſelf able (q) *to do whatever he pleaſed in Heaven, and in the Earth, in the Sea, and in all the deep Places.*

IN the Storm which St *Paul*, in his Voyage from *Crete* to *Rome*, underwent, an Angel ſtood by him one Night, and ſaid unto him, (r) *Lo, God hath given thee all them that ſail with thee*: And if, by the Expreſſion, we may underſtand the Salvation of their Souls, as well as their Bodies, a ſufficient Reaſon it was, for God's permitting this Diſtreſs to fall upon them, ſince *eventually* it prov'd the Occaſion of their Converſion. And, in like Manner, if the ſudden Ceaſing of the Storm upon *Jonah*'s *being caſt forth into the Sea (s)*, made ſo ſtrong an Impreſſion upon the Mariners, that ſailed with him; how can we think, but that his miraculous Eſcape out of that mercileſs Element (eſpecially when he came to recount the Particulars of it) would make them all Proſelytes to his Religion? And if we may ſuppoſe farther, that ſome of the Ships Crew accompany'd him to *Nineveh*, as knowing the Purpoſe of his Errand thither, to teſtify to the People, that he was the ſame Man, who was in this Manner deliver'd from the *Jaws* of the Deep, or that the *Ninevites* came by their Intelligence of this Miracle by ſome other Means; we have here a good Reaſon why they attended to his Meſſage, and *repented* at his Preaching, and conſequently, why God wrought this wonderful Work upon him, in order to give his *Predictions* more Weight and Authority.

To magnify his own Glory.

NAY farther, we may ſuppoſe, that, when the People of *Nineveh* heard *Jonah* preaching about their Streets, and threatening their City with ſo ſudden a Deſtruction, their Curioſity would naturally lead them to enquire who that Perſon was, and by whoſe Authority it was, that he *took ſo much upon him*? And being inform'd, that he was of a Nation *(t) which had God more nigh unto them in all Things, that they called upon him for, and had Statutes and Judgments more righteous* than any other People upon Earth: A Nation, *(u) to whom* (*as the Apoſtle* expreſſes it) *appertained the Adoption, and the Glory, and the Covenant, and the Giving of the Law, and the Service of God, and the Promiſes:* A Nation *(x) which the Lord hath taken from the midſt of another Nation*, had brought out of *Egypt* and ſettled in *Canaan*, by *Temptations, by Signs, and by Wonders, and by War, and by a mighty Hand, and by a ſtretched-out Arm, and by great Terrors*;

(o) *Jewiſh* Antiq. lib. ix. c. 11. (p) *Wells*'s Geography of the New Teſtament, Part ii. (q) Pſal. cxxxv. 6. (r) Acts xxvii. 24. (s) Jonah i. 16. (t) Deut. iv. 7, 8. (u) Rom. ix. 4. (x) Deut. iv. 34.

A. M. 3001, &c.
Ant. Chriſ. 1003, &c.

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Terrors; and that he, in particular, was a Prophet of this great God, who *had made the Heavens and the Earth, the Sea, and all that in them is*, and who, for his Diſobedience in refuſing to come upon this Errand, had confin'd him in the Deep for three Days and Nights, but now, upon his Humiliation, had ſet him free from his *ghaſtly* Priſon, and given him Courage to ſpeak with ſo much Boldneſs: The People, I ſay, who were inform'd of all this, could not well fail of giving God the Glory due unto his Name, for ſending a Prophet of his favourite Nation, and one of ſo diſtinguiſh'd a Character, to give them Notice of their impending Doom.

And to make Jonah *a Type of Chriſt.*

(y) I WROUGHT for my Name's Sake, (ſays God, remembering the wondrous Things which he had done for the Children of *Iſrael) I wrought for my Name's Sake, that it ſhould not be polluted among the Heathen, among whom they were, in whoſe Sight I made myſelf known unto them, in bringing them out of the Land of* Egypt: And therefore we may well admit (as another Motive to his working this Miracle) the Deſire he had to raiſe the Fame of a Nation he had taken ſo immediately under his Care, as well as to have the Glory of his own Name magnify'd among the *Gentiles*. To which we may add that moſt weighty Reaſon of all, which our bleſſed Saviour ſuggeſts: *(z) An evil and adulterous Generation ſeeketh after a Sign, and there ſhall no Sign be given to it, but the Sign of the Prophet* Jonas: *For as* Jonas *was three Days and three Nights in the Whale's Belly, ſo ſhall the Son of Man be three Days and three Nights in the Heart of the Earth.* So that the great Deſign of God's exhibiting, at this Time, this Miracle in the Perſon of *Jonah*, was to confirm, in future Ages, the great and *fundamental* Article of our Faith, upon which the whole Superſtructure of the *Chriſtian Religion* depends, *the Reſurrection of our Saviour Chriſt*; and that, whenever the Reality of that *Fact*, as it is related in the *New Teſtament*, came to be called in Queſtion, we might be furniſh'd with a parallel Inſtance of the *mighty Power* of God, recorded in the *Old*.

The Hiſtory of Jonah *alluded to in Heathen Fables.*

NOR is it only in the *ſacred* Records that we meet with this Hiſtory of *Jonah*, but in the *Fables*, related by ſeveral *Heathen* Authors both in Verſe and Proſe, we find evident Footſteps and Memorials of it. *Hercules* was the great *Champion* of the *Grecians*, and his Fame they were wont to adorn with all the remarkable Exploits, that they could in any Nation hear of. 'Tis not improbable therefore, *(a)* that the Adventure of his jumping down the Throat of the *Sea-Dog*, which *Neptune* had ſent to devour him, and there concealing himſelf for three Days, without any Manner of Hurt, ſave the Loſs of a few Hairs, which came off by the Heat of the Creature's Stomach, was founded upon ſome blind *Tradition*, which theſe People might have of what happen'd to *Jonah*. Nor can the known Story of *Arion*, thrown over-board by the Seamen, but taken up by a *Dolphin*, and carry'd ſafe to *Corinth*, be juſtly referr'd to any other *Original*; ſince, *(b)* beſides ſome Reſemblance in their Names, and no great Diſparity in the Times wherein they liv'd, (which are both Circumſtances that make for this *Hypotheſis*) the ſuppos'd Difference in their reſpective Callings can be no Manner of Objection to it, *(c)* becauſe the ſame Word in the *Hebrew* Tongue ſignifies both a *Prophet* and a *Muſician*. And therefore it is remarkable, that, as *Arion* play'd the Tune, wherewith he charm'd and allur'd the Fiſh to ſave him, before he jump'd over-board; ſo *Jonah*, when he found himſelf ſafely landed, utter'd, what is called *(d)* a *Prayer* indeed, but is, in Reality, a *lofty Hymn*, in Commemoration of his great Deliverance, as appears by this *Specimen*: *(e) The Waters compaſſed*

(y) Ezek. xx. 9, 14. *(z)* Matth. xii. 39, 40. *(a) Lycophron*, vid. *Grotius* and *Bothart*. *(b) Huet.* Demonſt. Evang. Propoſ. 4. de Prophetâ *Jonæ*. *(c) Huetius*, ibid. *(d)* Jonah ii. 2. *(e)* Ibid. ver. 5, 6.

compaſſed me about, even to the Soul; the Depth cloſed me round about, and Weeds were wrapped about my Head. I went down to the Bottoms of the Mountains; the Earth, with her Bars, was about me for ever; yet haſt thou brought up my Life from the Pit, O Lord my God.

CHAP. IV.

From the Death of UZZIAH, *to the Death of* JOSIAH *King of JUDAH.*

The HISTORY.

Zechariah, *made King of* Iſrael, *is murther'd by* Shallum, *who is ſlain by* Menahem.

THE *Interregnum* †, or Vacancy in the Throne of *Iſrael*, which laſted for two and twenty Years and upwards, occaſion'd ſo general a Confuſion, that the People, at length, came to a Reſolution to place *Zechariah*, the Son of *Jeroboam*, and the fourth † and laſt of *Jehu*'s Line, upon the Throne. This happen'd in the eight and thirtieth Year of *Uzziah* King of *Judah*; but, as he prov'd a wicked Prince, and follow'd the Steps of his *Anceſtors*, he did not live long to enjoy the Government: For, at the End of ſix Months, he was murther'd by *Shallum*, who uſurp'd the Throne, but enjoy'd it no longer than *one* Month. For *Menahem*, *General* of the King's Forces, which were then beſieging *Tirzah*, hearing of what *Shallum* had done, immediately rais'd the Siege, and, marching directly to *Samaria*, defeated and ſlew *Shallum*; and, by the Power and Authority of the Army, plac'd himſelf upon the Throne. Not long after this, he return'd with his Army to *Tirzah* †; but, the Inhabitants refuſing to open the Gates, he took the Place by Storm, and ſo having ſpoiled it, and laid all the Country waſte as far as *Tiphzah*, he came, and ſat down before it: But, when the People of *Tiphzah*, in like Manner, refus'd to open their Gates, and ſubmit to him, without Diſtinction of Age or Sex, he put them all to the Sword, and, in ſhort, was ſo barbarouſly cruel, as to * rip up the very Women that were with Child.

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† This *Interregnum* ſome *Chronologers* make longer, and ſome ſhorter, according as they ſuppoſe that *Zechariah* reign'd, more or leſs, in Conjunction with his Father: But, that there was manifeſtly a *Vacancy* in the Throne of *Iſrael* for the Time aſſign'd, is evident from hence:——— That *Jeroboam* the IId, who began to reign in the fifteenth Year of *Amaziah* King of *Judah*, dy'd in the fifteenth Year of *Uzziah*, and that his Son *Zechariah* began not to reign, till the eight and thirtieth Year of the ſaid *Uzziah*; ſo that there was plainly all this *Interregnum*, but whence it was occaſion'd, whether by *Foreign* Wars, or rather by *Domeſtick* Confuſions, (as appears by the unfortunate End of the Succeſſors) we are no where told. *Patrick*'s Commentary.

† God had promiſed *Jehu*, that, for executing his Will upon the Houſe of *Ahab*, he would continue the Crown of *Iſrael* in his Family for *four Generations*; and accordingly, *Jehoahaz*, *Joaſh*, *Jehoram*, and *Zechariah* ſucceeded him: But, becauſe he did it, not ſo much in Obedience to the Divine Command, as to ſatisfy his private and ambitious Views, and in a Method of *Cruelty* quite abhorrent to the Divine Nature, God cut his Family ſhort, as ſoon as he had fulfilled his Promice to him, and thereby accompliſh'd the Prophecy of *Hoſea*, *I will avenge the Blood of* Jezreel *upon the Houſe of* Jehu, *and will cauſe to ceaſe the Kingdom of the Houſe of* Iſrael, Chap. i. 4. and perhaps it was in Remembrance of this Prophecy, as well as of the Promiſe, which confin'd the Kingdoms in *Jehu*'s Family to *four Generations* only, 2 Kings xv. 10. that *Shallum* was encourag'd to attempt the Life of *Zechariah*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† This is a Place we find frequent Mention of in the ſacred Records, becauſe it was a long Time the *Regal* City of the Kingdom of *Iſrael*, after that the ten Tribes had revolted from the Houſe of *David*. *Jeroboam*, who was the firſt King of *Iſrael*, (though he dwelt for ſome Time in *Shechem)* in his latter Days, at leaſt, reſided here, as did all the

PUL †, King of *Aſſyria*, taking the Advantage of theſe Diſtractions, march'd with an Army, and invaded the Kingdom of *Iſrael* on the other Side of *Jordan*, which lay neareſt to *Babylon:* But *Menahem*, by a Preſent of *three thouſand Talents of Silver*, which he rais'd out of the wealthieſt of his Subjects, prevailed with him, not only to withdraw his Forces, but to *recognize* his Title likewiſe to the Crown of *Iſrael*, before he left the Kingdom; which was one great Reaſon, that he held the quiet Poſſeſſion of it for the Space of ten Years, and, in the fiftieth Year of *Uzziah* King of *Judah*, dy'd, and † was ſucceeded in it by his Son *Pekahiah*.

Menahem *is ſucceeded by* Pekahiah, *who is murthered by* Pekah, *who is murther'd by* Hoſhea, *under whom the* Iſraelitiſh *Kingdom was deſtroy'd by* Salmaneſer.

PEKAHIAH however did not reign above two Years, before he was murther'd, in

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the other Kings of *Iſrael*; until *Omri*, having reign'd ſix Years in *Tirzah*, built *Samaria*, and remov'd the *Royal* Seat thither, where it continued until a final Period was put to that Kingdom. Now the Reaſon, which induc'd the firſt Kings of *Iſrael* to make *Tirzah* the Place of their Reſidence, may be gather'd from that Expreſſion in *Canticles*, *Thou art beautiful, O my Love, as* Tirzah, Chap. vi. 4. which certainly implies, that *Tirzah* was a beautiful and pleaſant City to dwell in. But how famous and beautiful a Place ſoever this City was, we have no certain Account of its Situation; only it is ſuppos'd by moſt, that, as *Jeroboam* was of the Tribe of *Ephraim*, he would be naturally inclin'd to make Choice of a Place, within the Compaſs of his Tribe, for his *Royal* City: And this Opinion is thought to receive ſome Confirmation from the Word *Ephraim*'s being frequently us'd to denote the *whole* Kingdom of *Iſrael*, even becauſe its *capital* City was ſituated in that Tribe. However this be, 'tis pretty plain, from the Circumſtances of the Story, that the *Tiphzah*, where *Menahem* exercis'd ſo much Cruelty, was not the Town of that Name which lay upon the *Euphrates*, mention'd in 1 *Kings* iv. 21. as one of the *Boundaries* of *Solomon*'s Dominion, but ſome Place not far from *Tirzah*, and conſequently, very probably in the Tribe of *Ephraim*, *Wells*'s Geography of the Old Teſtament, Vol. III.

* *Joſephus* does not indeed make mention of this particular Inſtance of his unrelenting Cruelty, but this he tells us, that, " when he had taken the Town, he put all to the Sword, without ſparing a Man, Woman, or " Child; and that he exercis'd ſuch mercileſs Rigour and Inhumanity towards his own Countrymen, as would " have been unpardonable even to the worſt of *Barbarians:*" But by theſe Methods he thought, no doubt, to terrify the whole Kingdom, ſo that none might dare to withſtand him. Jewiſh Antiq. lib. ix. c. 11. and *Patrick*'s Commentary.

† This is the firſt Time that we find any Mention made of the Kingdom of *Aſſyria*, ſince the Days of *Nimrod*, who erected a ſmall Principality there, *Gen.* x. 11. and *Pul*, or *Phul*, is the firſt Monarch of that Nation, who invaded *Iſrael*, and began their Tranſportation out of their Country. Some are of Opinion, that he was the ſame with *Beleſis*, the Governor of *Babylon*, who, together with *Arbaces* the *Mede*, ſlew *Sardanapalus*, the laſt of the *Aſſyrian* Monarchs, and tranſlated the Empire to the *Chaldeans*. Our excellent *Patrick* ſeems to be confident in this: But, according to our learned *Prideaux*, *Beleſis* was one Generation later, and therefore it is ſuppos'd, that this *Pul* was the Father of *Sardanapalus*, who was called *Sardon* with the Annexion of his Father's Name *Pul*, in the ſame Manner as *Merodach*, King of *Babylon*, was called *Merodach-baladan*, becauſe he was the Son of *Baladan*. This *Pul* therefore was the ſame King of *Aſſyria*, who, when *Jonah* preach'd againſt *Nineveh*, gave great Tokens of his Humiliation and Repentance. The only Difficulty is, that he ſeems to have march'd his Army from *Babylon*, and not from *Nineveh*, and yet his Son and Succeſſor, we find, liv'd at *Nineveh:* But then it is ſuggeſted, that, as the Kings of *Aſſyria* reſided ſometimes at *Babylon*, and ſometimes at *Nineveh*, 'tis not improbable, that *Pul*, to avoid the Judgments, which *Jonah* threaten'd againſt the *latter*, might remove to *Babylon*, where he reſided the remaining Part of his Reign; and this made it ſo convenient for him to attack the *Iſraelites* on the other Side of *Jordan*. *Prideaux*'s Connection, A. 747. and *Bedford*'s Scripture Chronology, lib. vi.

† This ſhews that *Menahem* was a Man of great Weight and Conſideration; ſince, notwithſtanding all his Violence and Cruelty, he left the Kingdom in his own Family, which his two Predeceſſors could not do. It is manifeſt however, that there was a ſmall *Interregnum* of about a Year's Continuance, between his Death and his Son's Acceſſion: For his Son did not begin to reign till the *fiftieth* Year of *Uzziah*, and yet he muſt have been dead the Year before, becauſe it is ſaid of him, 2 *Kings* xv. that he began to reign in the thirty-ninth of *Uzziah*, and reign'd but ten Years. There was therefore apparently an *Interregnum*; but what the Occaſion of it was, it is not ſo well known; though there is Room to ſuppoſe, that it proceeded from the Intereſt of his *Succeſſor*, who might raiſe a *Party* to keep him out of the Throne, as he did afterwards to deprive him both of *that*, and *Life*. For (according to *Joſephus*) " He was cut to Pieces, with ſeveral of his Friends about him, at a *publick Feaſt*, by the treaſonable Practice of " *Pekah*, one of his principal Officers, who, ſeizing upon the Government, reign'd about twenty Years, and left it at " laſt a difficult Queſtion to determine, *Whether he was more remarkable for his Impiety towards God, or for his Injuſtice* " *towards Men.*" *Joſeph.* Antiq. lib. ix. c. 11. and *Bedford*'s Scripture Chronology, lib. vi.

A. M.
3001, *&c.*
Ant. Chriſ.
1003, *&c.*

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in his Royal Palace, by *Pekah*, the General of his Army, who, in the laſt Year of *Uzziah*, uſurp'd the Crown, and wore it for twenty Years, but not without much Diſquiet and Perplexity. For, after that *Tiglath-Pileſer* †, King of *Aſſyria*, had ſeveral Times invaded his Kingdom, taken his Cities, ravag'd the Country, and carry'd away great Numbers of his Subjects captive, *Hoſhea* †, the Son of *Elah*, murther'd him, (as he had done his Predeceſſor) and, after an *Interregnum* of nine Years, thruſt himſelf into the Throne; but it was not long, before he found that his *Uſurpation* was attended with many Incumbrances.

SALMANESER, who, in the fourteenth Year of *Ahaz*, King of *Judah*, ſucceeded his Father *Tiglath-Pileſer*, in the Kingdom of *Aſſyria*, invaded his Country, and, having ſubdu'd *Samaria*, made him promiſe to become his *Vaſſal*, and to pay him an annual Tribute. For ſome Time *Hoſhea* ſent his Preſents, and his Tribute-Money, very punctually; but, having enter'd into a Confederacy with *So* †, King of *Egypt*, by his Aſſiſtance he hop'd to be able to ſhake off the *Aſſyrian* Yoke, and therefore withdrew his Subjection, and would pay no more Tribute; whereupon *Salmaneſer* † march'd with an Army againſt him, and, having ſubdu'd all the Country round, and amaſs'd a * great Quantity of rich Prey, he came, and ſat down before *Samaria*. The Town held out for three Years; but, being at length compelled to ſurrender, *Salmaneſer* quite demoliſh'd it. He took *Hoſhea*, and put him in Chains, and ſhut him up in Priſon all his Days; and, having † carry'd the People into Captivity, and plac'd them in the *North* Parts of *Aſſyria*, and in the Cities of the *Medes*, he ſent ſeveral *Colonies* of his own Subjects from *Babylon*, and other Provinces, to repleniſh the Land:

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† He is ſuppos'd by ſome to have been the Son and Succeſſor of *Sardanapalus*, who reſtor'd the Kingdom of *Aſſyria*, and poſſeſs'd it, after it had been diſmember'd by *Beleſis* and *Arbaces*; but our learned *Prideaux* (who begins his excellent *Connection of the Hiſtory of the Old and New Teſtament* at this Period) makes him to be the ſame with *Arbaces*, by *Ælian* called *Thilgamus*, and by *Caſtor*, *Ninus Junior*; who, together with *Beleſis*, headed the Conſpiracy againſt *Sardanapalus*, and fix'd his Royal Seat at *Nineveh*, the antient Reſidence of the *Aſſyrian* Kings, as *Beleſis* (who in Scripture is likewiſe called *Baladan*, Iſaiah xxxix. 1.) did *his* at *Babylon*, and there govern'd his new-erected Empire for nineteen Years. *Prideaux*'s Connection, Anno 747.

† After he had murder'd his Predeceſſor *Pekah*, the *Elders* of the Land ſeem to have taken the Government into their own Hands; for he had not the Poſſeſſion of the Kingdom, till the latter End of the twelfth Year of *Ahaz*, i. e. about nine Years after he had committed the Fact. He came to the Crown (it muſt be own'd) in a very wicked Manner, and yet his Character in Scripture is not ſo vile, as many of his Predeceſſors, 2 *Kings* xvii. 2. For, whereas the Kings of *Iſrael* had hitherto maintain'd *Guards* upon the *Frontiers*, to hinder their Subjects from going to *Jeruſalem* to worſhip, *Hoſhea* took away theſe Guards, and gave free Liberty to all to go, and pay their Adorations, where the Law had directed. And therefore, when *Hezekiah* invited all *Iſrael* to come to his *Paſſover*, this Prince permitted all that would to go; and when, upon their Return from that *Feſtival*, they deſtroy'd all the Monuments of *Idolatry*, that were found in the Kingdom of *Samaria*, inſtead of forbidding them, in all Probability, he gave his Conſent to it; becauſe, without ſome tacit Encouragement at leaſt, they durſt not have ventur'd to do it. *Prideaux*'s Connection, Anno 729.

† This *So*, with whom *Hoſhea* enter'd into Confederacy, is, in *profane* Authors, called *Sabacon*, that famous *Ethiopian*, mention'd by *Herodotus*, and *Diodorus Siculus*, who, in the Beginning of *Hezekiah*'s Reign, invaded *Egypt*, and, having taken *Bocchoris*, the King thereof, Priſoner, had him, in great Cruelty, burnt alive, and then ſeiz'd on his Kingdom. *Prideaux*'s Connection, Anno 726.

† *Salmaneſer* (who, in *Tobit* i. 2. is called *Enemeſſar*, and in *Hoſea* x. 14. *Shalman*) was the Son and Succeſſor of *Arbaces*, or *Tiglath-pileſer*, and, according to *Joſephus*, (who has quoted a Paſſage from *Menander*) there is Mention made of him, and of his Conqueſt over the Land of *Iſrael*, in the Hiſtory of the *Tyrians*. Jewiſh Antiq. lib. ix. c. 14.

* In this Expedition, among other rich Things, which he took and carry'd away, was the *Golden Calf*, which *Jeroboam* had ſet up at *Bethel*, which, ever ſince his Time, had been worſhipp'd by the *ten Tribes*, that had revolted with him from the Houſe of *David*, as the other *Golden Calf*, which he, at the ſame Time, ſet up at *Dan*, had been taken thence, about ten Years before, by his Father *Tiglath-pileſer*, when he invaded *Galilee*, the Province wherein that City ſtood. *Prideaux*'s Connection, Anno 729.

† The *Policy* of any Prince, in tranſplanting a conquer'd People into another Country, is to prevent their combining together, (which they cannot ſo well do in a ſtrange Land, and among a mixt Multitude of different Languages) in order to ſhake off their uneaſy Yoke, and recover their Liberty. *Le Clerc*'s Commentary.

But being too few for this Purpoſe, and withal very wicked and idolatrous People, the Divine Providence permitted *Lions* †, and other wild Beaſts, to multiply upon them to ſuch a Degree, that they were forc'd to make a *Repreſentation* thereof at the *Aſſyrian* Court, *viz.* " That, being ignorant of the Manner wherein they were to worſhip the God of the Country, they ſuppos'd that this Affliction was ſent upon them; and therefore they humbly pray'd, that ſome Prieſts of the *Jewiſh* Nation might be ſent to inſtruct them in that Particular." This accordingly was done: But, as theſe *Colonies* conſiſted of a Mixture of different Nations and Provinces, they join'd the Worſhip of the true God, with that of the ſeveral *Idols* of the Countries, from whence they came; ſo that one might have ſeen the People, who came from *Babylon*, worſhipping *Succoth-Benoth* †; the Men of *Cuthath* †, praying to *Nergal* †; thoſe of *Hamath* †, ſetting up *Aſhima* †; the

A ſtrange Confuſion of Religion, introduc'd into the Land of Iſrael.

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† *Joſephus*, in this Part of the Hiſtory, takes the Liberty to alter the Senſe of the ſacred Text: For, inſtead of the Increaſe of *Lions*, which deſtroy'd the People, he tells us, " That they were viſited with a dreadful Plague, ſo " that the Place was, in a Manner, quite depopulated by it." But, allowing it to be *Lions*, why ſhould theſe *new Inhabitants* be afflicted with theſe Creatures, *for not fearing the Lord*, 2 Kings xvii. 25. when the *Iſraelites*, who fear'd the Lord as little as they, were never infeſted with any ſuch Thing? The *Iſraelites* indeed were addicted to Idolatry, but then they did not deny the Divine *Power* and Providence, only they imagin'd, that their *Idols* were the *intermediate Cauſes*, whereby the Bleſſings of the Supreme God might be convey'd to them; whereas theſe *new Comers* believ'd the Idols that they worſhipp'd to be true Gods, and had no Conceptions higher. They had no Notion of one eternal, almighty, and independent Being. The God of *Iſrael* they took to be ſuch an one as their own, a *topical* God, whoſe Power and Care extended no farther, than to one particular Nation, or People; and therefore, to rectify their Sentiments in this Particular, he took this Method to let them know, that *all the Beaſts of the Foreſt were his*, and that, whenever he is incens'd with a People, he wants no Inſtruments to execute his Wrath; the Air, the Earth, the Elements, and Creatures of any Kind, can avenge him, and puniſh them. Jewiſh Antiq. lib. ix. c. 14. and *Calmet*'s Commentary.

† Among the great Variety of Conjectures, it is difficult to tell, what we are properly to underſtand by theſe *abſtruſe* Words. The *Jewiſh* Doctors will have them to ſignify *an Hen and Chickens*, but for what Reaſon 'tis hardly conceivable. Others rather think them that celeſtial *Conſtellation* called *Pleiades*, which the *Babylonians*, who were greatly addicted to Aſtronomy, might poſſibly worſhip. Some think them the Name of a City, which the *Babylonians* built in *Samaria*; and others, a particular Deity whom they ador'd: But ſince the Words plainly import the *Tabernacle of Daughters*, or *young Maidens*, they may be moſt properly referr'd to thoſe *infamous* Places, where all the young Women were oblig'd, once in their Lives, to proſtitute themſelves to any that aſk'd the Favour, in Honour of the Goddeſs *Milytta*, who, in other Nations, is called *Venus*. *Herodotus*, in *Clio*, lib. i, gives us an Account of this abominable Cuſtom at large, and 'tis not improbable, that theſe *Babylonians* might bring it along with them into the Country of *Samaria*. *Calmet*'s Dictionary, under the Word; *Selden*, de Diis Syris Syntag. ii. c. 7. *Voſſius*, de Idololat. lib. ii. c. 22. and *Jurieu* Hiſtoire des Dogmes, *&c.* Part. iv. c. 8.

† A Province of *Aſſyria*, which (as ſome ſay) lies upon the *Araxes*; but others rather think it to be the ſame with *Cuſh*, which is ſaid by *Moſes* to be encompaſs'd by the River *Gihon*, and muſt therefore be the ſame with the Country which the *Greeks* call *Suſiana*, and which, to this very Day, is called by the Inhabitants *Chuſeſtan*. *Wells*'s Geography of the Old Teſtament, Vol. III.

† The *Rabbins*, who are follow'd therein by ſome other Interpreters, think, that this Deity is worſhipp'd under the Shape of a *Woodcock*; but; as the Word *Ner* ſignifies a *Lamp*, others (with better Reaſon) have imagin'd, that the *Cuthites*, who were afterwards called *Perſians*, ador'd *Fire*, and, in Honour of the *Sun*, (in the ſame Manner as the *Perſians* did) kept a *perpetual* Fire burning upon their Altars. *Calmet*'s Dictionary, under the Word, and *Patrick*'s Commentary.

† There are ſeveral Cities and Countries which go under this Name; but what we take here to be meant, is that Province of *Syria*, that lies upon the *Orontes*, wherein there was a City of the ſame Name, which when *Salmaneſer* had taken, he remov'd the Inhabitants from thence into *Samaria* (at Diſtance enough, as he thought) to prevent their raiſing any freſh Commotion. *Calmet*'s Commentary.

† Some of the *Jewiſh* Doctors ſay, that this *Syrian* God was worſhipp'd under the Shape of an *Ape*; others, of a *Lamb*; others, of a *Goat*; others, of a *Satyr*; and others, in the Figure, wherein the Poets repreſent the God *Pan*. They, who made an *Ape* of this *Idol-God*, ſeem to have ſome Regard to the Sound of the Word *Sima*, which has an Analogy to the *Greek Simia*; but the *Hebrews*, 'tis very well known, have another Word to denote an *Ape*, which, together with the *Goat*, was properly an *Egyptian* Deity. The *Syrians*, however, ador'd the *Sun*, under the Appellation of *Elah-Gabalah*, from whence the Emperor *Heliogabalus* (who inſtituted that Worſhip with ſo much Magnificence in *Rome*) took his Name; and therefore, as *Aſuman*, or *Suman*, in the *Perſian* Language, ſignifies *Heaven*, the *Syrians* might from hence derive the Name of their *God*, who was repreſented by a large *Stone-Pillar*, terminating in a *Conick*, or *Pyramidal* Figure, whereby they denoted *Fire*. *Calmet*'s Commentary, and Dictionary, under the Word, and *Tenniſon*, of Idolatry.

Avites †, adoring *Nibhaz* †, and *Tartak*; and thoſe of *Sepharvaim* †, proſtrate before *Adramalech* † and *Anamalech*; and all this, going on with the Service of the God of *Iſrael*, made a ſtrange and unaccountable *Medley* of Religion.

This was the End of the *Iſraelitiſh* Kingdom, after it had ſubſiſted above two hundred and fifty-ſix Years, and the Beginning of that *mungrel* People, which went afterwards under the Name of *Samaritan*. Among the captive *Iſraelites*, that were carry'd away by *Salmaneſer*, † we have an Account of *Tobit*, of the Tribe of *Naphtali*,

The Story of Tobit *and* Tobias *abridged.*

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† In *Deut*. ii. 23. we read of the *Avims*, but then, in the ſame Text, we are told, that the *Caphtorim* (which is generally underſtood of the *Philiſtines*) *deſtroy'd them, and lived in their Stead*, long before theſe Times; nor does it appear, that the King of *Aſſyria* ever had under his Subjection the Places, where theſe People are ſaid to have liv'd. The moſt probable Opinion ſeems therefore to be that which the learned *Grotius* has ſuggeſted, by obſerving, that there are a People in *Bactriana*, mention'd by *Ptolemy*, under the Name of *Avadiæ*, who might poſſibly be thoſe, whom *Salmaneſer*, at this Time, tranſported into *Paleſtine*. *Wells*'s Geography of the Old Teſtament, Vol. III.

† What theſe Idols were, 'tis almoſt impoſſible to tell. Our learned *Selden*, though he thinks they were the ſame Idol, under different Appellations, acknowledges himſelf unable to give any Account of them; for he quite overlooks the Fancy of the *Rabbinical* Writers, who dreſs up the *former* in the Shape of a *Dog*, and the *latter*, in that of an *Aſs*. *Patrick*'s Commentary. *Jurieu*, in his *Hiſtoire des Dogmes*, &c. Part. iv. c. 10. has obſerv'd, That as the Word *Nibhas*, or *Nibchas*, both in the *Hebrew* and *Chaldee*, with a ſmall Variation, denotes *quick*, *ſwift*, *rapid*, &c. And *Tartak*, in the ſame Languages, ſignifies a *Chariot*: Theſe two Idols may both together denominate the *Sun mounted on his Car*, as the Fictions of the *Poets*, and the Notions of the Heathen *Theologiſts*, were wont to repreſent that bright Luminary.

† *Ptolemy* makes mention of a City called *Zipphara*, on the Banks of the River *Euphrates*, which the Generality of Interpreters take to be this: But, as the ſacred Hiſtory tells us, that the *Iſraelites* were tranſlated into the Cities of the *Medes*, and theſe *Medes*, in all Likelihood, were brought to ſupply their Places; between *Colchis* and *Media*, there are a People, whom *Herodotus* calls the *Saſpires*, which may be the ſame with theſe that the Text calls the *Sepharvaïtes*. *Calmet*'s Commentary.

† The *former* of theſe, according to the *Jewiſh* Doctors, was repreſented in the Form of a *Mule*; ſome ſay a *Peacock*; and the latter, in the Form of an *Horſe*; ſome ſay a *Pheaſant*: But the Definition of the Words, as well as the Sacrifices that were made to them, quite deſtroys theſe Idol-Fancies. *Molock*, *Milcom*, and *Melech*, in the Languages of different Nations, do all ſignify a *King*, and are put for the Sun, which is called the *King*, as the Moon is *the Queen of Heaven*: And therefore the Addition of *Addir* to the one, which denotes *powerful*, and of *Anna* to the other, which ſignifies *to anſwer*, means no more than the *mighty*, or the *oracular Moloch*; as the Children, which were offer'd to him in Sacrifice, ſhew, that he was the ſame with the *Moloch* of the *Ammonites*, or the *Saturn* of the *Phœnicians*. *Calmet*'s and *Patrick*'s Commentaries.

† This Account we have here inſerted in the ſacred Hiſtory, not that we look upon the Book of *Tobit* as *canonical*, (for that the *Jews* and antient *Chriſtians* never held it to be, though the Church of *Rome*, by a Decree of the Council of *Trent*, thought fit to receive it as ſuch) but purely, becauſe it has been allow'd by the Generality of *Chriſtian* Fathers, to be a true Hiſtory of this particular Family, a good Exemplar of Charity and Beneficence, and an excellent Pattern of paternal Care, and filial Obedience. The Book itſelf is ſuppos'd to have been wrote, the former Part of it, by *Tobit*, and the latter, by his Son; at leaſt it is thought, that they left behind them *Memoirs* of their Family, and ſuch *Materials*, as a later Author, who liv'd very likely either in, or after the *Captivity* (becauſe the Words *Raphael*, *Gabriel*, and *Michael* are allow'd to be *Babyloniſh*) might compile, and digeſt into proper Order. It is not doubted, but that the Original of this Book was either in *Hebrew*, or *Chaldee*. St *Jerom*, having met with a *Chaldee* Copy of it, did not queſtion but that he had got the *Original*, and, accordingly, employ'd a Man, that was perfectly well ſkilled in that Language, to render it into *Hebrew*, whilſt himſelf tranſlated it into *Latin*; and this is the Verſion that the Church of *Rome* chiefly eſteems. Before this Verſion, there was another (which is reckon'd the moſt *ancient*) done into *Greek*; but who the Author of it was, or from what Language he tranſlated it, we have but ſmall Foundation for Conjecture; though ſome have been apt to think, that it came from the ſame Fountain from whence St *Jerom* had his, but that the *Tranſlator* had taken ſuch Freedoms with the Text, as oblig'd him to re-tranſlate it. The *Latin* Tranſlation, which was in Uſe before St *Jerom*'s appear'd, ſeems to have been taken from the *Greek*, tho' in many Places it varies from it, by abridging ſometimes, and ſometimes amplifying the Narration. The *Hebrew* Copies, publiſh'd by *Fagius* and *Munſter*, are nothing but Tranſlations (and thoſe very modern ones) from the *Greek* or *Latin* Verſions, tho' in many Places of the Book, they take the Freedom to vary from them. That of *Munſter* is ſuppos'd to have been done by himſelf, and that of *Fagius* by the *Jews* of *Conſtantinople*, in the Year 1517, and has ſo near a Conformity to the *Greek*, that no Manner of Doubt is to be made of its being deſcended from thence. Theſe are the ſeveral Verſions that we have of this Book of *Tobit*, which, as it was not receiv'd into the *Canon* of the *Jews*, was not therefore admitted into *that* of the antient *Chriſtian* Authors, who confin'd themſelves to thoſe Books, which the *Jews* acknowledg'd to be *canonical*. 'Tis certain, that neither *Joſephus*, nor *Philo*, nor any of the ancient *Jewiſh* Writers make any Mention of that Copy, which St *Jerom* took ſo much Pains about, nor do they regiſter it among their *ſacred Books*. *Fagius* pretends, that this Book of *Tobit* does not contain a *true* Hiſtory, but a *pious Fiction* only, wherein, under borrow'd Names, the Characters of a Father and a Son, truly pious, are ſet forth; and our learned *Prideaux* ſeems to go farther, when he tells us, " That there are ſome Matters in it, which are not ſo *re-*

" *concileable*

A. M. 3001, &c. Ant. Chriſ. 1003, &c.

From 1 Kings viii. to the End of 2 Chron.

Napthali, (*a*) who marry'd one *Anna*, a Woman of the ſame Tribe, and by her had but one Son, whoſe Name was *Tobias*: That, during his Captivity, he was advanc'd to be *Purveyor* to King *Salmaneſer*, and, in that Capacity, had Liberty to go where he pleas'd, which gave him an Opportunity of viſiting his Brethren, and doing them all good Offices, of ſupplying their Wants, and lending them Money upon any Occaſion, as he did to one *Gabriel*, a Kinſman of his, who liv'd at *Rages* in *Media*, to the Sum of *ten Talents*, for which he took his Note: That, by a Revolution of Fortune himſelf being reduc'd to a low Condition, depriv'd of his Eye-Sight, and now advanc'd in Years, he order'd his Son to go to *Rages*, to fetch the Money he had left in his Kinſman's Hands; and, becauſe it was proper to have a Companion in ſo long a Journey, he hir'd a *young Man* (as he thought) to be his Guide, but who, afterwards, prov'd to be the Angel *Raphael*: That, coming to their Inn one Night upon the Banks of the *Tigris*, *Tobias* went into the River to waſh his Feet, when a large Fiſh made at him, as tho' it would devour him; but the Angel encourag'd him to lay hold on it, and draw it to the Shore, and then bad him open it, and take out the *Heart*, the *Gall*, and the *Liver*; for that the *Heart* and *Liver*, when burnt, would drive away *evil Spirits*, and the *Gall* was an excellent Remedy for all Impediments in the Sight: That, when they came to *Ecbatana*, they went to one *Raguel*, a near Relation of *Tobit*'s, who had an only Daughter, nam'd *Sara*, but her Misfortune was to be haunted by a *Dæmon*, who had ſlain her ſeven Huſbands ſucceſſively, the very firſt Night they went to Bed to her: That, notwithſtanding this, by the Perſuaſion of the Angel, *Tobias* was induc'd to marry her, and, by following his Advice how he and his Wife were to conduct themſelves after Marriage, and in what Manner they were to fumigate the Room by burning the *Liver* of the Fiſh, came off ſafe, to the great Joy of the whole Family: That, having receiv'd the Money at *Rages*, he return'd with his Wife, to his Parents at *Nineveh*; and, upon his Return, cur'd his Father of his *Blindneſs*, by rubbing his Eyes with the Fiſh's *Gall*, which brought away a Kind of white *Film*, that obſtructed his Sight: That, after this Recovery of his Sight, *Tobit* liv'd about forty Years; but having all along charg'd his Son (as ſoon as he and his Wife were dead) to leave *Nineveh*, becauſe the Wickedneſs of the People, he was ſure, would bring upon it the Judgment, which *Jonah* had denounc'd, *Tobias* (as ſoon as he had done his laſt Duty to his Parents) left the Place, and, with his Wife and Family, return'd to *Ecbatana*, where he found his Father and Mother-in-Law healthy, tho' now grown old. Upon their Death he ſucceeded to their Eſtate; and after he had liv'd to the Age of fourſcore and nineteen, dy'd in Peace, and was bury'd by his Children. But it is Time now to look back upon the Affairs of the Kingdom of *Judah*.

Jotham's *good and proſperous Reign, over* Judah.

JOTHAM, the Son of *Uzziah* King of *Judah*, was five and twenty Years old, when he began to reign; tho', as *Vice-Roy* to his Father, he had the whole Adminiſtration in his Hands for ſome Years before. He

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“ *concileable* to a rational Credibility, which look indeed more like the Fictions of *Homer*, than the Writings of a “ ſacred *Hiſtorian*, and gives ſuch an Objection againſt the Book, as does not lie againſt any other.” But, notwithſtanding theſe Allegations, we may be aſſur'd, that the *Jews* had all along a great Regard for this Book. *Origen*, in his Epiſtle to *Africanus*, tells us, that the antient *Chriſtians* read it, though they plac'd it among their *Apocryphal* Writings. St. *Jerom* acknowledges, that though they did not receive it into their *Canon*, yet they admitted it among their *Hagiographa*. *Grotius* owns, that they read this Book, and look'd upon it as a true Hiſtory; and our own *Prideaux* confeſſes, that *it is of great Uſe to repreſent to us the Duties of Charity and Patience, in the Example of* Tobit'*s ready helping his Brethren in their Diſtreſs, to the utmoſt of his Power; and his bearing, with a pious Submiſſion, the Calamities of his Captivity, Poverty, and Blindneſs, as long as they were inflicted on him.* *Calmet*'s Preface, ſur le Livre de *Tobie*, and *Prideaux*'s Connection, Anno 612.

(*a*) Tobit i.

A. M. 3246, &c.
Ant. Chriſ. 758, &c.

He *(b)* was a Prince † famous for all excellent Qualities and Virtues; a Man exemplary for his Reverence to God, his Juſtice to Man, and his Care for the *Commonwealth*. He made it his Buſineſs, to ſet and keep Things in Order; to rectify whatever he found amiſs; and, in Matters of Religion, would have made a thorough *Reformation*, but that his People were extremely wicked, and obſtructed his Deſigns. He took care notwithſtanding, to repair the Temple; to rebuild the *High-Gate*, which led from his Palace; and (to ſecure himſelf againſt hoſtile Incurſions) rais'd ſeveral Structures, both in the Mountains and Foreſts, for the Service and Strength of the Kingdom.

The *Moabites* however, tho' they had been formerly conquer'd by *David*, and made *tributary* to the Crown of *Judah*, were now become ſo powerful, that they invaded *Jotham*; but he, with a good Body of Men, ſoon drove them out of his Country, and impos'd on them a Tribute of an hundred Talents of Silver, ten Thouſand Meaſures of Wheat, and as many of Barley, to be paid him yearly. For three Years they continu'd to pay it; but when *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*, enter'd into a Confederacy againſt *Judah*, they took this Opportunity of revolting; and *Jotham* indeed had his Hands too full ever to attempt to reduce them. He however dy'd in Peace, before the Preparations for War, that were making againſt him, took Effect: And, being bury'd in the royal Sepulchre of his Anceſtors, left his Son *Ahaz*, (who was then about twenty Years of Age, but much degenerated from his Father's Piety) under a fearful Apprehenſion of the approaching War.

Ahaz's wicked and troubleſome Reign. The two Signs vouchſafed him.

The Deſign of the two *confederate* Kings, upon taking of *Jeruſalem*, was to have extirpated the whole Houſe of *David*, and ſet up a new King over *Judah*, the Son of *Tabeal* †; but, as God's Deſign was only to puniſh *Ahaz*, and not to cut off the whole Family of *David* his *Servant*, he ſent the Prophet *Iſaiah* to encourage him in the Defence of the City, and (to aſſure him, that they ſhould not ſucceed in their Attempt) he gave them two *Signs*, the one to be accompliſh'd ſpeedily, and the other at ſome Diſtance of Time. The *former* was, *(c)* that the Son which the Prophet then had by his Wife, ſhould not be of Age to diſcern between Good and Evil, before both theſe Kings ſhould be cut off from the Land. The *other* was, that a *Virgin (d)* ſhould conceive, and bear a Son, who ſhould be called *Emanuel*, ſo that he might reſt himſelf ſatisfy'd; becauſe the Deſtruction of the Houſe of *David* could in no Caſe happen, until the *Meſſiah* ſhould be born, in this miraculous Manner, of a Virgin deſcended from that Family: And, accordingly, the two Kings, finding themſelves not able to carry the Town ſo ſoon as they expected, rais'd the Siege and return'd home.

His Idolatry, and the ſeveral Invaſions of his Kingdom.

This Deliverance however made no other Impreſſion upon *Ahaz*, than that, inſtead of being reform'd, he grew more wicked, and obdurate in his Sins. For he not only ſet up the Worſhip of the *Golden-Calves*, (for which he had not the ſame *politick* Reaſon, that the Kings of *Iſrael* had)

(b) *Joſephus*'s Jewiſh Antiquities, lib. ix. c. 11.

† *Solomon Jarchi* here obſerves, that all the Kings of *Judah* had ſome Crime or other laid to their Charge, except this *Jotham*. That *David* himſelf ſinn'd grievouſly in the Matter of *Uriah*; that *Solomon* by his Wives was drawn into Idolatry; that *Rehoboam* forſook the Law of the Lord, and *Abijah* walk'd in his Steps; that *Aſa* ſent the Treaſures of the Temple to the King of *Syria*, and put the Prophet in the Stocks; that *Jehoſhaphat* enter'd into Society with the Idolatrous; and ſo he goes on with all the reſt: But in *Jotham*, *ſays he*, there is no Fault found, (which, in an Age of general Corruption, is pretty wonderful) unleſs we may ſuppoſe, that *the People's ſacrificing and burning Incenſe ſtill on High-Places*, 2 Kings xv. 35. (which he, by his Anthority, might have remov'd) be imputable to him as a Fault. *Patrick*'s Commentary.

† Who this Perſon was, it is no where ſaid in Scripture; but he ſeems to have been ſome potent and factious *Jew*, who, having revolted from his Maſter the King of *Judah*, excited and ſtirr'd up this War againſt him, out of an ambitious Aim of plucking him down from the Throne, and reigning in his Stead. *Prideaux*'s Connection, Anno 747.

(c) Iſaiah viii. 4. (d) Ibid. vii. 14.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

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had) but made molten Images likewiſe for all the inferior Gods of the Heathens. To theſe he ſacrific'd, and burnt Incenſe in the High-Places, and on the Hills, and under every green Tree. Nay, (and to add to all his other Impieties) made his Sons *paſs through the Fire to* Moloch *, in the Valley of the Sons of *Hinnom* †; for which Provocations the Lord brought upon him the ſame confederate Army, the Year following. This, dividing itſelf into three Bodies, the firſt under *Rezin* King of *Syria*, the ſecond under *Pekah* King of *Iſrael*, and the third under *Zichri* a mighty Man of *Ephraim*, invaded his Kingdom in three different Parts, at the ſame Time.

REZIN took *Elah* †, out of which he drove the *Jews*, and ſettled the *Edomites* in it; and, having loaded his Army with Spoils, and taken a vaſt Number of Captives, return'd to *Damaſcus*. *Pekah*, with his Army, march'd directly againſt *Ahaz*, and gave him a terrible Overthrow, wherein he deſtroy'd no leſs than an hundred and twenty Thouſand of his Men: And *Zichri*, taking Advantage of this Victory, march'd to *Jeruſalem*; and, having taken the *royal City*, ſlew *Maaſeiah* the King's Son, and all the great Men of the Kingdom, whom he found there. After this, both theſe Armies of *Iſrael*, in their Return, carry'd with them vaſt Spoils, and above two hundred Thouſand Captives, whom they intended to have ſold for Slaves: But as they approach'd *Samaria*, the Prophet *Oded*, with the principal Inhabitants of the City, came out to meet them, and, after proper Remonſtrances of their Cruelty to their Brethren, prevail'd with them, not only to releaſe the Priſoners, but to let them likewiſe be cloath'd, and reliev'd out of the Spoils they had taken, and ſo ſent back to their own Houſes.

THE Kingdom of *Judah* was no ſooner deliver'd from theſe Enemies, but it was invaded by others, who treated it with the ſame Cruelty: For the *Edomites* to the *South*, and the *Philiſtines* to the *Weſt*, ſeiz'd on thoſe Parts, which lay contiguous to them, and, by Ravages and Inroads, did all the Miſchief they could to the reſt.

He makes a League with the King of Aſſyria, *and becomes tributary to him.*

BEING reduc'd to this low Condition, and ſeeing no other Remedy left to his

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* Interpreters are agreed, that *this paſſing through the Fire* was perform'd, either by cauſing the Child to paſs between two Fires made near one another, by Way of its *Conſecration* to the Service of *Moloch*, or by putting it in the Body of the *Idol* made of Braſs, and heated extremely hot, ſo that it was immediately burnt to Death. But then, to abate the Horror of the Crime, ſome are of Opinion, that *Ahaz* made his Sons paſs through the Fire, in the former Senſe only, and that becauſe we find *Hezekiah* ſurvive, and ſucceed him in the Throne, and another of his Sons, *viz. Maaſeiah*, ſlain by *Zichri*, at his Taking of *Jeruſalem*; but this does not hinder *Ahaz* from having other Sons, not mention'd in the Hiſtory, whom he might make Sacrifices to *Moloch*. The Scripture ſays expreſsly, that he made *his Sons to paſs through the Fire, according to the Abominations of the Heathen, whom the Lord caſt out before the Children of* Iſrael, 2 *Kings* xvi. 3. Now, it is inconteſtably true, that the ancient Inhabitants of the Land *of Iſrael* did frequently imitate the *Heathens* in theſe Barbarities: *They offer'd their Sons and their Daughters unto Devils, and defiled the Land with innocent Blood, which they offer'd unto the Idols of* Canaan, *Pſal.* cvi. 36. Vid. *Ezek.* xvi. 20, 21. and xxiii. 37, 39. And therefore it is reaſonable to think, that he did the ſame, and that this is recorded againſt him, as an Aggravation of his other Crimes. *Patrick*'s and *Calmet*'s Commentaries.

† *Hinnom*, in all Probability, was ſome eminent Perſon in ancient Times, to whom this Valley belong'd, and to whoſe Poſterity it deſcended, and is therefore ſometimes called the *Valley of the Children of* Hinnom. It was a famous Plot of Ground on the *Eaſt-ſide* of *Jeruſalem*, and ſo delightfully ſhaded, that it invited the People to make it a Place of idolatrous Worſhip, whereby it became infamous, and was, at laſt, turn'd into a publick *Dunghil*, or Receptacle, where all the Filth and Excrements of the City were brought and burnt; for which Purpoſe, there was a perpetual Fire kept, which made it a Kind of Image, or Repreſentation of *Hell*. *Patrick*'s Commentary on *Joſh.* xv. 8.

† *Elah*, or *Elam*, (as we took Notice before) was a famous Port on the *Red-Sea*, which *David*, in his Conqueſt of the Kingdom of *Edom*, took, and there eſtabliſh'd a great Trade to divers Parts of the World. In the Reign of *Jehoram* the Son of *Jehoſhaphat*, the *Edomites* recover'd their Liberty, and became ſole Maſters of this City, until the Time, that *Uzziah* recover'd it to the Dominion of *Judah*, 2 Kings xiv. 22. but, in the Reign of *Ahaz*, the *Syrians* retook it, and reſtor'd it to the *Edomites*: And why they choſe to do this, rather than keep ſo advantageous a Place in their own Poſſeſſion, we may learn from what we read of the *Edomites*, 2 Chron. xxviii. 17. *viz. that they invaded* Judah, as Auxiliaries to the King of *Syria*, much about the Time, that he was engag'd in War with that Kingdom, and therefore it is no Wonder, that he ſhould give up a Place, which lay at too great a Diſtance for him to keep, to the *Edomites*, whoſe *originally* it was, and who made perhaps the *Reſtitution* of it one *Article* of their *Confederacy* with him, *Patrick*'s and *Le Clerc*'s Commentaries.

Affairs, *Ahaz* ſent an Embaſſy to *Tiglath-Pileſer* King of *Aſſyria*, with a large Preſent of all the Gold and Silver, that he could find in the Treaſury of the Temple, and as large Promiſes, to become his *Vaſſal* and *Tributary* for ever, if he would but ſend Forces to his Aſſiſtance againſt his Enemies.

The King of *Aſſyria* readily laid hold on this Invitation; and, marching with a great Army againſt *Rezin* King of *Syria*, he ſlew him in Battle; beſieg'd, and took his Capital of *Damaſcus*; and, having reduc'd the whole Country under his Dominion, tranſplanted the People to *Kir*, a Place in the *Upper-Media*, and ſo put an End to the Kingdom of *Syria* in *Damaſcus* *, after it had continu'd for nine or ten Generations.

After this, he march'd againſt *Pekah*; ſeiz'd all that belong'd to *Iſrael* beyond *Jordan*; and, having plunder'd the Land of *Galilee*, proceeded towards *Jeruſalem*, with an Intent to *ſqueeze* more Money out of *Ahaz*, which when he had done, (by making him cut the Veſſels of the Temple to Pieces, and melt them down, to ſatisfy his *Avarice*) he march'd back to *Damaſcus* and there winter'd, ‖ without doing him any farther Service. Theſe *Indignities*, which another Man might have reſented, *Ahaz*, in his Circumſtances, thought proper to overlook; and not only ſo, but, when he heard that *Tiglath-Pileſer* was return'd to *Damaſcus*, he went thither to pay him Homage and Obeiſance, as his *Vaſſal* and *Tributary*. While he continu'd at *Damaſcus*, he happen'd to ſee an *idolatrous* Altar, of ſo curious a Make and Figure in his Opinion, that he order'd a *Model* of it to be taken, and ſent to *Urijah* the *High-Prieſt* at *Jeruſalem*, † with Injunctions to have another made, as like it as poſſible; and when he return'd, he remov'd the *Altar of the Lord* out of its Place in the Temple, and order'd this *new* one to be ſet up in its Stead, and that Sacrifices, for the future, ſhould be offer'd on it alone.

And grows wickeder and wickeder, till at length he dies.

The Truth is, the more his Miſfortunes came upon him, the greater his Contempt of Almighty God grew; inſomuch, that having

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* In the Time of *Abraham*, *Damaſcus* was in being; and ſome of the Ancients inform us, that this *Patriarch* reign'd there immediately after *Damaſcus* its Founder. Thus much is certain, that one, whom he had made free, and appointed *Steward* of his Houſe, was of *Damaſcus*, Gen. xv. 2. at the Time that he purſu'd *Chedorlaomer*, and the five confederated Kings, as far as *Hoba*, which lies northward of *Damaſcus*, Gen. xiv. 15. The Scripture ſays nothing more of this City, until the Time of *David*, when *Hadad*, who, according to *Joſephus*, (Jewiſh Antiq. lib. vii. c. 6.) was the firſt, who took upon him the Title of King of *Damaſcus*, ſending Troops to the Aſſiſtance of *Hadadezer* King of *Zabah*, was himſelf defeated by *David*, and his Country ſubdu'd. Towards the End of *Solomon*'s Reign, *Rezin* recover'd the Kingdom of *Damaſcus*, and ſhook off the *Jewiſh* Yoke, 1 *Kings* xi. 23, &c. Some Time after this, *Aſa*, King of *Judah*, implor'd the Help of *Benhadad* King of *Damaſcus*, againſt *Baaſha* King of *Iſrael*, 1 Kings xv. 18. And from his Time the Kings of *Damaſcus* were generally called *Benhadad*, till, in this laſt Controverſy with them, *Ahaz* called in the Aſſiſtance of the King of *Aſſyria*, who killed their King and carry'd his Subjects into Captivity, according to the Predictions of *Iſaiah*, chap. vii. 9. and *Amos*, chap. vii. *Calmet*'s Dictionary, under the Word.

‖ In 2 *Chron*. xxviii. 20. we read, *that* Tiglath-pileſer *came unto* Ahaz, *and diſtreſſed, but ſtrengthened him not*. And yet, in 2 *Kings* xvi. 9, it is ſaid, that he *did help him*; and how then can he be ſaid to have *diſtreſs'd him?* Very well; for, as he came to his Aſſiſtance againſt the King of *Syria*, ſo he took *Damaſcus*, carry'd the People captive, and deliver'd *Ahaz* from the Power of the *Syrians*; but this did *Ahaz* little good, for he help'd him not to recover the Cities, which the *Philiſtines* had taken from him. He lent him no Forces, nor enabled him to recruit his own; on the contrary, he rather *weaken'd* him, by exhauſting his Treaſures, and deſtroying *Samaria*, which open'd a Way for the Invaſion of his Country with more Facility, as it happen'd in the next Reign. For it is no uncommon Thing, even in latter Ages, to hear of Kingdoms, that have called in the Help of ſome foreign Prince againſt their Enemies over-run and conquer'd by thoſe, who came to their Aſſiſtance. *Patrick*'s Commentary.

† It muſt not be deny'd indeed, but that the High-Prieſt carry'd his Complaiſance much too far, in obeying the King's Injunction, which he ought, with all his Power and Intereſt, to have oppos'd. God preſcrib'd to *Moſes* in what Form, and with what Materials, he was to make *the Altar*, Exod. xxvii. 1, &c. The Altar, which *Solomon* made, was indeed four Times as large, 2 *Chron*. iv. 1. but then, God had given ſuch ſolemn Teſtimony of his Approbation of it, that there was no touching it without Impiety: For the High-Prieſt could not but know, that this Innovation of the King's did not proceed from any Principle of Religion, but from a Deſign to degrade the *Altar of the Lord*, as well as the other ſacred Veſſels of the Temple. But what ſhall we ſay for this? There will, in all Ages, be ſome Men found, who will be ready to execute the moſt impious Commands, that can poſſibly come from the Throne. *Patrick*'s and *Calmet*'s Commentaries.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

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having defac'd † ſeveral of the moſt ſtately Veſſels of the Temple, he caus'd it at laſt to be wholly ſhut up; and, ſuppreſſing all Divine Worſhip throughout the Kingdom, in the Room thereof he ſet up the Worſhip of the Gods of the *Syrians* †, and of other Nations, alledging, that they had help'd their reſpective People; whereas his God, *forſooth*, had forſaken him, and therefore deſerved no farther Homage. But, in the Height of all his Impiety and Profaneneſs, he was cut off by a ſudden Stroke, in the very Prime of his Age, after he had liv'd ſix and thirty, and reign'd ſixteen Years; and, being bury'd in the City of *David*, tho' not in the royal Sepulchres, (for that Honour he was deny'd, becauſe of his Iniquities) he was ſucceeded by his Son *Hezekiah*, who was a worthy and religious Prince.

Hezekiah's *happy Reign, and Reformation of Religion.*

‖ IN the five and twentieth Year of his Age, *Hezekiah* began to reign; and, after he had got the full Poſſeſſion of the Kingdom, (for during his Father's Illneſs he acted only as *Vice-Roy* under him) he began, in good Earneſt, to † ſet about a thorough Reformation of Religion. To this Purpoſe he cauſ'd the Doors of the Temple, which his Father had order'd to be ſhut up, to be open'd; his Father's new Altar to be remov'd; the Altar of the Lord to be reſtor'd to its Place again; and whatever other Pollutions it had contracted during his Father's Adminiſtration, he order'd them all to be purg'd, and done away. Then, calling the *Prieſts* and *Levites* together, he requir'd them to *ſanctify* themſelves, according to the Directions of the Law; and, after that, the *former* he appointed to offer Sacrifices †, in order to atone for the King's, their *own*, and the People's Sins; and the *latter*, † with muſical Inſtruments, to ſing Praiſes to God, in *the Words of* David †, *and of* Aſaph *the Seer*.

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† The Words in the Text, according to our Tranſlation, are, Ahaz *cut off the Borders of the Baſes, and remov'd the Laver from off them, and took down the Sea from off the Brazen Oxen, that were under it, and put it upon a Pavement of Stones, and the Covert for the Sabbath, that they had built in the Houſe, and the King's Entry without, turned he from the Houſe of the Lord, for the King of* Aſſyria, 2 *Kings* xvi. 17, 18. His removing the Baſes, the Laver, and the Brazen Sea, was palpably with a Deſign to deface the Service of God in the Temple, and thence to bring it into publick Contempt; but then Commentators are much at a Loſs, to know what we are to underſtand by the *Covert for the Sabbath within, and the King's Entry without the Temple.* Now the Prophet *Ezekiel* tells us expreſly, that the Gate of the *inner Court, which looked towards the Eaſt*, was open'd only on the *Sabbath, and on the Day of the New-Moon*, and that, in theſe Days, the King was to enter into the Temple at this Gate, and continue at the Entrance of the Prieſts Court (where was the Brazen Scaffold, which *Solomon* erected, 2 *Chron.* vi. 13. a Place for the King to pay his Devotions on) until his Sacrifices were offer'd; and, if ſo, the *Muſack*, which we tranſlate *Covert*, might be a kind of *Canopy*, or other cover'd Place under which the King ſat, when he came to the Service of the Temple, on the *Sabbath*, or other great Solemnities, which was therefore called the *Covert of the Sabbath*: And the Reaſon, why the King order'd this to be taken away, was, becauſe he intended to trouble himſelf no more with coming to the Temple, and by this Action to expreſs his Hatred likewiſe, and Contempt of the *Sabbath*. *Calmet*'s and *Patrick*'s Commentaries, and *Spencer*, de Leg. Hebræor. lib. i. c. 1.

† This was a monſtrous Stupidity, to think, that theſe Gods had any Power over him, who could not defend themſelves from the Arms of *Tiglath-pileſer!* Thinking however, that they had diſtreſs'd him, he ſacrific'd to them, in order to appeaſe their Wrath, that they might do him no farther Hurt; in the ſame Manner, as the antient *Romans* were wont to bribe the Gods of their Enemies, with larger Sacrifices than ordinary, in Hopes of bringing them over to their Party, and making them their Friends. *Patrick*'s Commentary.

‖ Of *Ahaz* it is recorded, that he was but *twenty Years old, when he began to reign*, and that he *reigned ſixteen*, before he dy'd, ſo that in the whole he liv'd ſix and thirty Years, 2 *Kings* xvi. 2. Now his Son *Hezekiah* is ſaid to have been *five and twenty Years old, when he began to reign*, 2 Kings xviii. 2. and conſequently, his Father muſt have begot him, when he was eleven Years old, which ſeems a little *incredible*: And, to ſolve this Difficulty, *Commentators* have taken ſeveral Ways. Some have imagin'd, that *Hezekiah* was not the *real*, but adopted Son only of *Ahaz*, and might therefore ſucceed his *Foſter-Father*, at this, or any other Age: But this *Hypotheſis* (as *Bochart* obſerves) ſpoils the Deſcent of our Saviour from *David*. Others ſuppoſe, that there was an *Interregnum* for ſome Years, occaſion'd by a Sedition, that happen'd in *Jeruſalem*: But there is no Foundation for this *Hypotheſis* in Hiſtory; on the contrary, it is much more likely, that, as *Hezekiah* was a Man grown, and greatly belov'd by the People, he ſhould immediately ſucceed upon his Father's Demiſe. Others again imagine, that, in Deteſtation of *Ahaz*'s Wickedneſs, his Reign is omitted on this Account, and that therefore the Paſſage ſhould be thus render'd: *Ahaz was twenty Years old, when his Father began to reign*: But this is reverſing the Order of Words in the Text, and turning them into a Senſe that is far from being *natural*. Others, not ſatisfy'd with any of theſe Solutions, will needs have it, that there is an Error crept into the Text itſelf by the Negligence of ſome Tranſcribers, who, inſtead of *twenty*, made *Hezekiah* five and twenty Years old, when his Reign commenc'd, merely by miſtaking the *numerical Letters*: But it is not ſo well, even in *numerical* Matters, (which are moſt liable to Variation) to find any Fault with the Text, except where there is no other tolerable Solution, which is not the Caſe here. In theſe Days, and long before, it was no unuſual Thing (upon ſeveral Conſiderations) for Kings to take the Son, who was to ſucceed them, into Partnerſhip with them before they dy'd. Now *Ahaz*, by his Miſmanagement, had brought himſelf into ſo many Intanglements, (2 *Chron.* xxviii. 16, &c. and xxix. 7, &c.) as to want an Aſſiſtant in the Government, and, accordingly, it appears that he admitted his Son in that Capacity. For, whereas it is ſaid of *Hezekiah*, that he began to reign in the third Year of *Hoſhea* Son of *Elah*, 2 Kings xviii. 1. and of *Hoſhea*, that he began to reign in the twelfth Year of *Ahaz*, 2 Kings xvii. 1. it is evident, that *Hezekiah* began to reign in the fourteenth Year of *Ahaz*, his Father, and ſo reign'd two or three Years before his Father's Death. So that, at the firſt Date of his Reign (which was in Conjunction with his Father) he might be but two or three and twenty, and his Father, conſequently, when he begot him, two or three Years older than the common Computation. But there is another Way of ſolving this Difficulty. It is a common Thing, both in *ſacred* and *profane* Authors, in the Computation of Time, to take no Notice, whether the Year they mention be perfect or imperfect, whether finiſh'd or but newly begun. Upon this

His renewing the Paſſover, and demoliſhing Idolatry.

HAVING thus reſtor'd the Service of the Temple, he propoſ'd with himſelf to revive the *Paſſover*, which, by Reaſon of the Diviſion of the Kingdom, and the frequent Commotions that had happen'd thereupon, had not been regularly obſerv'd for a long while. To this Purpoſe he adviſ'd with the Princes, and chief Men of the Kingdom; and, becauſe it was thought, that neither the Temple, the Prieſts, nor the People could be ſufficiently ſanctify'd, againſt the uſual Time of obſerving it, (which was in the *firſt* Month of the Year)

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this Account *Ahaz* might be near one and twenty Years old, when he began to reign, and near ſeventeen Years older, when he died: And, on the other Hand, *Hezekiah*, when he began to reign, might be but juſt entering into his five and twentieth Year, and, by this Means, *Ahaz* might be near fourteen Years old, when he begat *Hezekiah*, which is no extraordinary Thing at all. Nay, even upon the loweſt Suppoſition, that he was but eleven or twelve Years old, yet Inſtances are innumerable (ſuch as *Bochart* and others have given) of Perſons, that have procreated Children at that Age: For it is not ſo much the *Number* of Years, as the Nature of the Climate, the *Conſtitution* of the Body, the *Stature* of the Perſon, the Quality of the *Diet*, &c. that ought to be conſider'd in this Affair. *Bochart*'s Phaleg. p. 920. *Millar*'s Hiſtory of the Church, p. 201. *Bedford*'s Scripture Chronology. *Patrick*'s and *Calmet*'s Commentaries.

† A great Demonſtration this of his ſincere Piety and Zeal towards God, that he began ſo ſoon to reform the Corruption of Religion, and did not ſtay till he had eſtabliſh'd himſelf in his Throne! He might think however, that the ſureſt Way to eſtabliſh himſelf in the Throne, was to eſtabliſh the true Worſhip of God; tho' he could not but foreſee, that he run a great Hazard in attempting the aboliſhing of Idolatry, which had been confirm'd by ſome Years Preſcription. *Patrick*'s Commentary.

† The Words in the Text are, ——— *For a Sin-Offering for the Kingdom*, i. e. for the King's Sins, and thoſe of his Predeceſſors; *for the Sanctuary*, for the Prieſts Sins, and the Profanations of the Temple; *and for* Judah, *i. e.* for all the People, who have follow'd the bad Examples of their impious Kings. Now the Offering, which the Law preſcrib'd for the Tranſgreſſions of the People, was a *young Bullock*; and for the Offences of the Prince, was a *Goat*, Lev. iv. 23, *&c.* but good *Hezekiah*, we find, was willing to do more, than the Law commanded. He was ſenſible, that both Prince and People had been guilty, not only of *Sins of Ignorance*, (for which theſe Sacrifices were inſtituted) but of wilful and preſumptuous Crimes, of groſs Idolatry, a Profanation of the Temple, and an utter Extinction of the Worſhip of God; and therefore he appointed *ſeven* Bullocks for a *Burnt-Offering*, and as many Goats for a *Sin-Offering*, upon Preſumption, that theſe numerous Sacrifices were, if not neceſſary, at leaſt highly fit and becoming, upon the Account of the great and long Neglect of Divine Service, and the Multitude, and long Continuance of their other Offences againſt God, for which they were now to beg Forgiveneſs. *Calmet*'s and *Patrick*'s Commentaries.

† *Moſes*, in the Service of the Tabernacle, did not appoint the Uſe of any *muſical* Inſtruments; only he cauſ'd ſome *Trumpets* to be made, which, upon ſolemn Occaſions, were to be ſounded, at the Time, when the *Burnt-Offering* and *Peace-Offering* were upon the Altar, *Numb.* x. 10. But *David*, by the Advice of the Prophets, *Gad* and *Nathan*, introduc'd ſeveral Kinds of Muſick into the Service of the Temple, as a Thing highly conducive to inſpire People with Reſpect, with Joy, and with Affection for the Solemnities and Aſſemblies of Religion, 1 *Chron.* xxiii. 5. and xxv. 1. and 'tis farther obſervable, that the Inſtitution of *Muſick*, in religious Aſſemblies, is not a Matter of human Invention, but what was ordain'd by God, and has the Sanction and Authority of his Prophets to confirm it, *for ſo was the Commandment of the Lord by his Prophets*, 2 Chron. xxix. 25.

† *David* was both a great *Poet*, and Maſter of *Muſick*, and might therefore *modulate*, and *compoſe* his own *Hymns*; but, whether the Muſick of them might not be alter'd or improv'd in After-Ages (becauſe the Words only are here taken Notice of) is a Matter of ſome Uncertainty. The *Aſaph*, here mention'd, was the Perſon who liv'd in *David*'s Day's, ſo famous for his Skill in *Muſick*, and the ſeveral devout Pieces, which he compoſ'd, are thoſe which we meet with in the Collection of the Pſalms; but others will needs have it, (but for what Reaſon I cannot tell) that the Author of the Pſalms, aſcrib'd to *Aſaph*, was another Perſon, who liv'd in After-Times, tho' perhaps of the ſame Family, as well as Name with this famous *Aſaph*, who liv'd in *David*'s. *Patrick*'s Commentary.

A. M. 3246, &c.
Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

Year) it was reſolv'd, that [†] it ſhould be celebrated in the *ſecond:* And, accordingly, a *Proclamation* was iſſu'd out, requiring, not only the People of *Judah*, [†] but all other *Iſraelites* of whatever Tribe they were, to come to this *Solemnity*.

IT could hardly be expected, but that, after ſo long a Diſuſe of this holy *Feſtival*, an Attempt to revive it ſhould meet with ſome Scorn and Oppoſition; and therefore, we need not wonder, that many of the Tribes of *Ephraim*, *Manaſſeh*, and *Zebulun*, ſhould laugh at *Hezekiah*'s Meſſengers, when they invited them to this *Feaſt*. Great Multitudes however, even from theſe Parts, came to *Jeruſalem* upon this Occaſion; and the Concourſe indeed was ſo numerous, that *this* might be juſtly reckon'd one of the greateſt *Paſſovers*, that had been ſolemniz'd from the Days of King *Solomon*. The Time, which the Law directs for the Continuance of this Feaſt, is *ſeven Days*; but, for aſmuch as it had been long neglected, they now doubled the Time, and kept it for *fourteen*, with great Joy and Gladneſs of Heart: And as ſoon as the Solemnity was ended, thoſe, that belong'd to the Tribes of *Judah* and *Benjamin* [†], went, and brake the Images in Pieces, cut down the Groves, threw down the High-Places, and Altars belonging to ſtrange Gods, and abſolutely deſtroy'd all the Monuments of Idolatry, which were any where to be found, either in *Jeruſalem*, *Judea*, or any of the Coaſts belonging to them; as thoſe of the other Tribes, in their Return home, did the ſame in all the reſt of *Iſrael*; ſo that Idolatry was quite aboliſh'd, and the true Worſhip of God again univerſally reſtor'd.

NAY, there was one Thing, *viz. the Brazen Serpent* [†], which might have been of of innocent Uſe, and ſerv'd, in the ſame Manner as did the *Pot of Manna*, and *Aaron*'s Rod, for a Monument of God's miraculous Mercy to the *Iſraelites* in their *Paſſage* through the Wilderneſs; but, becauſe the preceding Times of Iniquity had made it an *Object* of idolatrous Worſhip, *Hezekiah* thought proper to deſtroy it, in order to take away all Occaſion of the like Abuſe for the future. Having thus remov'd all the *Objects* of Idolatry, he took care, in the next Place, to reſtore the *Temple-Worſhip* to its antient Splendor and Purity. To this Purpoſe he put the Prieſts and Levites in their *Courſes*, and appointed every one his proper Miniſtration. The *Tithes* and *Firſt-Fruits*, which idolatrous Princes had detain'd, on Purpoſe to bring the Prieſthood into Poverty, and thence into Contempt, he return'd to the Church; and, † out of his own *privy Purſe*, (as we ſay) order'd the Expence of the daily Oblations, as well as of the larger Offerings on the great Feſtivals of the Year, to be defray'd.

[†] The Direction, which the Law gives, is, —— That the Paſſover ſhould be *celebrated on the fourteenth Day of the firſt Month*, which the *Jews* call *Niſan*; but, becauſe it was found impoſſible, to get all Things in Readineſs againſt that Time, it was judg'd more adviſable to adjourn it to the fourteenth of the next Month, (which the *Jews* call *Jyan)* rather than ſtay to the next Year: And for this they had ſome Encouragement; becauſe the Law allows, that, *in caſe any Man ſhall be unclean, by Reaſon of a dead Body, or be on a Journey afar off*, he may eat *the Paſſover on the fourteenth Day of the ſecond Month*, Numb. ix. 10, 11, and what was an Indulgence to particular Perſons, they thought might well be allow'd to the whole Congregation of *Iſrael*. *Patrick*'s Commentary.

[†] *Hezekiah*, 'tis certain, had no Right to invite *Hoſhea*'s Subjects to repair to *Jeruſalem* to the Celebration of his *Paſſover*; yet, for the doing of this, we may well preſume, that he had Encouragement from *Hoſhea* himſelf, who, as to the Matter of Religion, (as we ſaid before) has a better Character in Scripture, than any of his Predeceſſors from the Diviſion of the two Kingdoms. But the Truth of the Matter was, that both the *Golden-Calves* (which had made this *political* Separation) were now taken away, that of *Dan*, by *Tiglath-pileſer*, and the other of *Bethel*, by his Son *Salmaneſer*; and therefore the *Apoſtate Jews*, being thus depriv'd of their Idols, began to return to the Lord, and to go up to *Jeruſalem* to worſhip for ſome Time, before *Hezekiah* made them this Invitation to his *Paſſover*. *Prideaux*'s Connection, Anno 729.

[†] This, as the *Text* tells us, was done, not only in the Tribes of *Judah and* Benjamin, *but in thoſe of* Ephraim *alſo, and* Manaſſeh, 2 *Chron.* xxxi. 1. which, tho' they were Part of *Hoſhea*'s Dominion, yet *Hezekiah* might direct this Abolition of *Idolatry* in them, in Virtue of a Law, which bound *Iſrael* as well as *Judah*, and requir'd the Extirpation of theſe Things in the whole Land of *Canaan*; by the ſpecial Impulſe and Direction of God's Spirit, which puts Men upon *heroick* Actions, tho' not to be drawn into Imitation; or out of a firm Perſuaſion, that his Neighbour *Hoſhea*, who had permitted his Subjects to repair to the *Paſſover*, would approve, and conſent to what he did in this Reſpect. *Pool*'s Annotations.

[†] The Reaſon, which the Scripture aſſigns for *Hezekiah*'s deſtroying this Brazen Serpent, is, —— *becauſe, unto this Day, the Children of* Iſrael *had burnt Incenſe to it*, 2 Kings xviii. 4. We are not however to ſuppoſe, that, all along from the Days of *Moſes*, this Brazen Serpent was made an Object of religious Worſhip: This is what neither *David*, nor *Solomon*, in the Beginning of his Reign, would have allow'd of; nor can we think, but that either *Aſa*, or *Jehoſhaphat*, when they rooted out Idolatry, would have made an End of this, had they perceiv'd, that the People, at that Time, either paid Worſhip, or burnt Incenſe to it. The Commencement of this Superſtition therefore muſt be of a later Date, and ſince the Time, that *Ahab*'s Family, by being ally'd to the Crown of *Judah* by Marriage, introduc'd all Kinds of *Idolatry*. Now one falſe Inducement to the Worſhip of this Image might be a Miſtake of the Words of *Moſes*. For, whereas it is ſaid, *that whoſoever looketh upon it ſhall live*, Numb. xxi. 8. ſome might thence fancy, that, by its Mediation, they might obtain a Bleſſing, and ſo make it the Object of their Superſtition at firſt. However, we may imagine that their *burning* Incenſe, or any other Perfumes before it, was deſign'd only in Honour to the true God, by whoſe Direction *Moſes* made it; but then, in Proceſs of their Superſtition, they either worſhipp'd the God of *Iſrael* under that Image, or (what is worſe) ſubſtituted an *Heathen* God in his Room, and worſhipp'd the Brazen Serpent, as his Image; which they might more eaſily be induc'd to do, becauſe the Practice

His re-eſtabliſhing the Temple-Worſhip, and ſucceſs in War.

UPON theſe, and ſeveral other Accounts, *Hezekiah* deſerv'd the Title of one of the beſt of Kings, ‖ that ever reign'd in *Judah*; nor was God, in the leaſt, wanting to reward his Piety in a moſt ſignal Manner. For, while *Salmaneſer* was engag'd in the Siege of *Samaria*, he warr'd againſt the *Philiſtines*, and not only regain'd all the Cities of *Judah*, which they had ſeiz'd during the Time, that *Pekah* and *Rezin* jointly diſtreſs'd the Land, but alſo diſpoſſeſs'd them of almoſt all their own Territories, except *Gaza* and *Gath*.

AS ſoon as the Siege of *Samaria* was over, *Salmaneſer* ſent to *Hezekiah* to demand the Tribute, which his Father *Ahaz* had agreed to pay to the Kings of *Aſſyria*, but *Hezekiah* refus'd to pay it; which would doubtleſs have brought the *Aſſyrian* upon him with all his Power, had he not been diverted by the War * he enter'd into againſt *Tyre*, and dy'd, before he had put an End to it.

HE was ſucceeded by his Son *Sennacherib*, who, as ſoon as he was ſettled on the

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of ſome neighbouring Nations was to worſhip their Gods under the Form of a Serpent. Upon this Account *Hezekiah* wiſely choſe rather to loſe this Memorial of God's wonderful Mercy to his People in the Wilderneſs, than to ſuffer it any longer to be abus'd to Idolatry, and therefore *he brake it in Pieces*, i. e. as the *Talmudiſts* explain it, he ground it to Powder, and then ſcatter'd it in the Air, that there might not be the leaſt Remains of it. And yet, notwithſtanding all the Care, which he took to deſtroy it, *Sigonius*, in his Hiſtory of *Italy*, tells us, that, in the Church of St *Ambroſe*, in *Milan*, they ſhew a Brazen Serpent entire, which they pretend to be the very ſame, which *Moſes* erected in the Wilderneſs; tho', it muſt be own'd, that, among their learned Men, there are ſome, who acknowledge the Cheat, and diſclaim it. *Le Clerc*'s Commentary, and *Prideaux*'s Connection, Anno 726.

† After that *David* had brought the *Ark of the Lord* into the Tent, which he had pitch'd for it, near his own *Palace*, the Scripture ſeems to intimate, 1 *Chron*. xvi. 1. that he divided the *Prieſts* and *Levites* into two Bodies; one of which he left at *Gibeah*, to attend in the *Tabernacle*, which *Moſes* made; and the other he took with him to *Jeruſalem*. And, from this Time, it is highly probable, that out of his own *Eſtate* he ſupply'd whatever was neceſſary for the ſacred Miniſtry of this his *domeſtic* Tabernacle, on Mount *Sion*. When *Solomon* had built the Temple, he oblig'd himſelf to defray all the Expences, both ordinary and extraordinary, of the *Altar*, 2 Chron. viii. 13. And, in like Manner, upon the Re building of the Temple, at the Return from the Captivity, *Ezekiel* aſſigns a proper *Revenue* to the King, to anſwer the Expence of all Sacrifices, both *ſtated*, and *occaſional*, Chap. xlvi. ſo that *Hezekiah*, in this, did properly no more, than what was incumbent on him; tho' ſeveral of his *idolatrous* Predeceſſors had doubtleſs withdrawn the *Fund* appropriated to that Purpoſe, which made it ſo commendable in him to reſtore it to its proper Channels. *Calmet*'s and *Patrick*'s Commentaries.

‖ The Words in the *Text* are, ——— *So that, after him, was none like him amongſt all the Kings of* Judah, *nor any that were before him*, 2 Kings xviii. 5. Now it is plain, that the ſame Commendation is given of *Joſiah*, viz. that *like unto him was there no King before him, which turn'd to the Lord, with all his Heart*, &c. *neither after him aroſe there any like him*, 2 Kings xxiii. 25. So that this Character of *Hezekiah* muſt relate to ſome particular Virtue, wherein he ſtood diſtinguiſh'd from the reſt of the Kings of *Judah*, and that was, *his truſting in the Lord God of* Iſrael, (as it is in the Beginning of the Verſe) and not in the Help of any Foreign Forces, as all the other Kings, (even the moſt renown'd for their Piety) in ſome Meaſure, are known to have done. *Calmet*'s Commentary.

* The King of *Tyre*, finding the *Philiſtines* brought low by the War, which *Hezekiah* had lately made upon them, laid hold on the Opportunity to reduce *Gath* (which had, ſome Time before, revolted from him) under his Obedience. Hereupon, the People of *Gath*, applying themſelves to *Salmaneſer*, engag'd him in their Cauſe againſt the *Tyrians*. He ſoon took ſeveral of their Cities, and, at length, cloſely beſieg'd their *Capital*: But, before he could carry the Place, (which held out for five Years) he died, and, by that Means, gave ſome Reſpite to *Hezekiah*. *Prideaux*'s Connection, Anno 720.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

the Throne, renew'd the Demand for the *Tribute*, and, upon *Hezekiah*'s refuſing to comply, march'd a great Army into *Judea*, in order to fall upon him.

His Sickneſs and Recovery.

[‡] NOT long before this, *Hezekiah* was taken with a ſore Illneſs, and had a Meſſage from God by the Prophet *Iſaiah*, to ſettle his Affairs, and prepare for Death; but, upon his great Concern, and hearty Prayer to God, he obtain'd another Meſſage from him by the ſame Prophet, promiſing him a *Reprieve* for *fifteen* Years longer, and a Deliverance from the *Aſſyrians*, who were then coming againſt him. Both theſe were Events beyond his Expectation; and therefore, to give him a full Aſſurance of Faith, God, at his Requeſt, made the Sun go backward ten Degrees upon the *Sun-Dial*, that *Ahaz* had erected; and when (by the Prophet's Directions) a Plaiſter of Figs was apply'd to his *Ulcer*, he recover'd in the Space of three Days, and went up to the Temple to return God Thanks for ſo wonderful a Deliverance.

Alliance with the King of Babylon.

UPON *Hezekiah*'s Recovery, *Merodach-baladan*, King of *Babylon*, ſent Embaſſadors [†] to congratulate him, and, at the ſame Time, to enter into an Alliance with him againſt *Sennacherib*, whoſe growing Power the *Babylonians*, as well as the *Jews*, had Reaſon to fear: And *Hezekiah* was ſo taken with the Honour done him upon this Occaſion, that, out of the Vanity and Pride of his Heart, he ſhew'd the Embaſſadors all the Wealth [†] and Strength of his Kingdom; for which the Prophet *Iſaiah* was ſent to reprove him, and to let him know, that a Day would come, when all the Stores, he made ſuch Oſtentation of, ſhould be carry'd into *Babylon*; which Admonition [‖] he receiv'd in a very decent and humble Manner.

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[‡] In the Courſe of the ſacred Hiſtory, this Sickneſs of *Hezekiah*'s is placed immediately after the Defeat, and Death of *Sennacherib*; whereas it plainly happen'd before that Time, becauſe in the Meſſage which God ſent him upon his Bed of Sickneſs by the Prophet *Iſaiah*, he promiſes to *deliver* Jeruſalem *out of the Hands of the King of* Aſſyria, 2 *Kings* xx. 6. The Truth of the Matter is——*Hezekiah* reign'd, in all, nine and twenty Years, 2 *Kings* xviii. 2. He had already reign'd fourteen Years, when *Sennacherib* invaded him, 2 *Kings* xviii. 13. and after his Sickneſs, he continu'd to reign *fifteen Years*, 2 Kings xx. 6. ſo that his Sickneſs muſt have happen'd in the very ſame Year, that the King of *Aſſyria* invaded his Kingdom; but the ſacred Penman deferr'd the Account he was to give of that, until he had finiſh'd the Hiſtory of *Sennacherib*, which he was willing to give the Reader at one *View*; and this is the true Reaſon of the *Miſlocation*. *Calmet*'s Commentary.

[†] The Conqueſts, which the *Aſſyrians* were every where making, could not fail of giving *Umbrage* to the neighbouring Powers to confederate againſt them; and therefore, we may well ſuppoſe, that, beſides the Buſineſs of congratulating *Hezekiah*'s Recovery, the Purpoſe of this Embaſſy was to enter into an Alliance with him againſt *Sennacherib*, whoſe growing Power the *Babylonians* had Reaſon to fear, as well as the *Jews*; and (as the Author of the Chronicles expreſſes it) to *enquire into the Wonder, that was done in the Land*, 2 Chron. xxxii. 31. *i. e.* to enquire about the Miracle of the *Sun's Retrogradation*, which could not fail of being a Matter of great Curioſity to the *Chaldeans*, who, above all other Nations, were at that Time given to the Study of *Aſtronomy*. *Calmet*'s Commentary, and *Prideaux*'s Connection, Anno 713.

[†] The Things, which *Hezekiah* ſhew'd to the *Babylonian* Embaſſadors, were the Riches of his Houſe, his Treaſures, his Armory, and all his Stores, and Strength for War; and the Reaſon for his doing this, was doubtleſs to make the *Babylonians* put the greater Value upon his Friendſhip: But herein he offended God, that he not only laid a Bait before theſe Foreigners to encourage them to invade his Country, but ſeem'd to place more Confidence in this new Alliance with them, than in the Power of the *Almighty*, whoſe Favour and Protection he had ſo long experienc'd. The Author of the *Chronicles* tells us, that, *in the Buſineſs of the Embaſſadors of the Princes of* Babylon, *who ſent unto him to enquire of the Wonder, that was done in the Land, God left him to try him, that he might know all that was in his Heart*, 2 Chron. xxxii. 31. And from hence ſome have inferr'd, that *Hezekiah*'s great Offence lay, not ſo much in the Oſtentation of his *military* Stores, and Treaſures, as in his not giving ſufficient Glory to God for ſo ſignal a Miracle, and his Recovery enſuant thereupon, and in his not repreſenting this Matter to theſe *idolatrous* Embaſſadors, in ſuch powerful and convincing Terms, as might have drawn them over to the Knowledge of the true God, which was the proper Improvement, he ſhould have made of this Divine Vouchſafement to him. *Le Clerc*'s Commentary.

[‖] The Words in the Text are,——*Then ſaid* Hezekiah *unto* Iſaiah, *Good is the Word of the Lord, which thou haſt ſpoken. And he ſaid, Is it not good, if Peace and Truth be in my Days?* 2 Kings xx. 19. The Prophet had told him, that the very People whom he had been ſo highly complimenting, would carry his Poſterity into Captivity; and to return him ſuch an Anſwer as this, ſhews not all the Concern, which a good Prince ought to have for his People and Poſterity. It ſhews indeed, as if he car'd not what become of them, ſo long as he was permitted to live

War and Truce, with the King of Aſſyria.

SENNACHERIB, in the mean Time, advanc'd with a mighty Army againſt the fenc'd Cities of *Judah*, and, having taken ſeveral of them, he came at length, and ſat down before *Lachiſh*, and threaten'd, after he had taken That, to beſiege even *Jeruſalem* itſelf. Hereupon *Hezekiah*, taking Advice of his Princes and chief Counſellors, made all Manner of Preparations for a vigorous Defence. He repair'd the *Walls*, and fortify'd them with *Towers*. He provided *Darts* and *Shields* in great Abundance, and all other *Arms*, and *Artillery*, that might be uſeful, either to *defend* the Place, or *annoy* the Enemy. He had the People enrolled that were fit for War, and plac'd over them good Officers, both to inſtruct them in all *military* Exerciſe, and to head and conduct them, when they were to make their Sallies. He ſtopp'd up the Fountains [*] for a good Compaſs round, and the Brook [†], that paſs'd by the Walls of the City, in order to diſtreſs the Enemy for Want of Water; and, to ſtrengthen himſelf the more againſt them, he enter'd into an Alliance, *offenſive* and *defenſive*, with the King of *Egypt*. But this Alliance the Prophet *Iſaiah* highly blam'd, as it imply'd a Diffidence of the *Almighty*'s Power to help him, and would redound to his own Shame, and Reproach, and Confuſion at laſt, which accordingly came to paſs. For, while *Sennacherib* was beſieging *Lachiſh*, *Hezekiah*, obſerving that this new Ally of his made no Haſte to come to his Aſſiſtance, and being ſadly ſenſible, that, of himſelf, he was not ſufficient to reſiſt ſo powerful an Adverſary as the King of *Aſſyria*, ſent Embaſſadors to him, deſiring him to retire out of his Dominions, and promiſing to ſubmit to ſuch Conditions, as he ſhould be pleas'd to impoſe upon him.

The Demand, which *Sennacherib* made, was the Payment of three hundred Talents [†] of Silver, and thirty Talents of Gold; which *Hezekiah* was not able to raiſe, without exhauſting all his Treaſures, and ſtripping the very Doors of the Temple of the Gold-Plates, wherewith they were overlaid. This diverted the King of *Aſſyria*

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live eaſy and *happy*. The Words in the Original are to this Effect, *That, which thou haſt told me from God, is good*: I willingly ſubmit to it: *But ſhall Peace and Truth*, i. e. ſolid and laſting Peace, *continue for my Time?* "May I "flatter myſelf with ſo much Happineſs? And will God be ſo gracious, as not to revoke the *Grant*, which he hath "made me of a longer Continuance here? He is juſt, no doubt, in every Thing he ſends upon us; but do theſe "Threats relate to me, or my Poſterity only? Well were it for me, if he would ſuſpend the Execution of his Wrath, "for the little Time, that I have to live." This is the natural Senſe of *Hezekiah*'s Anſwer, and accordingly, *Joſephus* makes him ſay, *that tho' I am much afflicted at the Thoughts of the Miſery, that will befal my Family; yet ſince it is God's Pleaſure, that it ſhould be ſo, I have no more to beg of Heaven, than that I may enjoy the ſmall Remainder of my miſerable Life in Peace.* Jewiſh Antiq. lib. x. c. 3. and *Calmet*'s Commentary.

[*] It is an old *Stratagem* in War, to diſtreſs an Enemy by the Want of Water; but this is what the *Beſiegers* do generally practiſe againſt the *Beſieged*. In this Manner it was *Holofernes* intended to diſtreſs *Bethuliah*, Judith vii. and of *Semiramis*, *Cyrus*, and *Alexander* it is reported, that they all took *Babylon* by diverting the Current of the *Euphrates*. But *Hezekiah* here takes another Method. He is for preventing the *Aſſyrians* from carrying on the Siege of *Jeruſalem* by *intercepting the Water*, i. e. by filling up the Fountain-heads with Earth, that the Enemy might not perceive where any Water was; and ſo carrying their Streams through *Pipes*, and *ſubterraneous* Channels, into the City, there to be receiv'd in *Baſons* and large *Pools*, for the Benefit of the *Beſieged*: And this he might do with more Facility to himſelf, and Prejudice to the Enemy, becauſe (except the Springs, and Brooks, that were juſt contiguous to the City) the whole Country, (according to *Strabo*, lib. xvi.) for the Space of ſixty Furlongs round about, was all barren and waterleſs. *Le Clerc*'s Commentary.

[†] This muſt be the Brook *Kidron*, which ran in a Valley of that Name, between the City and the Mount of *Olives*, when it had any Water in it; for, except in the Caſe of great Rains, or the Snow's diſſolving from the Mountains, it was generally dry. However, if it had any Fountain-head, by ſtopping up that, and diverting its Current by Conveyances under Ground, *Hezekiah* might, in like Manner, make it of no Uſe to the Beſiegers. *Patrick*'s and *Calmet*'s Commentaries.

[†] The *Hebrew* Talent, according to Scripture, (*Exod.* xxv. 39.) contains three hundred Shekels, and every Skekel anſwering to the Value of three *Shillings*, *theſe three hundred Talents of Silver* muſt contain, of our Money, one hundred and thirty five Thouſand Pounds; and *the thirty Talents of Gold*, two hundred and ſixty Thouſand; ſo that whole Sum, here paid by *Hezekiah*, amounted to three hundred fifty one Thouſand Pounds of our Money. *Prideaux*'s Connection, Anno 713.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

Aſſyria for ſome Time, ſo that, leaving *Judea*, he turn'd his Arms againſt *Egypt* [*]; but, after a Series of different Succeſſes, he return'd again, and inveſted *Lachiſh*, and thence (contrary to all Faith, and the Agreement ſubſiſting between him and the Kings of *Judah*) ſent three of his principal Officers, with a good Detachment of Forces, to demand the Surrender of *Jeruſalem*.

Who ſends Hezekiah *inſolent Meſſages, but is at length miraculouſly defeated, and ſlain by his own Sons.*

[†] *RABSHAKEH* (for that was the Name of the Perſon, who deliver'd the Demand from the King of *Aſſyria*) ſpake in the *Hebrew* Tongue, and in a very inſolent and imperious Manner, to the three *Miniſters of State*, whom *Hezekiah* ſent to *parly* with him, telling them, "That it was in vain for them to truſt in "their God for Help, becauſe his Maſter's Arms had been all along ſo victo-"rious, that the Gods of other Nations "could not reſiſt their Courſe; and much "more vain would it be, to depend on "the King of *Egypt* for Aſſiſtance, who "was hardly able to ſupport his own Do-"minions, and would certainly [*] fail them, "when they looked for his Aid. Their "wiſeſt Way therefore would be, to ſur-"render the Town to his Maſter, the "great King of *Aſſyria*, at Diſcretion; "for if they pretended to ſtand a Siege, "(and this he ſpake with a louder Voice "than ordinary, in the Audience of the "People, that were upon the Wall, and "in Hopes of creating a Revolt among "them) his Maſter would diſtreſs them "to ſuch a Degree, that they ſhould be "compelled to eat their own *Excrements*, "*and drink their own Piſs*."

When *Hezekiah* heard the *blaſphemous* Meſſage, which *Rabſhakeh* had deliver'd to his Miniſters, he rent his Cloaths, put on *Sack-Cloth*, went to the Temple to addreſs himſelf to God, and ſent an Account thereof to his Prophet *Iſaiah*. But *Iſaiah*'s Anſwer was, not to fear the

Menaces

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[*] What might poſſibly be the Occaſion of a War between two Kingdoms ſo widely diſtant, as *Aſſyria* and *Egypt* were, 'tis difficult to know. We have no where any Information from Hiſtory, and are left therefore to conjecture, ——— That, after *Salmaneſer* had taken away the ten Tribes, and ſent Colonies in their Room, the Tribe of *Simeon*, which lay neareſt to *Egypt*, becoming Part of his Dominions, as well as the reſt, the *Egyptians* might take the Advantage of the *Aſſyrians* great Diſtance, and make ſome Encroachments upon it. That *Sennacherib*, when he was come as far as *Judea*, might take that Opportunity to proceed with his Arms into *Egypt*, in order to be revenged of *Sevechus*, the Son of *Sabacon*, or *So*, (whom *Herodotus* calls *Sethon*) who was, at this Time, King of *Egypt*, and the chief *Pontiff* likewiſe of the God *Vulcan?* And, as he was a weak Prince, the King of *Aſſyria* gain'd many Advantages over him; but, ſitting down at length before *Peluſium*, when he had brought his *Platforms* (as *Joſephus* tells us) within a little of the Top of the Walls, and was upon the very Point of giving the *Aſſault*, News was brought him, that *Terhakah*, King of *Ethiopia*, was upon his March, with a great Enforcement, to aſſiſt the *Egyptians*; whereupon he immediately rais'd the Siege, and drew off his Army, which gave Occaſion to the *fabulous* Account in *Herodotus*, viz. "That, upon the King's Prayer to his God *Vulcan*, there came, in one Night, ſuch Troops of Rats into the "Camp of the *Aſſyrians*, that they gnaw'd all their Bow-ſtrings to Pieces, and ſo, in Effect, diſarm'd the whole Camp "of the *Beſiegers*, and made them draw off from the Town, with ſo much Precipitation." *Le Clerc*'s Commentary on 2 *Kings* xxiii. 29. and Jewiſh Antiq. lib. x. c. 1.

[†] *Tartan*, *Rabſaris*, and *Rabſhakeh* are not the proper Names of theſe Men, but rather denote their Employments and Offices. *Tartan* ſignifies the Preſident of the Cuſtoms; *Rabſaris*, the chief *Eunuch*; and *Rabſhakeh*, the principal *Cup-bearer*; and, becauſe he ſpake *Hebrew* with ſome Fluency, the Rabbins are generally of Opinion, that he was either an *Apoſtate Jew*, or one of the Captivity of *Iſrael*. 'Tis certain, that he was a very eloquent Man, and his Speech very excellently well calculated to raiſe Sedition, or Defection among the *Beſieged*; but that a Perſon of his Education ſhould be vers'd in the *Phœnician*, which is, in a Manner, the ſame with the *Hebrew* Language, is no Wonder at all. Moreover, had he been a *Jew* (tho' an *Apoſtate*) he ſhould have known better, one would think, than to have upbraided *Hezekiah* with acting according to the Law, under which he liv'd, in deſtroying the Groves and Altars of Idols, and in requiring his Subjects to worſhip God in *Jeruſalem* only, 2 *Kings* xviii. 22. *Le Clerc*'s Commentary.

[*] The Words in the Text are, ——— *Now behold thou truſteſt upon the Staff of this bruiſed Reed, even upon* Egypt, 2 *Kings* xviii. 21. The Compariſon is excellent, to denote an *Ally*, that is not only weak and unable to help, but dangerous likewiſe to thoſe that rely upon him for Succour; and his repreſenting the Power of *Egypt* to be as brittle as the *Canes*, or Reeds that grow on the Banks of the *Nile*, (for it is to this, no doubt, that the *Aſſyrian Orator* alludes) is a great Beauty in the Similitude. This however muſt be allow'd, that what he here ſpeaks, in Contempt of the *Egyptian* Strength, has more of *Oſtentation* in it, than Truth; becauſe the *Aſſyrian* Army, having lately made an Attempt to ſubdue that Kingdom, was now return'd into *Judea* with Diſgrace. *Patrick*'s, *Le Clerc*'s, and *Calmet*'s Commentaries.

A. M.
3246, *&c.*
Ant. Chriſ.
758, *&c.*

From 1 Kings
viii. to the
End of 2
Chron.

Menaces of the proud *Aſſyrian*; for that God would ſoon find out a Method to make him depart his Country; which accordingly came to paſs. For News being brought him, that *Tirhakah*, King of *Ethiopia*, (or of the *Cuthites* rather in *Arabia*) had invaded ſome Part of his Dominions, he immediately rais'd the *Siege* of *Libnah* [†], (where he then was) and march'd againſt the Enemy: However, before he rais'd the Siege, he ſent a ſecond Summons to *Hezekiah*, as inſolent and blaſphemous as the former. This was deliver'd in a Letter; and *Hezekiah* had no ſooner read it, but he went into the Temple, ſpread it before the Lord, and implor'd of him a Deliverance from this outrageous Enemy; which *Iſaiah* aſſur'd him he ſhould have, becauſe that the Lord had taken the City of *Jeruſalem* under his Protection, and would not therefore ſuffer the King of *Aſſyria* [*] (notwithſtanding all his vain Boaſtings) to come near it.

In the mean Time, the King of *Aſſyria*, having engag'd the *Ethiopian* Army, and given them a great Overthrow, was in full March to *Jeruſalem*, fluſh'd with this freſh Victory, and reſolv'd to deſtroy the Place, and every Soul in it; when, the very Night after that the Prophet had given the King of *Judah* this Aſſurance, an *Angel* [†] *of the Lord* came down into the Camp of the *Aſſyrians*, and ſmote no leſs than a hundred fourſcore and five Thouſand Men: So that, terrify'd with this Slaughter, *Sennacherib* made haſte into his own Country, and took up his Reſidence at *Nineveh*; where he had not been long, before [*] his two eldeſt Sons, *Adrammelech* and *Sharezar*, conſpir'd againſt him, and, as he was worſhipping at the Temple of *Niſroch* *, his God, fell upon him and ſlew him; and afterwards, making their Eſcape into *Armenia*, gave Room for *Eſarhaddon*, their younger Brother, to ſucceed in the Throne.

[†] *Libnah* was not far from *Lachiſh*, both ſituated on the Mountains of *Judea*; and 'tis probable, that *Sennacherib*, not finding himſelf able to carry the *latter*, had remov'd the Siege to *Libnah*, which was a Place not ſo well fortify'd in his Opinion, and yet ſo ſituated, that, by keeping a good Guard in the *Chops* of the Mountains, he might carry on the Siege, without any Fear of *Tirhakah*'s coming upon him. *Le Clerc*'s Commentary.

[*] The Prophet, in his Anſwer to *Hezekiah*, has given us an admirable Deſcription of the ridiculous Vanity, and Oſtentation of a King puffed up with great Succeſs; *By thy Meſſengers thou haſt reproached the Lord, and haſt ſaid,* ——— *With the Multitude of my Chariots I am come up to the Height of the Mountains, and the Sides of* Lebanon; ——— *and I will enter into the Lodgings of his Borders, and enter into the Foreſt of his* Carmel. *I have digged, and drank ſtrange Waters, and, with the Soles of my Feet, have I dried up all the Rivers of beſieged Places,* 2 Kings xix. 23, *&c.* as if he had ſaid, "What can reſiſt the Force of my victorious Arms? Or, where is the Place, that is unacceſſible to the Strength and Activity of theſe Troops? I have ſcaled the Top of the higheſt Mountains with my heavy Chariots of War. I have aſcended even *Lebanon* itſelf, and, through the moſt difficult Paſſages, have open'd and plain'd myſelf a Way. ——— Who then ſhall hinder me from taking up my Quarters in what Part of *Juden* I pleaſe, from either climbing up to the Top of *Carmel*, or from coming down into the *fruitful Vales*, by making an entire Conqueſt of the Country? At my Call Fountains, even in the drieſt Places, ariſe; at my Beck, the Hills ſubſide, the Rocks divide, and make me a Way; and, at my Approach, the deepeſt Rivers and Ditches run dry; ſo that Reſiſtance is unavailable, and Victory muſt attend my Standard wherever I go, or whatever Enterprize I take in Hand."

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Sub pedibus montes, areſcere vidimus amnes. Claud. *de Bello Gallico.*

[†] The antient *Jews* (as well as *Perſians* and *Arabians*) were of Opinion, that there is an *Angel of Death*, or an *exterminating* Angel, to whom God has given Commiſſion to take away the Lives, either of *ſingle* Perſons, or of Multitudes of People at once, wherein the *Almighty* gives the Order, but leaves the Method of doing it to the *Diſcretion* of the Angel; ſo that, in which Way ſoever the Infliction is made, it is always ſaid to be done by the Angel of God. The modern *Jews* are much of the ſame Opinion: For they maintain, that this Angel of Death ſtands at every dying Man's Bed's head, with a naked Sword in his Hand, at the Extremity of which there hang three Drops of *Gall*, and that the ſick Perſon, ſeeing this Angel, in a great Fright opens his Mouth, whereupon he immediately drops into it theſe three fatal Drops; the *firſt* of which occaſions his Death; the *ſecond* makes him pale and livid; and the *third* reduces him to the Duſt in the Grave, with ſome other Notions of the like Nature. Now, ſince the Scripture has no where ſaid expreſly, in what Manner this *Aſſyrian* Army was deſtroy'd, ſome have thought, that it was by a *Plague*; others, by *Thunder* and *Lightning*; others, *by Fire from Heaven*; others, by a *ſcorching Wind*; others, by their falling foul upon one another in the Obſcurity of the Night; but which Way ſoever it was effected, according to the *Hebrew Idiom* there is no Impropriety in ſaying, that it was done by a *deſtroying Angel*, which is a comprehenſive Phraſe, that reconciles all the Scripture-Paſſages, wherein this terrible Defeat is mention'd, and all the Sentiments of *Commentators* concerning it. *Calmet*'s Diſſert. ſur la Défaite de l'Armée de *Sennacherib*.

[*] When *Sennacherib* was got home, after the Loſs of ſo great an Army, he demanded of ſome about him, What the Reaſon might be, that the irreſiſtible God of Heaven ſo favour'd the *Jewiſh* Nation? To which he was anſwer'd, That

While Hezekiah *lives, and dies in Peace.*

AFTER this ſignal Defeat of the *Aſſyrian* Army, *Hezekiah* liv'd, the Remainder of his Days, in Peace and Tranquillity, being both honour'd and rever'd by all neighbouring Nations, who, by this, and ſeveral more Inſtances perceiv'd, that he was under the immediate Protection of God, and were therefore afraid to give him any Moleſtation. So that, being at Reſt from Wars, he apply'd his Thoughts to the good Government of his People, and the Improvement of the City of *Jeruſalem*, by erecting Magazines, and filling them with Arms, and by making a new *Aqueduct*, which was of great Convenience to the *Inhabitants* for the ſupplying them with Water. At length, after a Courſe of great and worthy Actions, he dy'd, in the twenty-ninth Year of his Reign, and was bury'd, with great Solemnity, † in the moſt honourable Place of the *Sepulchres* of the Sons of *David*. Happy in every Thing elſe, except in being ſucceeded by a Son, whoſe Name was *Manaſſeh*, and who, in the Beginning of his Reign more eſpecially, prov'd the very worſt of all his Race.

Manaſſeh's *Wickedneſs, in the Beginning of his Reign.*

MANASSEH was but a *Minor* of twelve Years old, when he ſucceeded to the Crown; and, as he had the Misfortune to fall into the Hands of ſuch *Guardians* and *Chief Miniſters*, as were ill-affected to his Father's *Reformation*, they took all the Care imaginable to breed him up in the ſtrongeſt Averſion to it, and to corrupt his Mind with the worſt of Principles, both as to *Religion*, and *Government*. For he not only worſhipp'd Idols, reſtor'd High-Places, and erected Altars unto *Baal*; but, in the Room of the *Ark of the Covenant*, ſet up an Idol even in the *Sanctuary* itſelf, made his Children paſs through the Fire to *Moloch*, practis'd Witchcrafts and Enchantments, and conſulted *Soothſayers*, and ſuch Perſons, as dealt with *Familiar Spirits*.

NOR was he content to practiſe theſe Abominations himſelf, but, being naturally of a cruel Temper, he rais'd bitter Perſecutions againſt thoſe, who would not conform. The Prophets *, who were ſent to reprove him, he treated with the utmoſt Contempt and Outrage, and filled, in ſhort, all the Land with innocent Blood, which

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That *Abraham*, from whom they were deſcended, by ſacrificing his only Son to him, had purchas'd his Protection to his Progeny; whereupon the King reply'd, *If that will win him, I will ſpare him two of mine to gain him to my Side*; which, when his two Sons, *Sharezer* and *Adrammelech*, heard, they reſolv'd to prevent their own Death by ſacrificing him. But for all this Fiction there is no other Foundation, but that ſcarce any Thing elſe can be thought of, that can afford any Excuſe for ſo wicked a *Parricide*. *Prideaux*'s Connection, Anno 709.

[*] Some take this God to be the Figure of *Noah's Ark*; others of a *Dove*, which was worſhipp'd among the *Aſſyrians*; and others, of an *Eagle*. The *Hebrew* of *Tobit*, publiſh'd by *Munſter*, calls it *Dagon*; but *Selden* acknowledges, that, in all his Reading, he never met with any Thing that could help him to explain it. *Jurieu* however ſeems to be more lucky in his Enquiries; for, by ſeveral Arguments, he has made it appear, that this Idol was *Jupiter Belus*, the Founder of the *Babyloniſh* Empire, who was worſhipp'd under the Form of an *Eagle*; and therefore, he obſerves farther, that, as this *Belus* in profane Hiſtory was the ſame with the *Nimrod* of *Moſes*, between *Nimrod* and *Niſroch* the Diſſimilitude is not great, nor is it improbable, that, to perpetuate his Honour, his Votaries might change the Name of *Nimrod*, which ſignifies a *Rebel*, into that of *Niſroch*, which denotes a *young Eagle*. *Patrick*'s Commentary, and *Jurieu* Hiſtoire des Dogmes, *&c.* Part iv. c. 11.

[†] In the innermoſt and chiefeſt of the Rooms of the *Royal Sepulchres* of the Houſe of *David*, was the Body of *Hezekiah* placed in a Nich, which, in the upper End of the Room, was very likely at that Time cut on Purpoſe for it, to do him the greater Honour. *Prideaux*'s Connection, Anno 699.

[*] The Prophets, who are ſuppos'd to have been living in this King's Reign, were *Hoſhea*, *Joel*, *Nahum*, *Habakkuk*, ſome ſay, *Obadiah*; and, who was the greateſt Prophet of them all, *Iſaiah*. In the late Reign he was in great Eſteem at Court, and being himſelf of the *Blood Royal*, and (as ſome ſay) the King's Father-in-law, he thought it more incumbent upon him to endeavour to reclaim him from his degenerate wicked Courſes: But this ſo exaſperated him againſt *Iſaiah*, that, inſtead of hearkening to his *Remonſtrances*, he caus'd him to be apprehended, and, to make his Torture both more lingering, and more exquiſite, had him *ſawn aſunder* with a wooden Saw, to which the Author of the Epiſtle to the *Hebrews*, Chap. xi. 37, may be thought to allude. *Calmet*'s Commentary, and *Howell*'s Hiſtory in the Notes.

which he ſhed in carrying on his deteſtable Purpoſes; but it was not long before the Divine Vengeance overtook him.

His Captivity by the King of Babylon, *Repentance, Reſtoration, and Reformation.*

ESARHADDON, being ſettled in the Kingdom of *Babylon*, began to ſet his Thoughts on the Recovery of what his Father *Sennacherib* had loſt in *Syria* and *Paleſtine*; and, having rais'd a great Army, march'd into the Territories of the *ten Tribes*, from whence he carry'd away a great Multitude of *Iſraelites*, who were Remains of the former Captivity, and ſo, ſending ſome of his Generals with a Part of his Army to *Judea* to reduce that Country likewiſe, they vanquiſh'd *Manaſſeh* in Battle, and, having taken him hid in a Thicket of Briars and Brambles, brought him Priſoner to *Eſarhaddon* †, who put him in Irons, and carry'd him Priſoner to *Babylon*.

† His Priſon and Chains brought him to himſelf, and made him ſo ſenſible of his heinous Provocations againſt God, that, with deep Sorrow and Humiliation, † he implor'd the Divine Pity and Forgiveneſs, and thereupon prevail'd with God to mollify the King of *Babylon*'s Heart, who reſtor'd him to his Liberty, and re-inſtated him in his Kingdom.

Upon his Return to *Jeruſalem*, he redreſs'd, as much as he could, the Miſchiefs, which his former Impiety had done. He aboliſh'd the idolatrous Profanations of the Temple; reſtor'd, in all Things, the *Reformation*, which his Father had made, and oblig'd all his Subjects to worſhip and ſerve the Lord only; ſo that, after this, God bleſs'd him with a long and proſperous Reign; longer, indeed, than any of the Kings of *Judah*, either before or after him, had reign'd. He poſſeſs'd the Throne full five and fifty Years; and yet, (notwithſtanding his *ſignal* Repentance) becauſe his former Wickedneſs was ſo great, he was not allow'd the Honour of being bury'd in any of the royal Sepulchres, but was laid in a Grave made in the *Garden*, belonging to his own Houſe, called the Garden of *Uzzah* †, and was ſucceeded by his Son *Ammon*.

Ammon *ſucceeds his Father, and is murther'd by his Servants.*

This Prince, imitating the *firſt* Part of his Father's Reign, and not the *Repentance* of his *latter*, gave himſelf up to all Manner of Wickedneſs and Impiety; ſo that God ſhorten'd his Government, by permitting ſome of his own *Domeſticks*, († after a Reign of two Years) to conſpire againſt him, and ſlay him: But, as wicked as

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† From *Iſaiah* xx. 1. we may learn, that *Eſarhaddon* (whom the ſacred Writer in that Place calls *Sargon)* King of *Aſſyria*, ſent *Tartan*, his General, into *Paleſtine*; and 'twas he, (very probably) who took *Manaſſeh*, and carry'd him Priſoner to *Babylon*. *Eſarhaddon* was, ſome Time before, no more than King of *Aſſyria*; but, upon his Acceſſion to the Throne, he made himſelf Maſter of *Babylon* and *Chaldea*, and ſo united the two Empires together. *Calmet*'s Commentary, and *Prideaux*'s Connection, Anno 677.

† The *Jewiſh* Doctors have a Tradition, that, while *Manaſſeh* was at *Babylon*, by the Direction of his Conqueror, he was put in a large brazen Veſſel, full of Holes, and ſet near to a great Fire; that, in this Extremity, he had Recourſe to all his falſe *Deities*, to whom he had offer'd ſo many Sacrifices, but receiv'd no Relief from them; that, remembering what he had heard his good Father, *Hezekiah*, ſay, *viz. When thou art in Tribulation, if thou turn to the Lord thy God, he will not forſake thee, neither deſtroy thee*, Deut. iv. 30, 31. he was thereupon immediately deliver'd, and, in a Moment, tranſlated to his Kingdom. But this is no leſs a Fiction, than that miraculous *Flame*, which the Author of the imperfect Comment upon St *Matthew* ſpeaks of, that encompaſs'd him on a ſudden, as he was praying to God, and, having melted his Chains aſunder, ſet him at Liberty. Vid. Tradit. Hebr. in Paralip. & Targum in 2 *Chron*. xxiii. 11. In all Probability, it was *Saos duchin*, the Succeſſor of *Eſarhaddon*, who, ſome Years after his Captivity, releas'd *Manaſſeh* out of Priſon.

† We have a Prayer, which, it is pretended, he made in Priſon. The Church does not receive it as *Canonical*, but it has a Place among the *Apocryphal* Pieces, and, in our Collections, ſtands before the *Books of the Maccabees*. The *Greek* Church however has receiv'd it into their *Euchologium*, or Book of Prayers, and they uſe it ſometimes as a Kind of devout Form, and what contains nothing in it deſerving Cenſure. *Calmet*'s Dictionary, under the Word *Manaſſeh*.

† This Garden, as ſome think, was made in that very Spot of Ground, where *Uzzah* was ſtruck dead, for touching the *Ark of the Lord*, 2 Sam. vi. 7. but others imagine, that this was the Place where *Uzziah*, who dy'd a Leper, was bury'd, 2 *Chron*. xxvi. 23. and that *Manaſſeh* choſe to be bury'd here, as unworthy, becauſe of his manifold Sins, (whereof he nevertheleſs repented) to be laid in any of the Royal Sepulchres of the Kings of *Judah*. *Patrick*'s and *Calmet*'s Commentaries.

† This (as ſome *Jewiſh* Authors obſerve) is the uſual Number of Years, to which the Sons of thoſe Kings did arrive, who, by their Abominations, provok'd God to Anger; as they inſtance in the Son of *Jeroboam*, 1 Kings xv. 25. the Son of *Baaſha*, Chap. xvi. 8. the Son of *Ahab*, Chap. xxii. 51. *Patrick*'s Commentary.

A. M. 3246, &c. Ant. Chrſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

as he was, the People of the Land took Care to revenge his Murther, by putting all to Death who had any Hand in it, tho' they would not, at his Burial, honour him (any more than his Father) with a Place among the Sepulchres of the Sons of *David*.

Joſiah*'s good and pious Reign, his Reformation of Religion.*

HIS Son *Joſiah*, who was then a Child no more than eight Years old, ſucceeded in the Throne; but, having the Happineſs to fall under the Conduct of better *Guardians* in his *Minority*, than did *Manaſſeh* his *Grandfather*, he prov'd, when grown up, a Prince of very extraordinary Worth, equal, if not ſuperior, in Piety, Virtue, and Goodneſs, to the beſt of his Predeceſſors. In the *ſixteenth* Year of his Age, he took upon him the Adminiſtration of the Kingdom; and, beginning with the Reformation of Religion, endeavour'd to purge it from all thoſe Corruptions, which had been introduc'd in the preceding Reigns. To this Purpoſe, he took a Progreſs through the whole Kingdom, and, wherever he came, brake down the Altars, cut down the Groves, and brake in Pieces all the carv'd and molten Images, that were dedicated to Idolatry. The Graves of idolatrous Prieſts he dug up, and burnt their Bones upon ſome of theſe Altars, thereby to defile and pollute them for ever; and [†] whatever Prieſts of the *Levitical* Order had at any Time ſacrific'd on the High-Places, tho' it were to the true God, theſe he took care to depoſe from their *ſacerdotal* Office. [†] The Houſes of the *Sodomites* he broke down: *Tophet* [†], which was in the Valley of *Hinnom*, he defiled: The Horſes [*] dedicated to the Son, he remov'd: Burnt its Chariots with Fire; and, being not ſatisfy'd with deſtroying all the Monuments of Idolatry in his own *Dominions*, he viſited in Perſon the Cities of *Ephraim*, and *Manaſſeh*, and all the reſt of the Land, which had formerly been poſſeſs'd by the *ten Tribes*, and there did the ſame. But, while he was at *Bethel*, [†] diſcovering by the *Inſcription* the Monument of the Prophet, who was ſent from *Judah* to declare againſt the Altar, which *Jeroboam* had there ſet up, and (above three hundred Years before) to name the very Name of *Joſiah*, who was to deſtroy it; he would not ſuffer it to be touch'd, nor his Bones to be moleſted.

[†] Several of theſe Prieſts, ſeeing the Worſhip of the Temple abandon'd, and, after that the *Tenths*, and Offerings, and Sacrifices were taken away, having nothing to ſubſiſt themſelves, had the Weakneſs to repair to the High-Places, and there offer unto God ſuch Oblations, and Sacrifices, as the People brought them; (for it does not appear, that any of them enter'd into the Service of falſe Gods) but becauſe this was giving Countenance (by their Preſence and Miniſtry) to a Worſhip, that was forbidden, *Deut*. xii. 11. he would not receive them any more into the Service of the Temple, tho' he ſuffer'd them to be maintain'd by it. He puts them, in ſhort, into the Conditions of thoſe *Prieſts*, that had any *Blemiſh*, who might *not offer the Bread of their God*, and yet might *eat the Bread of their God, both of the Holy, and moſt Holy*, Lev. xxi. 21, 22. *Calmet*'s and *Patrick*'s Commentaries.

[†] This was the Name, which is ſometimes given to the moſt infamous of all Proſtitutes, who expoſed their Bodies to be abus'd, contrary to Nature, in Honour of thoſe *filthy* Deities, whom they worſhipp'd. Their Houſes were near the Temple, and therefore theſe were Perſons conſecrated to Impurity; and, that they might commit their Abominations with a greater Licentiouſneſs, they had Women appointed to make them Tents, wherein they were wont to retire upon theſe deteſtable Occaſions. *Calmet*'s Commentary.

[†] It is the general Opinion of the *Jews*, that the Word *Tophet* comes from *Thoph*, which, in their Language, ſignifies a *Drum*; becauſe Drums, in this Place, were us'd to be beat, in order to deaden the Cries of thoſe Children which were burnt alive by the *Idol Moloch*: but there is one Objection to this *Etymology*, viz. that it does not appear that the larger Kind of *Drums*, ſuch as are in Uſe now, were at all known to the Ancients. There was a leſſer Sort indeed, or what we call a *Taber*, wherewith they made Muſick in their Dancing; but theſe were not loud enough for the preſent Purpoſe, and the larger Kind we owe to the *Arabians*, who firſt brought them into *Spain*, from whence they were diſpers'd all *Europe* over. *Le Clerc*'s Commentary.

[*] 'Tis certain, that all the People of the *Eaſt* worſhipp'd the *Sun*, and conſecrated Horſes to it, becauſe they were *nimble* and *ſwift* in their Courſe, even as they ſuppos'd *it* to be.

Placat Equo Perſis Radiis Hyperiona cinctum,
Ne detur celeri victima tarda Deo. OVID. *Faſt*, lib. i.

But then the Queſtion is, whether the People of *Judah* ſacrific'd theſe Horſes to the Sun, (as 'tis certain the *Armenians*, *Perſians*, and other Nations did) or only led them out in State every Morning, to meet and ſalute the Sun, at his *Riſing*. The Ancients had a Notion likewiſe, that the Sun itſelf was carry'd about in a *Chariot*; and therefore Chariots, as well as Horſes, were dedicated to it. Since then we find theſe Horſes, and Chariots, ſtanding ſo near together, the Horſes, we may ſuppoſe, were deſign'd to draw the Chariots, and the Chariots to carry the King, and his other great Officers, (who were Idolaters of this Kind) out at the *Eaſt-gate* of the City, every Morning, to ſalute and adore the Sun, as its coming above the *Horizon*. *Bochart*'s Hieroz. Part. i. lib. xi. c. 10.

[†] The *Jews* will tell us, that, on one Side of the Grave, (where the Prophet of *Judah* and the Prophet of *Bethel* lay

Reparation of the Temple.

Having thus carry'd on the Work of *Reformation* in the diſtant Parts of his Kingdom, he took care, in the next Place, to have the Temple repair'd. To this Purpoſe, he order'd *Hilkiah*, the High-Prieſt, to take a general View of it, and ſee what was neceſſary to be done, who, while he was ſurveying, and examining every Place, chanc'd to find *a Book of the Law of the Lord, given by* Moſes. The Book was carry'd to the King, who, having † heard ſome Part of it read, rent his Robes in Dread of the Curſes denounc'd againſt a wicked People, and immediately ſent the High-Prieſt, and ſome other of his chief Officers, to *Huldah* † the Propheteſs to enquire of the Lord; who return'd them in Anſwer, "That the "Judgments, threaten'd in the Book of "the Law, would not be long before "they fell upon the Kingdom of *Judah*; "but that, becauſe the King had expreſs'd "ſo deep a Concern upon hearing the "Denunciation of them, their Execution "ſhould be delay'd till after his Death."

And farther Reformation.

The good King however, in order to appeaſe the Wrath of God, called together a *ſolemn Aſſembly*, of all the Elders, and People of *Judah* and *Jeruſalem*; and going with them to the Temple, he caus'd the Law of God there to be diſtinctly read; and, when that was done, both he and all the People enter'd into a *Covenant* to obſerve all, that was contain'd in it. After this, he made another *Progreſs* round the Kingdom of *Judah* and *Samaria* to deſtroy every the leaſt Remainder of *Idolatry*, that he could meet with; and, when the Seaſon of the next *Paſſover* was come, had it ‖ kept with ſuch Exactneſs and Solemnity, a

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lay together) there grew *Nettles* and *Thiſtles*; on the other, *Myrtles*, and other odoriferous Plants; ſignifying, that a *true* and *falſe* Prophet lay there; and that this rais'd the King's Curioſity to enquire, whoſe that Sepulchre was; but there is no Ground for this fabulous Fancy. The King, we may ſuppoſe, eſpy'd a Stone, or a Pillar, more eminent than the reſt, with the Names of the Perſons, that were bury'd under it, and this made him aſk the Queſtion *of the Men of the City*, i. e. ſome of the old Inhabitants, that had eſcap'd the *Captivity*, and not any of thoſe *New-Comers*, whom the King of *Aſſyria* had ſent thither; for theſe could give no Account of the ancient Hiſtories of the *Iſraelites*; neither can we ſuppoſe, that the Sepulchre itſelf, after ſo many Years ſtanding, could have been diſtinguiſhable, had not ſome pious Perſon or other, with an Intent to perpetuate the Memory of the Thing, in each ſucceſſive Age, taken care to preſerve and repair it, *Matt.* xxiii. 29. *Le Clerc*'s and *Patrick*'s Commentaries.

† Whether it was the whole *Pentateuch*, or the Book of *Deuteronomy* only, which the High Prieſt found in the Temple, 'tis generally agreed, that the Part, which *Shaphan* read to the King, was taken out of the Book of *Deuteronomy*, and, not without ſome Probability, that the xxviiith, xxixth, and xxxth Chapters were that Portion of Scripture, which the *Secretary*, who (as we are told, 2 *Kings* xxii. 8.) had read the Book before he brought it to the King, thought proper upon this Occaſion to turn to; for therein is contain'd a Renewal of the *Covenant*, which *Moſes*, as Mediator, had made between God and the People of *Iſrael* at Mount *Horeb*; and therein are thoſe Threats and terrible Comminations to the Tranſgreſſors of the Law, whether Prince or People, which affected *Joſiah* ſo much; and *which* Moſes *had given the* Levites *to put on the Side of the Covenant, that it might be there for a Witneſs* againſt the Tranſgreſſors of it, *Deut.* xxxi. 25, 26. *Calmet*'s Commentary.

† This is the only Mention we have of this *Propheteſs*, and certainly it makes much to her Renown, that ſhe was conſulted upon this weighty Occaſion, when both *Jeremiah* and *Zephaniah* were at that Time Prophets in *Judah*. But *Zephaniah* perhaps at that Time might not have commenc'd a Prophet; becauſe, tho' we are told that he *propheſied in the Days of* Joſiah, *Zeph.* i. 1. yet we are no where inform'd, in what Part of his Reign he enter'd upon the prophetick Office. *Jeremiah*, too, might at that Time be abſent from *Jeruſalem*, at his Houſe at *Anathoth*, or ſome more remote Part of the Kingdom; ſo that, conſidering *Joſiah*'s Haſte and Impatience, there might be no other Remedy at Hand to apply to, but this Woman. *Great is the Wrath of the Lord which is kindled againſt us*, ſays the King to his Miniſters, 2 *Kings* xxii. 13. and therefore his Intent in ſending them might be to enquire, whether there were any Hopes of appeaſing his Wrath, and in what Manner it was to be done. Being therefore well aſſur'd of this Woman's Fidelity, in delivering the Mind and Counſel of God, the Miniſters, who went to enquire, concluded rightly, that is was much more conſiderable, what Meſſage God ſent, than by whoſe Hand it was that he convey'd it. *Pool*'s Annotations.

‖ The Words of the Text are, ——— *Surely there was not held ſuch a Paſſover, from the Days of the Judges, nor in all the Days of the Kings of* Iſrael, *and of the Kings of* Judah, 2 *Kings* xxiii. 22. which, taken in a *literal* Senſe, muſt

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

The Manner of his Death, Burial, and the great Lamentation made for him.

as had never been obſerv'd, from the Days of *Samuel* the Prophet, to that Time.

IN a Word, this excellent Prince did all that in him lay, to atone for the Sins of the People, and appeaſe the Wrath of God; but his *Decree* [†] for the Removal of *Judah* into a Land of their Captivity was paſs'd, irrevocably paſs'd: And therefore, when *Pharaoh Necho* [*] King of *Egypt* deſir'd to paſs through *Judea*, in order to go and attack *Charchemiſh* [†], a City belonging to the King of *Babylon*, and ſituate upon the *Euphrates*, *Joſiah* would by no Means conſent to it; but, getting together his Forces, poſted himſelf in the Valley of *Megiddo* [*], on Purpoſe to obſtruct his Paſſage. The *Egyptian* King, hearing of this, ſent Embaſſadors deſiring him to deſiſt, declaring that he came not to invade his Territories, but purely to do himſelf Juſtice on the King of *Babylon*; and aſſuring him withal, that what he did, in this Caſe, was by the Order and Appointment of God. *Joſiah* however thought himſelf no way concern'd to believe him; and therefore, on *Necho*'s marching up to the Place, where he was poſted to receive him, a Battle immediately enſu'd, wherein the *Egyptian* Archers, diſcovering *Joſiah*, (tho' he had diſguis'd himſelf before the Action begun) ply'd that Quarter of the Army, where he fought, ſo very warmly with their Arrows, that, at laſt receiving a mortal Wound from

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muſt denote, that this Paſſover, which was celebrated by two Tribes only, was more numerous, and more magnificent, than all thoſe, that were obſerv'd in the Days of *David* and *Solomon*, in the moſt happy and flouriſhing State of the *Jewiſh* Monarchy, and when the whole twelve Tribes were met together, to ſolemnize that Feaſt. It may not be amiſs therefore to allow, that in theſe Expreſſions there is a Kind of *Auxeſis* or Exaggeration, not unuſual in *ſacred*, as well as in *profane* Authors. For nothing is more common, than to ſay, *Never was ſo much Splendor and Magnificence ſeen*, when we mean no more, than that the Thing, we ſpeak of, was very ſplendid and magnificent: Unleſs we ſuppoſe with ſome, that a Preference is given to this *Paſſover* above all the reſt, in Reſpect of the *exact* Obſervation of the Rites and Ceremonies belonging to it, which, at other Times, were perform'd according to Cuſtom, and ſeveral Things either alter'd, or omitted; whereas, at this, every Thing was perform'd *according to the preſcribed Form of the Law*, from which, ſince the finding of this *authentick* Copy of it, *Joſiah* enjoin'd them not to vary one *Tittle*. *Calmet*'s and *Le Clerc*'s Commentaries.

[†] Tho' *Joſiah* was doubtleſs ſincere in what he did, and omitted nothing to reſtore the Purity of God's Worſhip, wherever his Power extended; yet the People had ſtill a *Hankering* after the Corruption of the former Part of *Manaſſeh*'s Reign. They comply'd indeed with the preſent *Reformation*; but this was only out of Fear of incurring the King's Diſpleaſure, or of feeling the Severity of his Juſtice. Their Hearts were not right towards God, as appears from the Writings of the Prophets, that liv'd in thoſe Times; and therefore, ſeeing no Sign of their Repentance, God had no Reaſon to reverſe his Decree. *Calmet*'s and *Le Clerc*'s Commentaries.

[*] *Pharaoh* ſignifies no more, in the *Egyptian* Language, than *King*, and was therefore given to any one, that ſat upon that Throne: But *Necho* (according to *Herodotus*) was his proper Name, tho' ſome will have it to be an *Appellative*, which ſignifies *lame*, becauſe this *Pharaoh* (as they ſuppoſe) had a *Lameneſs*, which proceeded from ſome Wound, he had receiv'd in the Wars. The ſame Hiſtorian tells us, that he was the Son and Succeſſor of *Pſametichus*, King of *Egypt*, and a Man of a bold enterpriſing Spirit; that he made an Attempt to join the *Nile* and the *Red Sea*, by drawing a *Canal* from one to the other; that, tho' he failed in this Deſign, yet, by ſending a Fleet from the *Red-Sea* through the Streights of *Babel-Mandel*, he diſcover'd the Coaſts of *Africa*, and, in this his Expedition to the *Euphrates*, reſolv'd to bid fair (by deſtroying the united Force of the *Babylonians* and *Medes*) for the whole Monarchy of *Aſia*. *Prideaux*'s Connection Ann. 610, and *Marſham*'s Canon. Æg. Sæcul. 18.

[†] Geographers make no Mention of this City under this Name; but it is very probably the ſame with what the *Greeks* and *Latins* call *Cercuſium*, or *Cerceſium*, which was ſituated on the Angle, form'd by the Conjunction of the *Chaboras* or *Chebar*, and the *Euphrates*. Iſaiah, x. 9, ſpeaks of this Place, as if *Tiglath-Pileſer* had made a Conqueſt of it, and *Necho* perhaps now was going to re-take it, as we find he did; but *Jeremiah* informs us, Chap. xlvi. 1, 2. that, in the fourth Year of *Jehoiachim* King of *Judah*, it was taken, and quite deſtroy'd by *Nebuchadnezzar* King of *Babylon*. *Calmet*'s Commentary, and *Wells*'s Geography of the Old Teſtament, Vol. III.

[*] *Megiddo* was a City in the half Tribe of *Manaſſeh*, not far from the *Mediterranean Sea*, which Way *Necho* was to paſs with his Army, in order to go into *Syria*, and thence to the *Euphrates*. In the Valley adjoining to this Place *Joſiah* was ſlain, *while he was at the Head of his Army* (as *Joſephus* tells us) *and riding up and down to give Orders from one Wing to the other*. This Action *Herodotus* makes mention of, when he tells us, that *Nechos, King of* Egypt, *having fallen upon the* Syrians, *near the City* Magdol, *obtained a great Victory, and made himſelf Maſter of* Cadytis: where the Author plainly miſtakes the *Syrians* for the *Jews*; *Magdolum*, a City in the *Lower Egypt*, for *Megiddo*; and *Cadytis*, for *Kadeſh*, in the upper *Galilee*, by which he was to paſs in his Way to *Charchemiſh*; or rather for the City of *Jeruſalem*, which, in *Herodotus*'s Time, might be called by the neighbouring Nations *Cadyta*, or *Cadyſcha*, i. e. *the holy City*; ſince, even to this Day, it is called by the *Eaſtern* People *Al-huds*, which is plainly both of the ſame Signification and Original. *Calmet*'s Dictionary, under the Word *Kadeſh*, and *Prideaux*'s Connection, An. 610.

from one of them, he was carry'd in another Chariot * out of the Battle, to *Jeruſalem*, where, after a Reign of one and thirty Years, he dy'd, and was bury'd in the Sepulchre of his *Anceſtors*.

* The Death of ſo excellent a Prince was deſervedly lamented by all his People, but by none more ſincerely, than by *Jeremiah* the Prophet; who, having a thorough *Senſe* of the Greatneſs of the Loſs, as well as full Foreſight of the ſore Calamities, which were afterwards to follow upon the whole Kingdom of *Judah*, while his Heart was full with a View of both theſe, wrote a Song of *Lamentation* * upon this mournful Occaſion; but that is loſt; and the other (which goes under his Name, and is ſtill remaining) was compos'd upon the Deſtruction of *Jeruſalem* by *Nebuchadnezzar*.

The OBJECTION.

“BUT, how *religious* ſoever we may ſuppoſe *Joſiah* the King of *Judah* to have been, we cannot but wonder at his *Ignorance* in the Law of God. Thoſe, who had the Care of his Education, were requir'd to inſtruct him in it (a) upon all proper Occaſions; himſelf (according to what (b) the Law directs) was to tranſcribe a Copy of it with his own Hand, and to have it ſo conſtantly in his Remembrance, as if it were (c) *Frontlets between his Eyes*; and yet, when he was no leſs than ſix and twenty Years old, and in the *eighteenth* Year of his Reign, we find him (d) *rending his Cloaths*, for Fear of the Threats denounc'd againſt a wicked Prince and People, as if he had never read his *Bible*, (which the High-Prieſt by the Bye ſeems equally a Stranger to) nor heard a Word of the Book of *Deuteronomy* before.

“How the *choſen People of God* came ſo frequently to fall into the deteſtable Sin of *Idolatry*, we are not at a Loſs to comprehend; but tho', whenever they did ſo, it was the Part of every good Prince to endeavour to reclaim them: Yet we ſhould be glad to know, what Right King *Joſiah* had to extend his *Reformation* into other Countries, and to exerciſe this Authority in the Kingdom of *Samaria*, which was then ſubject to the *Aſſyrians*; or upon what Pretenſions he oppos'd *Necho* King of *Egypt*, when he only *civilly* aſk'd a Paſſage through his Country, and was going to do himſelf Juſtice upon an

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* It was the Cuſtom of War, in former Times, for great Officers, to have their led Horſes, that, if one failed, they might mount another. The Kings of *Perſia* (as *Quintus Curtius* informs us) had Horſes attending their Chariots, which, in caſe of any Accident, they might make to; and, in like Manner we may preſume, that, when it became a mighty Faſhion to fight in Chariots, all great Captains had an empty one following them, into which they might betake themſelves, if any Miſchance befel the other. *Bochart*'s Hieroz. Part. i. c. 2. and 9.

* The Author of the Book of *Eccleſiaſticus* has given us his *Encomium* in theſe Words:——*All, except* David, *and* Hezekias, *and* Joſias, *were defective. They forſook the Law of the Moſt High; even the Kings of* Judah *failed.* But *the Remembrance of* Joſias *is like the Compoſition of the Perfume, that is made by the Art of Apothecary: It is as ſweet as Honey in all Mouths, and as Muſick at a Banquet of Wine. He behaved himſelf uprightly in the Converſion of the People, and took away the Abomination of Iniquity. He directed his Heart unto the Lord, and, in the Time of the Ungodly, he eſtabliſhed the Worſhip of God.* Ecclus. xlix. 1, &c.

* The *Jews* were us'd to make *Lamentations*, or mournful Songs, upon the Death of great Men, Princes, and Heroes, who had diſtinguiſh'd themſelves in Arms, or by any *civil* Arts had merited well of their Country. By an Expreſſion in 2 *Chron.* xxxv. 25. *Behold they are written in the Lamentations*, one may infer, that they had certain *Collections* of this Kind of Compoſition. The Author of the *Book of Samuel* has preſerv'd thoſe, which *David* made upon the Death of *Saul*, and *Jonathan*, of *Abner*, and *Abſalom*: But this mournful Poem, which the diſconſolate Prophet made upon the immature Death of good *Joſiah*, we no where have; which is a Loſs the more to be deplored, becauſe, in all Probability, it was a *Maſter-Piece* in its Kind; ſince never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the tender Sentiments of Sorrow and Compaſſion. *Calmet*'s Commentary, and Preface ſur les Lamentations de *Jeremie*.

(a) Deut. vi. 7. (b) Chap. xvii. 18. (c) Chap. vi. 8. (d) 2 Kings xxii. 11, &c.

"Enemy, that had invaded his *Territories* firſt.

"HAD he ſent indeed in his own Name only, *Joſiah* might have pleaded, in his Excuſe, the Danger of admitting a large Army into the Bowels of his Country; but ſince *(e)* the Requeſt was ſent in the Name of God, who had put him upon this Expedition, and accordingly proſper'd him in it, we cannot but ſay, that *Joſiah* juſtly ſuffer'd for oppoſing the Almighty's Will, and *intermeddling* in the Matter, wherein he had no Concern: Tho' how to abſolve the Divine Goodneſs and Veracity, in bringing ſo good a Prince to an untimely End, and cauſing him to be ſlain in Battle, when he had promiſ'd, *(f) that he ſhould be gather'd into his Grave in Peace*, is what we cannot unriddle.

"*THE Sting of Death is Sin*; but the Man, who can *appeal* to God for the Truth and Sincerity of his Heart, (as we find *Hezekiah* appealing) may bid Defiance to that *Prince of Terrors*: And yet (whatever his Diſtemper might be) the Scripture repreſents this great and good Man, upon Notice of his Death, in a very piteous Plight, *(g) weeping ſore, (h) chattering as a Crane or a Swallow, and mourning like a Dove*, at the Thoughts of his Diſſolution, which is far from ſetting the *Saint* and the *Hero*, much more the *Benefits*, which accrue from a religious Life, in an advantageous Light.

"A PERSON ſo paſſionately in Love with Life may well be ſuppoſ'd to deſire ſome Aſſurance of his Recovery: But to cauſe the *Sun*, not only to ſtop its Courſe, but even to go *ten Degrees backward* for his Conviction, is a little too laviſh.

"INSTEAD of diſturbing the whole Courſe of Nature therefore merely to ſatisfy the Diffidence of one Man, it is more rational to think, *(i)* that this Miracle was not wrought upon the Body of the Sun, but upon the Dial only, *i. e.* that God, upon this Occaſion, made no Alteration in the Motion of the Heavens, but only, by the Means of ſome extraordinary *Meteors*, or *Refractions*, ſo diſpoſ'd the Rays of the Sun, and directed its Light, that no Shadow could be projected, but where the Prophet foretold.

"BUT, whether this Miracle was in the Motion of the *Sun*, or in the Direction of its *Shadow* only, it certainly was a ſufficient Evidence to convince *Hezekiah* of his future Recovery. Much better, than what God gave this Prince, to aſſure him, *(k)* that the King of *Aſſyria* ſhould not inveſt the City of *Jeruſalem, nor ſhoot an Arrow there, nor caſt a Bank againſt it.* Much better, *(l)* than what he gave King *Ahaz*, when, from the Invaſion of two Confederate Kings, he lay under the moſt dreadful Apprehenſions. For, *(m)* of what Uſe can a Sign be, that is ſubſequent to the Thing ſignify'd? What Conſolation could the Promiſe of the future Birth of a Son be, to a Perſon labouring under Perplexity and Want of immediate Relief? Or, where is the Senſe of the Prophet's ſaying, that, *(n) before the Child* (to be born ſeven hundred Years hence) *ſhall be able to diſtinguiſh between Good and Evil, the Land ſhall be forſaken of both her Kings?*

"BUT, of all the *Stories* in this *Period* of Time, commend me to that wonderful Novel of young *Tobias*, and the Angel, in their Adventures to *Ecbatana*. His Father's loſing his Eye-Sight by the hot Dung of Swallows had been a ſad Family-Accident, had not the *Gall* of the Fiſh come in opportunely to remedy it; tho' it be the firſt Time that we ever knew, that a *Swallow*'s Dung was *pernicious*, and a Fiſh's Gall *reſtorative*

(e) 2 Chron. xxxv. 21. *(f)* 2 Kings xxii. 20. *(g)* Ibid. xx. 3. *(h)* Iſaiah xxviii. 3, 14. *(i) Le Clerc*'s Comment. on 2 Kings xx 9. *(k)* Iſaiah xxxvii. 33. *(l)* Ibid. vii. 14. *(m)* Grounds and Reaſons of the Chriſtian Religion. *(n)* Iſaiah vii. 16.

“to the Eye-Sight. This however was nothing, in Compariſon to its *Heart* and *Liver*, whoſe very Smoke was enough to drive away the Devil *Aſmodeus*, as far as the utmoſt Parts of *Egypt*, where the good Angel took care to chain him down, that he might give the *new-marry'd* Couple no farther Moleſtation. All this ſounds ſo like a *Romance*, that we know not what elſe to call it, unleſs we will ſuppoſe, with *Grotius (o)*, that the whole Account is *parabolical*, and that this pretended *Aſmodeus* was ſome ill *Quality* attending *Sara*'s Body, which had prov'd *mortal* to her other Huſbands, but that *Tobias*, by uſing proper Fumigations, had preſerv'd himſelf, and cur'd her.”

The Contents of the Book of Tobit *vindicated.*

THAT the *Dung* of *Swallows* is of a very hot and *cauſtick* Quality, and, when dropt into the Eye, muſt needs be injurious to the Sight, as being apt to cauſe an *Inflammation*, and thereby a *Concretion* of Humours, which, in Proceſs of Time, may produce a white *Film*, that will obſtruct the Light from the *optick* Nerves; and that the *Gall* of a *Fiſh* (eſpecially of the Fiſh called *Callionimus*) is of excellent Uſe to remove all ſuch *Specks* and Obſtructions to the Sight, we have the Teſtimony of ſome of the greateſt Men, *(p) Phyſicians* and *Naturaliſts*, to produce in Confirmation of this Part of *Tobit*'s Hiſtory. That good Angels are appointed by God to be the *Guardians* of particular Men, and, in Execution of this their Office, do frequently aſſume human Shapes, to guide them in their Journies, and to deliver them from all Dangers, is a Doctrine *(q)* as antient, as the Patriarch *Jacob*'s Time, embrac'd by *Chriſtians*, and believ'd by the wiſeſt *Heathens*; and that every Man, in like Manner, has an evil *Angel*, or *Genius*, whereof ſome preſide over one Vice, and ſome over another; inſomuch, that there are *Demons* of *Avarice*, *Demons* of *Pride*, and *Demons* of *Impurity*, &c. each endeavouring to enſnare the Perſon he attends with a *complexional* Temptation, is another Poſition, that has been almoſt generally receiv'd, *(r)* not only in the *Jewiſh* and *Chriſtian*, but in the *Pagan* Theology likewiſe; and therefore thus far the Hiſtory of *Tobit* can be no *Novel* or *Romance*.

THAT *good* Angels have a ſuperior Power and Controul over the *bad*, and, by the Divine Authority, can curb and reſtrain their Malice, (which is all that we need underſtand by *their binding them up*) is evident from a Paſſage in the *Revelations* very reſemblant to what we read here concerning *Raphael* and *Aſmodeus*: *(s) I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his Hand, and he laid hold on the Dragon, the old Serpent, which is the Devil and Satan, and bound him a Thouſand Years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more:* And that this good Angel, perſonating an *Iſraelite*, and *(t) calling himſelf* Azarias, *the Son of* Ananias, was not guilty of any Lye or Prevarication, is plain from Caſes of the like Nature. For, as the Picture is uſually called by the Perſon it repreſents, and he, who in *Tragedy*, acts the Part of *Cato*, does, for that Time, go under his Name; ſo *Raphael*, being ſent by God in the Form and Appearance of a *Young-Man*, was, in that Capacity, to act and ſpeak as if he had been ſuch. Nor was there any Fallacy in his aſſuming the Name of *Azarias*, which ſignifies *God's Help, or Aſſiſtance*, ſince he was manifeſtly ſent for this very Purpoſe, that he might be a Guide and Aſſiſtance to *Tobias* in his Journey, and therefore very prudently concealed his Quality of an

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(o) Tobit iii. 8. and vi. 4.

(p) *Galen.* de Simplic. Medicament. Facult. lib. x. c. 12. *Ælian.* lib. xiii. c. 4. *Rhaſis*, lib. ix. c. 27. *Pliny*, lib. xxvii. c. 11. *Geſner.* Hiſt. Animal. lib. iii. *Aldrovand.* Ornitholog. lib. 17. *Valeſ.* de ſacra Philoſoph. c. 42.

(q) Gen. xlviii. 16. Pſal. xxxiv. 7. Matth. xviii. 10. Acts xii. 15. *Heſiod.* Oper. & Dies, lib. i. *Plato*, de Legibus, lib. x. & *Apuleius*, de Deo Socratis.

(r) Vid. *Buxtorf.* Synag. Jud. c. 10. *Baſnag.* Hiſt. des Juif. liv. vi. c. 19. *Orphei* Hymn. ad Muſas. *Plutarch*, in Bruto. 1 Pet. v. 8. Matth. vii. 32, 33. Luke xiii. 11, 16.

(s) Rev. xx. 1, &c.

(t) Tobit v. 12.

Angel, that he might more conveniently execute his Commiſſion. So that hitherto there is no Incongruity in the whole Narration, if we can but have a farther Account, why *(u)* the Smoke of the Fiſh's *Liver* and *Heart* ſhould be of any Efficacy to put the evil Spirit to flight.

THOSE, who are of Opinion, *(x)* that *Demons*, or evil Angels, were inveſted with certain material Forms, wherein they ſnuff'd up the Perfumes, and feaſted themſelves upon the Odours of the Incenſe and Sacrifices, that were offer'd to them, have an eaſy Way of ſolving this Difficulty, by ſuppoſing that the Smell of the burnt Heart and Liver of the Fiſh was offenſive to *Aſmodeus*, even as they pretend, *(y)* that in ſome Herbs, Plants, Stones, and other natural Things, there is a certain Virtue to drive away *Demons*, and to hinder them from coming into ſuch a determinate Place. The *Chaldeans*, among whom the Book of *Tobit* was wrote, and the *Iſraelites*, for whoſe Uſe and Inſtruction it was wrote, might both be of this Opinion:——That Demons, as not abſolutely diveſted of all Matter, were capable of the ſame Senſations and Impreſſions, that belong'd to *corporeal* Subſtances; and therefore, in Accommodation to the vulgar Idea, and Prejudice of the People, the Author of this Hiſtory might expreſs himſelf, as tho' the Expulſion of this evil Spirit was effected by a *natural* Cauſe, the *Smoke of the Fiſh*, even tho', at the ſame Time, he ſufficiently intimates, that it was by a Divine Power that it came to paſs, becauſe we find the Angel thus enjoining *Tobias*, *(z) When thou ſhalt come to thy Wife* Sara, *riſe up both of you, and pray to God, who is merciful, who will pity you, and ſave you.*

UPON the contrary Suppoſition, *viz.* that this *Demon* was a Being *incorporeal*, (and this is the Suppoſition concerning the *angelical* Nature, which generally prevails) we may ſafely conclude, that the Smoke of the *Fiſh's Entrails* could have no direct and *phyſical* Effect upon him; that his *fleeing away* therefore was occaſion'd by a ſupernatural Power, in the Exerciſe of which, the Angel, appointed to attend *Tobias*, was the principal Inſtrument; *(a)* that he order'd the burning of the Fiſh's Entrails, as a Sign, when the evil Spirit, by his ſuperior Power, ſhould be chas'd away; or in the ſame Senſe, that our bleſſed Saviour ſpread Clay upon the Eyes of the Man, that was born blind, and order'd him to waſh in the Pool of *Siloah*, viz. not as the *Cauſe*, but the *Proof* of his Cure; and that he ſent him away *(b) into the uttermoſt Parts of* Egypt, *i. e.* into the Deſerts of the *Upper Egypt*, becauſe our Saviour intimates, that ſuch is the uſual Habitation of evil Spirits, when he repreſents them, *(c) as walking through dry Places, ſeeking Reſt, and finding none.*

HOWEVER this be, we cannot hold ourſelves concern'd for the Vindication of every Expreſſion in a Book, which our *Church* has not thought fit to receive into her *Canon* of Scripture. 'Tis ſufficient for our preſent Purpoſe, that the hiſtorical *Ground-Plot* of it be true, whatever may be ſaid as to ſome particular Paſſage in it, and tho' its *figurative* and *poetical* Stile, as well as near Conformity to the Theology then in Vogue, may give ſome Umbrage to a Reader, that will not be ſo candid, as to think with St *Jerom (d)*, *Multa in Scripturis ſanctis dicuntur juxta Opinionem illius Temporis, & non juxta quod Rei veritas continebat.*

That the Book, which Hilkiah *found, was the authentick Copy of* Moſes.

WHETHER *the Book of the Law*, which *Hilkiah* the High-Prieſt found in *the Houſe of the Lord*, in the Time of *Joſiah* King of *Judah*, conſiſted of the whole *Pentateuch*, or only of that Part of it, which is called *Deuteronomy*; and whether it was the authentick Copy, which *Moſes* committed to the Prieſt's Cuſtody, or only ſome antient *Manuſcript* kept in the

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(u) Tobit viii. 2. (x) *Porphyr.* de Abſtin. lib. ii. (y) Origen. cont. Celſ. lib. viii. (z) Tobit vi. 17. (a) *Saurin's* Differt. ſur le Démon Aſmodée. (b) Tobit viii. 3. (c) Matth. xii. 43. (d) Jerom. in Jerem. c. xxviii.

Temple for the publick Uſe, *viz.* for the King to read to the People once every ſeven Years, or for the Prieſts to conſult upon any emergent Difficulty, is a Matter of ſome Debate among the Learned. The Teſtimony of the Author of the Book of *Chronicles* ſeems however to determine the Matter, when he aſſures us, that the Book of the Law, which *Hilkiah* found, was that, *(e) which was given by the Hand of* Moſes, and conſequently, the whole *Pentateuch*, which, by his Command, was repoſited *(f) in the Side of the Ark of the Covenant.*

That Joſiah *had ſeen the Law before.*

IT is preſum'd indeed, that *Joſiah*'s three Predeceſſors, *Ahaz*, *Manaſſeh*, and *Ammon*, as not content to be impious themſelves, and to inſtigate their *Subjects* to Idolatry, had made it their Buſineſs to burn and deſtroy all the Copies of the *Law*, that they could any where meet with, ſo that there was not ſo much as one left for the King's Uſe; and that this was the Reaſon of his diſcovering ſo great a Surprize at his hearing the *Comminations* read, becauſe he had never perhaps ſeen any ſuch Volume before. It muſt be acknowledg'd indeed, that *Diſuſe* often cancels the moſt excellent Laws, and, from *Joſiah*'s Surprize, we have Room to ſuſpect, that he had not as yet tranſcrib'd a Copy of the Law with his own Hand, and had probably for ſome Time neglected the reading it publickly, *(g) every ſeventh Year*, according to the Command. But, that he had never ſeen ſuch a Tranſcript of it before this Time, we can hardly believe, becauſe it is not conceivable, how he could ſo early apply himſelf to the Service of God, even in Oppoſition to the Corruptions of the Times; how he could begin the *Reformation* of Religion, the *Aboliſhment* of Idolatry and Superſtition, and the Eſtabliſhment of ſo many wholſome *Ordinances* for the Divine Worſhip, without the Aſſiſtance and Direction of this Book.

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IN this very Year, we are told, that ſuch a Paſſover was ſolemniz'd, *(h) as had not been kept, from the Days of* Samuel *the Prophet, nor among all the Kings of* Iſrael; but how the Prieſts could have obſerv'd all the Rites and Ceremonies belonging to it, (which are not a few) if every preſcribed Form of it had been loſt, we cannot conceive; ſince Copies of the *Book*, which was now found in the Temple, could not be made and tranſcrib'd Time enough, for their Inſtruction in theſe Particulars.

Why the High-Prieſt rejoiced at finding it.

IN the Reigns of *Jehoſhaphat* and *Hezekiah*, Copies of the Law *(i)* were common enough, and in the Reigns of their wicked Succeſſors, the ſacred Hiſtory makes no mention of their being burnt or deſtroy'd. The *Jewiſh* Doctors indeed tell us, that *Manaſſeh* blotted the ſacred Name of *Jehovah* out of all the Books that he could find; but they no where report, that he utterly aboliſh'd them: And therefore we may conclude, that the People, at this Time, had ſeveral Copies of the Law among them, tho' ſome of them perhaps imperfect and corrupt; and that the High-Prieſt might rejoice, when he had found the *Original*, becauſe by it all the other Copies might be corrected; and rejoice the more, that he had found it at a Time, when the King was going to make a Reformation in Religion, which he could not but look upon as a very remarkable *Providence*.

And the King was ſurpriz'd at it.

THE four *Evangeliſts*, who have recorded the Subſtance of the Chriſtian Religion, we have by us, and may read therein every Day; and yet, who can ſay, but that ſome remarkable Paſſage may perchance eſcape his Obſervation? *(k)* But now, if, by ſome lucky Accident, we ſhould happen to find the Original of St *Matthew*, or St *John*, who can doubt, but that we ſhould both read and liſten to it with more Serioufneſs and Attention, than we now do to the ſame Books, that are every Day in our Hands? And, in like Manner, we may ſay, that it was the great Reverence, which *Joſiah* bore to the *original* Book of *Moſes*, as well as the ſeaſonable and remarkable finding it at this Time, that awakened, and quickened him to a more attentive Conſideration of all the Paſſages contain'd in it, than ever he had known before, either in his reading, or hearing the ordinary Copies of the Law.

(e) 2 Chron. xxxiv. 14.

(f) Deut. xxxi. 26.

(g) Ibid. ver. 10, 11.

(h) 2 Chron. xxxv. 18.

(i) Chap. xvii. 9.

(k) *Calmet*'s Commentary on 2 Kings xxii. 8.

Why the Kings and People of Iſrael *were ſo* prone *to Idolatry.*

MANASSEH was certainly, in the former Part of his Reign, a very *impious* Prince. The Scripture ſeems to imply, that, till his Miſeries had rectified his Notions, (*l*) he did not believe at all in the *God of* Iſrael, nor in the Hiſtory of his Fore-Fathers; but he is not the only Son, that has degenerated from the good Example of a pious Father, neither were his Subjects the only People, that, even in the groſſeſt Irreligion and Profaneneſs, have imitated the Example of their Prince. The Wonder is, how both Prince and People became, upon every Occaſion, ſo prone to fall from the Religion of their Anceſtors into Idolatry, notwithſtanding the frequent Remonſtrances on God's Part to the contrary? Now, to this Purpoſe it may be obſerv'd, (*m*) that, in the whole Compaſs of the Law, there is no expreſs Revelation made of a future Life; that the Hints, which are given of it, are too *obſcure* for every common Reader rightly to interpret; and that this Obſcurity might be a Means of throwing the antient *Iſraelites* into idolatrous Practices. For, as they had no certain Hopes of another Life to rely on, they could not ſee neighbouring Nations in a more flouriſhing Condition, without ſome Uneaſineſs and Perturbation of Mind; and from hence, by Degrees, they might fall into this Opinion, —— That the Gods of theſe Nations muſt needs be more mighty, and powerful, than the God of *Iſrael*, ſince their Worſhippers were manifeſtly more proſperous; and from hence they were induced to forſake the God of their Anceſtors, and to worſhip the Gods of the *Heathen*.

IT may be obſerv'd farther, that the Difficulty of keeping the *Moſaick Law*, eſpecially in what related to its Rites and Ceremonies, was very great, and the Profit, which reſulted from thence, no ways comparable to the Trouble, which it occaſion'd; and from thence they might be tempted to ſhake off (*n*) *a Yoke, which neither they, nor their Fore-Fathers, were able to bear*, and betake themſelves to the Obſervance of other Laws, more eaſy and commodious in themſelves, and ſuch as were productive of much more Benefit and Proſperity to the Obſervers of them. Nor ſhould it be forgotten, that, as a great Part of the Revenues of *Paleſtine*, according to the Conſtitution of the *Moſaick Law*, fell to the Lot of the *Prieſts* and *Levites*, the *Laity*, upon every Occaſion, might grow weary of paying ſo much; and thereupon be inclin'd to any Innovation in Religion, that ſhould offer itſelf, if it could but be ſupported at an eaſier Expence. And accordingly we may obſerve, that, in the wicked Reigns of *Ahaz* and *Manaſſeh*, when the Temple was either quite ſhut up, or converted to idolatrous Purpoſes, the Payment of Tithes and Oblations was ſuſpended, (which might be a great *Gratification* to the People) until, in the Reigns of *Hezekiah* and *Joſiah*, they were again reſtor'd to the Miniſters of God. Theſe, and ſuch Reaſons as theſe, might make the antient *Hebrews* ſo unſettled in their Obedience of the Law of *Moſes*, until the Time, that a clearer and more perfect Revelation of a future Life extended their Views and Hopes above the Things of this World, and made them more conſtant and immovable (as the Author to the *Hebrews* (*o*) bears them Teſtimony) in the Worſhip of the true God.

That Joſiah *had a Right to carry his Reformation into the Kingdom of* Iſrael.

JOSIAH may be thought by ſome to have follow'd the Dictates of his *Zeal* a little too far, in deſtroying the Images, and Altars, and other Monuments of *Idolatry*, in the Kingdom of *Iſrael*, where he

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(*l*) 2 Chron. xxxiii. 13.

(*m*) *Le Clerc*'s Commentary on 2 Kings xxi. 11.

(*n*) Acts xv. 10.

(*o*) Chap. xi. 35, &c.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

he had neither any *regal* nor *judicial* Authority: But it ſhould be remember'd, that his Authority in this Regard was founded upon an antient Prediction, (*p*) where he is particularly nam'd, and appointed to this Work of *Reformation* by God himſelf, and that, conſequently, he could not be guilty of an Infringement upon another's Right, even though he had no farther Commiſſion. But the ten Tribes, we are to conſider, being now gone into Captivity, the *antient* Right, which *David*, and his Poſterity, had to the whole Kingdom of *Iſrael* (before it was diſmember'd by *Jeroboam*, and his Succeſſors) devolv'd upon *Joſiah*. The People, who eſcap'd the *Captivity*, were united with his Subjects, and put themſelves under his Protection. They came to the Worſhip of God at *Jeruſalem*, and did doubtleſs gladly comply with his Extirpation of *Idolatry*; at which the *Cuthites*, the new Inhabitants of the Country, who worſhipp'd their Gods in another Manner, were not at all offended.

The Kings of *Aſſyria*, 'tis true, were the Lords and Conquerors of the Country; but, from the Time of *Manaſſeh*'s Reſtoration, they ſeem to have conferr'd upon the Kings of *Judah* (who might thereupon become their *Homagers*) a Sovereignty in all the Land of *Canaan*, to the ſame Extent, wherein it was held by *David* and *Solomon*, before it was divided into two Kingdoms. So that *Joſiah*, upon ſundry *Pretenſions*, had ſufficient Power and Authority to viſit the Kingdom of *Iſrael*, and to purge it from Idolatry, as well as his own.

Why he oppos'd the King of Egypt.

And this, by the bye, ſuggeſts the Reaſon, why that good King was ſo very ſtrenuous in oppoſing the King of *Egypt*, when he demanded a Paſſage through his Country. (*q*) He was now, as we ſaid, an *Homager*, and Ally to the King of *Babylon*, and under a ſtrict Oath to adhere to him againſt all his Enemies, eſpecially againſt the *Egyptians*, and to defend the Land of *Canaan* (which was one *Barrier* of the Empire) againſt their Invaſions; and, being under ſuch an Obligation to his *ſovereign Paramount*, he could not permit his Enemy to paſs thro' his Country, in order to make War upon him, and not oppoſe him, without incurring a Breach of his *Oath*, and a Violation of that Fidelity, which, in the Name of his God, he had ſworn to the King of *Babylon*; and this was a Thing, which ſo good and juſt a Man, as *Joſiah* was, could not but deteſt.

And that he did not diſobey God herein.

It was the Senſe of his Duty therefore, and not any Raſhneſs of Temper, or Oppoſition to the Divine Will, that engag'd *Joſiah* in this War with the King of *Egypt*. The King of *Egypt* indeed ſent to him to acquaint him, that (*r*) *God was with him*, and that therefore oppoſing him would be *fighting againſt God*: But *Joſiah* knew very well, that he was an *Heathen* Prince, who had no Knowledge of the Lord *Jehovah*, nor had ever conſulted his Oracles or Prophets, and had therefore ſufficient Reaſon to believe, that by the God, who, as he pretended, had ſent him upon this Expedition, he intended no other, than the falſe *Egyptian* God, whom he ſerv'd, but whom the King of *Judah* had no Reaſon to regard.

The Truth is, whenever the Word *God* occurs in this Meſſage from *Necho* to *Joſiah*, it is not expreſs'd in the *Hebrew* Original by the Word *Jehovah*, which is the proper Name of the true God, but by the Word *Elohim*, which, being in the plural Number, is equally applicable to the falſe Gods of the *Heathens*, (and is the very Word that is us'd to denote them, whenever they are ſpoken of) as well as the true God. But even ſuppoſe that *Necho*, in his Embaſſy to *Joſiah*, had made uſe of the proper Name of the true God; yet was not *Joſiah* therefore bound to believe him, becauſe we find *Sennacherib*,

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(*p*) 1 Kings xiii. 2. (*q*) *Prideaux*'s Connection, Anno 610. (*r*) 2 Chron. xxxv. 21.

Sennacherib, when he came up againſt Judah, ſending *Hezekiah* Word, *(s)* that *the Lord (Jehovah* in the *Hebrew)* had ordered him to go up againſt the Land, and deſtroy it; and yet, it is certain, that *Sennacherib*, in ſo pretending, ly'd to *Hezekiah*; and why then might not *Joſiah* have as good Reaſon to conclude, that *Necho*, in the ſame Pretence, might have ly'd likewiſe? *Necho* however, in his Meſſage, by uſing the Word *Elohim*, gave *Joſiah* to underſtand, that by the falſe Gods of *Egypt* he was ſent upon that *Expedition*, and therefore *Joſiah* could not be liable to any Blame, for not hearkening to the Words which came from them.

How he may be ſaid to die in Peace, tho' he was ſlain in Battle.

HIS Death indeed was ſudden and immature: He fell in Battle againſt the *Egyptians*; and yet he may be ſaid to have *gone to his Grave in Peace*, becauſe he was recalled from Life, whilſt his Kingdom was in a proſperous Condition, before the Calamities, wherewith it was threatened, were come upon it, and whilſt himſelf was in Peace and Reconciliation with God. Thus, when *(t) the Righteous are taken away from the Evil to come*, though *(u) in the Sight of the Unwiſe they ſeemed to die, and their Departure is taken for Miſery*; yet, in what Manner ſoever their Exit be, they may well be ſaid *to die in Peace*, who, after their Diſſolution here, *(x) are numbered among the Children of God, and their Lot is among the Saints*.

Why Hezekiah *was concerned at his approaching Death.*

(y) TRULY the Light is ſweet, and a pleaſant Thing it is, for the Eyes to behold the Sun, ſays the wiſe Preacher. The Love of Life is natural to us, and in our very Frame and Conſtitution is implanted the Fear of Death; ſo that it requires no ſmall Compaſs of Thought, and ſerious Conſideration, to receive the Sentence of our Diſſolution with a proper Compoſure of Mind. The common Excuſe of human Infirmity might therefore apologize for *Hezekiah*'s Conduct, had we nothing more to ſay in his Behalf; but this is far from being all.

THE Meſſage, which God ſent him by the Prophet *Iſaiah*, was, that *he ſhould die*, i. e. that his Diſtemper, according to the natural Courſe of Things, was *mortal*, and above the Power of human Art to cure. But this Denunciation was not abſolute and irreverſible. It imply'd a tacit *Condition*, even as did *Jonah*'s Prediction of the Deſtruction of *Nineveh*, which the Repentance of its Inhabitants prevented, as *Hezekiah*'s Humiliation retarded the Time of his Death. At this Time, however, he was no more than nine and thirty Years old, nor had he as yet any Son; for *Manaſſeh* was not born, till three Years after his Illneſs. The *Aſſyrians* too were now making great Preparations to invade his Kingdom; for his Sickneſs was *prior* to their Invaſion, though, in the Courſe of the Hiſtory, it is placed immediately after it. Putting all theſe Conſiderations together then, the King had ſundry Reaſons, beſides the *natural* Averſion which all Men have to Death, to be concern'd at its Approach, and to deſire a Prolongation of his Life.

LENGTH of Days, and a peaceable Enjoyment of old Age, was a Promiſe which God had made to his faithful Servants, and the Reward that he uſually paid them in Hand; *(z)* and therefore *Hezekiah* was apt to look upon himſelf, as under the Diſpleaſure of God, for his being ſo haſtily ſummon'd away, and this *premature* Death of his, as a Kind of Token of his final *Reprobation*. In himſelf he ſaw the *Royal* Family of *David* extinct, and all the Hopes of having the *Meſſiah* born of his Race become abortive. He ſaw the Storm that was gathering, and threatening his Country with Deſolation, while there was none of his Family to ſucceed in his Throne, and all Things were in Danger of running into Anarchy and and Confuſion: And therefore, having this

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(s) 2 Kings xviii. 25. (t) Iſaiah lvii. 1. (u) Wiſd. iii. 2. (x) Ibid. v. 5. (y) Eccleſ. xi. 7.

(z) *Le Clerc*'s Commentary on 2 *Kings* xx. 3.

Proſpect before his Eyes, he might well melt into Tears, at the Apprehenſions of his approaching Death, which would extinguiſh all his Hopes, and conſummate all his Fears, in making him go down *childleſs* to the Grave.

What his Diſtemper was, 'tis uncertain.

WHAT his Diſtemper was, the Scripture has no where expreſsly told us: The *original* Word denotes an *Inflammation*; but what Kind of Inflammation it was, or what Part of the Body it affected, we have no Intimation given us: And therefore, being thus left to conjecture, ſome have thought it an *Impoſthume*; others, a *Plague-Sore*; and others, a *Squinancy*; being all led in their Opinions by what (*a*) the *Naturaliſts* have told us of the Virtue of the Medicine, that was here apply'd for Cure, *viz.* that *Figs*, in a *Decoction*, are good to diſperſe any Inflammation about the Glands, by *gargling* the Throat; and that, in a *Cataplaſm*, they wonderfully ſoften, and ripen any hard Tumour. But, whatever the Quality of the Medicine might be, that there was a Divine Interpoſition in the whole Affair is evident, both from the *Speedineſs* of the Cure, and the Nature of the Sign, which God gave *Hezekiah*, in order to convince him of it.

The firſt Inventors of Chronometers.

SOME very conſiderable Writers would endeavour to perſuade us, that, before the *Babyloniſh* Captivity the *Jews* had no Inſtruments, whereby to meaſure Time, nor any Terms in their Language, whereby to denote the diſtinct Gradation of it; which, were it true, would effectually deſtroy all that the Scripture relates, both concerning this *Sun-Dial*, which *Ahaz* ſet up, and the famous Miracle which was wrought upon it: But who the firſt Inventors of ſuch *horological* Inſtruments were, 'tis not ſo eaſy a Matter to determine.

(*b*) THE *Egyptians*, who always lov'd to magnify the Glory of their Nation, and to lay Claim to the Invention of every learned Science, or curious Art, pretend, that *Machines* of this Kind were in Uſe among them, many Years, before they appear'd in other Nations. To this Purpoſe, (*c*) their Hiſtorians have obſerv'd, that, in *Acantha*, a Town ſituate on the *Nile*, there was, every Day, a large Veſſel filled with Water, which, as it ſunk gradually by running out at a ſmall Paſſage, diſtinguiſhed the ſeveral Hours of the Day; and that all the *Clepſydræ*, or *Water Hour-Glaſſes* among the *Greeks* and *Romans*, were afterwards form'd upon this *Model*.

How Ahaz *might come by his Sun-Dial.*

THE *Babylonians* were a People well verſ'd in all Parts of *Aſtronomy*, and it was from them (as *Herodotus* (*d*) obſerves) that the *Greeks* had the *Pole and Gnomon, and the twelve Parts of the Day*. For *Anaximander*, (whom *Pliny*, by Miſtake, calls *Anaximenes*) who firſt taught them to diſtinguiſh Time, travelled into *Chaldea* for the Improvement of Knowledge, and from thence brought away this uſeful Invention. *Anaximander* indeed is ſaid to have flouriſh'd about two hundred Years after this; but, as the Scripture informs us, that there was a good Deal of *Intimacy* between *Tiglath-pileſer* King of *Aſſyria*, and *Ahaz* King of *Judah*, 'tis not improbable, that, as he was taken with the Figure of a *ſtrange* Altar, when he went to viſit that Prince at *Damaſcus*, he might then likewiſe ſee ſome of the *Sun-Dials* (for Sun-Dials might be common in *Chaldea*, though not in other Countries) which *Tiglath-pileſer* was accuſtom'd to carry along with him, for the Menſuration of Time wherever he went; and, being highly delighted with ſo curious and uſeful an Invention, might either have one made on the Spot, or take the *Model* of one, to be made at *Jeruſalem*, and ſet up in his *Royal Palace*.

Of what Form it was

IT is no eaſy Matter to determine of what Form the Sun-Dial was, but, (*e*) if we may be allow'd to gather any Thing from

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(*a*) *Dioſcor.* lib. i. c. 183. *Pliny.* lib. xxiii. c. 7.

(*b*) Vid. *Uſher* ad A. M. 3291. & *Jaquelot*, Diſſert. i. ſur l'Exiſt. de Dieu, c. 16.

(*c*) *Herod.* lib. i. & *Strabo*, lib. ii. c. 109.

(*d*) Lib. ii. p. 76.

(*e*) *Calmet*'s Diſſert. ſur la Retrogradation, &c.

from the Signification of the Word *Mahal*, (which is always us'd in this Narration) we may, with the learned *Grotius*, ſuppoſe, that it was not *horizontal*, (as *Sun-Dials* are commonly made) but of a *concave hemiſpherical* Figure *, (much like what the *Greeks* call σκάφη) and that therein was a *Gnomon* of ſome Kind or other, which caſt its Shadow upon the *Lines* engraven in its *Concavity*.

What the Miracle wrought upon it was.

BUT of what make ſoever this *Dial* was, we have Reaſon to believe, that the *Receſs* of its Shadow was a real Miracle, and not the Effect of any *natural* Cauſe, *viz.* the Interpoſition of a Cloud, or any other *Meteor*, which might divert the Rays of the Sun to another Part of the Dial, for ſome ſmall Space of Time.

THE Account, which we have of this Event, in the ſecond Book of *Kings*, makes no Mention indeed of the Sun's *going back*, but only of the Shadow upon *the Dial*; but, in the Book of *Iſaiah*'s Prophecy, wherein we have this Miracle more minutely related, we are told expreſly that *(f) the Sun returned ten Degrees*; and from hence, the Opinion of the Antients, both *Jews* and *Chriſtians*, has been, that the Miracle was wrought, not upon the *Shadow* *, but upon the *Body* of the Sun; or *that the Sun*, (as our excellent *Archbiſhop Uſher (g)* expreſſes it) *and all the heavenly Bodies went back, and as much was detracted from the next Night, as was added to this Day.*

THOSE, who embrace the *new* Philoſophy, which places the Sun in the *Center* and ſuppoſes the Earth to move round it, have, from their *Hypotheſis*, no Difficulty in admitting of this Miracle, whether it be ſaid to conſiſt in the different Determination of the Rays, or in the *Retrogradation* of the Body of the Sun; becauſe it is the ſame Thing, as to all outward Effects, whether the Earth turn round the Sun, or the Sun round the Earth: But, in both Caſes there is this Difficulty:—— *(h)* That the ſudden and violent Motion, either of the Sun or Earth, to make that Day and Night of no greater Length than the reſt, would be in Danger of ſhocking, or unhinging the whole Frame of Nature, as it certainly would have done, had it not been guided and directed by the ſteady and unerring Hand of the great Creator of the Univerſe, whoſe Motion he can either retard, or accelerate as he pleaſes, without occaſioning any Confuſion in the Order of Things, and with much greater Facility to himſelf, than any human Artificer can cauſe a Machine of his own making to go *ſwifter* or *ſlower*, by the ſole Suſpenſion of an *heavier* or *lighter* Weight.

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* Other Authors are of an Opinion quite contrary to this. ——— They ſuppoſe, that, as there is no Mention made of any *Sun-Dials* in all the Works of *Homer*, and the *Jews*, very probably, knew nothing of the Diviſion of the Day into ſo many Hours, till after the Time of the *Captivity*, the Invention of ſuch Machines was ſubſequent to *Hezekiah*'s Days; and therefore, from the Word ἀναβαθμὸς in the *Septuagint*, which may properly enough be render'd *Steps*, or *Stairs*, they infer, that this famous *Chronometron* of King *Ahaz* was nothing but a Flight of Stairs, leading up to the Gate of the Palace, and, according to the Projection of the Sun, mark'd at proper Diſtances with Figures, denoting the Diviſion of the Day, and not any regular Piece of Dial-Work. Univerſal Hiſtory, lib. i. c. 7. But this is too poor a Thing, to be recorded in Hiſtory, as the Invention, or Erection of a King, which every privite Perſon might have, as well as he.

(f) Iſaiah xxxviii. 8.

* Thoſe, who maintain the contrary Opinion, *viz.* That the whole Miracle was wrought upon the Dial, and occaſion'd only by the Reverſion of the Sun's Beams, while the Sun proceeded in its ordinary Courſe, urge in its Defence: ——— That in 2 *Kings* xx. 9. where this Miracle is recorded, Mention is only made of the *Shadow's going back*; and tho', in *Iſaiah* xxxviii. 8, the *Sun is ſaid to return ten Degrees*, yet to put the Sun for its Beams is a common Mode of Speech in all Languages. That the Diviſion of the Day into Hours (upon which the Invention of all *Horoſcopical* Inſtruments muſt depend) was of later Date than this: That *Daniel* is the firſt Writer in the *Old Teſtament*, who makes any Mention of it, and that there is no *Hebrew* Word, in the Compaſs of the whole Language, to denote it. As therefore the Intent of this Miracle was, not to lengthen the Day, as that of *Joſhua*'s, but purely to *put back the Shadow* upon the Sun-Dial, this might have well enough been done, *ſay they*, by the ſole Reflection of the Sun's Rays, and without giving any Interruption to the Courſe of Nature. This Interruption, if the Receſs and Return of the Sun (or the Earth if we pleaſe) was *gradual*, muſt have occaſion'd great Inconveniences to Mankind upon Earth; ſince, if the *Degrees* were *horary*, or Lines of an Hour's Diſtance upon the Dial Plate, (as we now ſpeak) to make the Sun recede ten Hours, and after that re-advance ten more, this would have been to prolong *that* Day for twenty Hours, which, in hot Regions, would be enough to ſcorch the People of the Hemiſphere, that the Sun was over, and, in colder Climates when it happen'd to be abſent ſo long, to freeze the Inhabitants to death. On the other Hand, this Interruption, if the Sun or Earth went back in an Inſtant, and return'd as haſtily again, muſt have been ſeen and felt all the World over, been obſerv'd by the Aſtronomers then living, and recorded in the Writings of ſubſequent Hiſtorians, as well as the *Sun's ſtanding ſtill* in *Joſhua*'s Time; but, ſince we find no Footſteps of this, on the contrary, by *Merodach Baladan*'s ſending to *Hezekiah* to inform himſelf about this Phænomenon, it is rather evident, that the Thing had not been obſerv'd as far as *Babylon*, they thence infer, that there was no Reaſon for God's putting himſelf to the Expence of ſo prodigious a Miracle, as to make an Alteration in the whole Fabrick of the Univerſe, when a bare Refraction of the Sun's Rays upon the Dial-Plate would have anſwer'd the End as well. *Le Clerc*'s Commentary. *Lowth*'s Commentary on *Iſaiah* xxxviii. and Univerſal Hiſtory, lib. i. c. 7.

(g) Annal. A. 3291.

(h) *Calmet*'s Diſſert. ſur la Retrogradation, &c.

Viz. *in the Motion of the Sun, and not in the Shadow.*

SINCE the Scripture therefore, in this Caſe, tells us as plainly, that the Sun did *recede*, as, in the Caſe of *Joſhua*, that it did *ſtand ſtill* in the *Firmament* of Heaven, we have no other Warrant, but to take Words in their *literal* Senſe, even tho' it be attended with ſome Difficulties. Theſe Difficulties ariſe chiefly from the Oppoſition of ſome *modern Syſtems* of Philoſophy, but whether it be juſt and reaſonable, that *Revelation* ſhould conform to Philoſophy, or *Philoſophy* to Revelation, eſpecially when the Expreſſions of Scripture are clear, and Sentiments of Philoſophers but mere Conjectures, is a Queſtion that need require no long Deliberation; eſpecially ſince heavenly Bodies, by Reaſon of their vaſt Diſtance, are inacceſſible to our utmoſt Sagacity, and the greater Part of the Secrets of Nature are not diſcoverable by our moſt indefatigable Search after Truth.

That a Sign, future to the Event, is ſignificant.

(i) THO', at firſt View, we may be apt to think, that a *Sign*, which precedes the Event, is more ſignificant, becauſe better adapted to our Manner of conceiving it, than one which follows after it; yet, upon a nearer Examination, we ſhall find, that a Sign, which is *poſterior* to the Event, is not a *leſs*, but in ſome Reſpects a *more* convincing Proof, than the other; eſpecially when the Perſon, to whom it is given, lives to ſee both the *Sign* and the *Event* accompliſh'd. The Sign, which goes before the Event, proves but one Thing, *viz.* that the Event was from God, or that the Perſon, who foretold it, was divinely inſpir'd; but the Sign, which is *future* to the Event, manifeſts theſe three Things: 1ſt, That the Perſon who foretold it was poſſeſs'd with the Spirit of Prophecy: 2dly, That God was the Author of the miraculous Event, which he foretold: And 3dly, That he was the Author likewiſe of the Sign, which follow'd the Miracle; eſpecially if the Sign be miraculous, as it generally is.

The Meaning of that given to Hezekiah.

To apply this now to the Caſe before us. To convince *Hezekiah* of his approaching Deliverance, God gave him ſuch Things for a Sign, as would not come to paſs, until his Delieverance was accompliſh'd; but then it ſhould be remember'd, that as the People were to be convinc'd, that what happen'd to *Sennacherib* was not the Work of Chance, or the *Effect* of natural Cauſes, but immediately inflicted by the Hand of God, his Prophet was to foretel, not only the Particulars of what befel him, but ſuch Conſequences likewiſe, as would appear, not only to be ſupernatural, but Demonſtrations likewiſe of the Divine Power and Goodneſs. To this Purpoſe *Iſaiah* is ſent, not only to foretel *Hezekiah*'s Deliverance, the Deſtruction of the *Aſſyrian* Army, and the Death of *Sennacherib*; but, to fortify the People againſt the Apprehenſions of another Enemy, *viz.* a *grievous Famine*, after that *Sennacherib* was gone, he is order'd to add, that God would find one Means or other to preſerve his People. Tho' the Enemy will deſtroy all the Corn in the Country, *yet ye ſhall eat this Year* (ſays the Prophet) *ſuch Things, as ye can meet with*: Tho' the next be the Year of *Jubilee*, or *Sabbatical* Year, in which ye are to let the Land reſt, *yet ye ſhall eat ſuch Things as grow of themſelves*; (k) God ſhall take care one Way or other, that ye ſhall want no Proviſions theſe two Years; and in the third Year there ſhall be no Enemy to moleſt you, and therefore *ſow and reap the Fruit of your Labours*: For, tho' ye have

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(i) Calmet's Commentary on 2 *Kings* xix. 29.

(k) *Lowth*'s Commentary on *Iſaiah* xxxvii. 33.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

have been brought low with Loſſes innumerable and Perſecutions, yet, in a ſhort Time, ye ſhall be re-eſtabliſh'd; for the *Remnant, that is eſcap'd of* Judah, *ſhall yet again take Root downward, and bear Fruit upward.*

And that *to the Princes of* Judah.

THE like may be ſaid of the Sign concerning the *Virgin, that was to bear a Son, and call his Name* Immanuel; tho' it was ſome hundred Years ſubſequent to the Deliverance, which God promis'd *Judah*, yet was it of great Service to confirm the People in their Expectations of it. To this Purpoſe we may obſerve, that it is not to *Ahaz*, that the Prophet addreſſes himſelf, (for he, out of a ſpecious Pretence of not being willing to *tempt God*, rejected all Signs) but to the Princes of the Blood royal; and therefore he ſays, *(l) Hear ye now, ye Houſe of* David, *the Lord himſelf will give you a Sign, a Virgin ſhall conceive.* The original Word *Alma*, (as *(m)* ſeveral learned Men have obſerv'd) ſignifies almoſt always a *Virgin, untainted by a Man*; is ſo render'd by the *Septuagint* in this Place, and cannot, with any Propriety, denote *(n)* any *indifferent* young Woman, who ſhould afterwards be marry'd, and have a Son. For how can we imagine, that, after ſo pompous an Introduction, the Prophet ſhould mean no more at laſt by a *Virgin*'s *conceiving*, than that a young Woman ſhould be with Child? What, does *Iſaiah* offer *Ahaz* a Miracle, *either in the Depth, or in the Height above?* And when he ſeems to tell the Houſe of *David*, that God, of his own Accord, would perform a greater Work than they could aſk, does he ſink to a Sign, that Nature produces every Day? Is that to be called a Wonder, (which implies an uncommon, ſurpriſing, and ſupernatural Event) which happens conſtantly by the ordinary Laws of Generation? How little does ſuch a Birth anſwer the ſolemn *Apparatus*, which the Prophet uſes to raiſe their Expectation of ſome great Matter? *Hear ye, O Houſe of* Judah, —— *behold, the Lord will give you a Sign* worthy of himſelf; and what is that? Why, a young marry'd Woman ſhall be with Child. How ridiculous muſt ſuch a Declaration make the Prophet! And how highly muſt it enrage the Audience, to hear a Man, at ſuch a Juncture at this, begin an idle and impertinent Tale, which ſeems to banter and inſult their Miſery, rather than adminiſter any Conſolation under it!

That there is no Inconſiſtence in it, but great Comfort to the People.

IT is to be obſerv'd farther, that, in the Beginning of this Paſſage, when God commanded *Iſaiah* to go, and meet *Ahaz*, he order'd him to take with him his Son *Sear-jaſhal* who was then but a Child. Why the Child was to accompany his Father, we can hardly ſuppoſe any other Reaſon, but that he was to be of Uſe, ſome Way or other, to enforce the Prophecy. 'Tis but ſuppoſing then, that the Prophet, in uttering the Words, *Before this Child ſhall be able to diſtinguiſh between Good and Evil*, *(o)* pointed at his own Son, (for there is no Neceſſity to refer them to *Immanuel*) who might then either ſtand by him, or be held in his Arms, and all the Difficulty is ſolv'd: But then the Comfort, which accru'd to the Houſe of *David* from this ſeaſonable Prophecy, was very conſiderable. For *(p)* it aſſur'd them of the Truth and Veracity of God's *Promiſe*, and that he would not ſuffer them to be deſtroy'd, nor the *Sceptre to depart from* Judah, until the *Meſſiah* came. It aſſur'd them of his Almighty *Power*, in that he *could create a new Thing in the Earth*, by making a *Virgin to conceive*, and thereby ſhew himſelf able to deliver them out of the Hands of their moſt potent Enemies; and it aſſur'd them likewiſe of his peculiar *Favour*, in that he had decreed the *Meſſiah* ſhould deſcend from their Family, ſo that the People, to whom he had vouchſaf'd ſo high a *Dignation*, might depend on his Promiſe, and, *under the Shadow of his Wings*, think themſelves ſecure.

(l) Iſaiah vii. 13, 14. *(m)* Vid. *Kidder*'s Demonſtration, Part ii. *(n)* Vid. Grounds and Reaſons of the Chriſtian Religion. *(o)* *Uſher*'s Annal. A. M. 3263. *(p)* Vid *Kidder*, ibid.

DISSERTATION IV.

Of the Tranſportation of the Ten Tribes, *and their Return.*

The Miſeries, and yet arrogant Pretences of the Jews.

NOTHING *(q)* in *Hiſtory* is more common, than to ſee whole Nations ſo chang'd in their *Manners*, their *Religion*, their *Language*, and the very Places of their *Abode*, as that it becomes a Matter of ſome Difficulty to find out their firſt *Original*. Large Empires ſwallow up leſſer States; and, in the Courſe of their Conqueſts, ſweeping every Thing before them like a Torrent, they compel the Vanquiſh'd to follow the Fate of their Conquerors, and to inhabit ſuch Countries, as were unknown to them before.

Never was there a People, that had a more ample Experience of theſe unhappy *Revolutions*, than the Kingdom of *Iſrael*, which, upon the Revolt of *Rehoboam*, came to be called the *Kingdom of the Ten Tribes*. God, by the Mouth of his Servant *Moſes*, had denounc'd this Judgment upon them, in caſe of their obſtinate Diſobedience to his Law: *(r) The Lord ſhall ſcatter thee among all People, from the one End of the Earth to the other*; *and, among all theſe Nations, thou ſhalt find no Eaſe, neither ſhall the Sole of thy Foot have Reſt.* And accordingly, when, by their Idolatry, and other grievous Impieties, they had *provoked God to Wrath*, and *filled up the Meaſure of their Iniquity*; in the Reign of *Pekah* King of *Iſrael*, *(s)* he ſent *Tiglath-Pileſer* King of *Aſſyria*, who invaded his Country, and, having over-run great Part of it, carry'd away captive the Tribes of *Naphtali*, *Reuben*, *Gad*, and the half Tribe of *Manaſſeh*, from the *Eaſt Side* of the River *Jordan*; and, about twenty Years after this, in the Reign of *Hoſhea*, ſent his Son *Salmaneſer* againſt *Samaria*, who, after a Siege of three Years, took it, and carry'd away all the Remainder of that miſerable People, according to what the Prophet *Hoſhea* had foretold; *(t) Ephraim is ſmitten, their Root is dried up, they ſhall bear no Fruit.* —— *My God ſhall caſt them away, becauſe they did not hearken unto him, and they ſhall be Wanderers among the Nations.*

Such (with very ſmall Exception) has been the Caſe of this unhappy People, ever ſince the Time of the *Aſſyrian* Captivity; and yet, ſuch is their Pride and Arrogance, that, inſtead of owning the *Truth*, they have devis'd Fables of their Living all along in great Proſperity and Grandeur, in ſome *unknown* Land, as a *national* and united Body, in an *independent* State, and under *Monarchies*, or *Republicks* of their own. So that, before we begin to enquire into the real Places of their Tranſportation, and ſome other Circumſtances thereunto belonging, it may not be amiſs to examine a little the *Merit* of theſe Pretenſions, and what Foundations they have for ſuch mighty *Boaſts*.

The falſe Account of Eſdras.

The Author of the ſecond Book of *Eſdras* informs us, *(u)* "That the "*Ten Tribes*, being taken Priſoners by "*Salmaneſer*, and carry'd beyond the "River *Euphrates*, enter'd into a Reſo-"lution of quitting the *Gentiles*, and "retiring into a Country, never inha-"bited before, that they might there "religiouſly obſerve the Law, which "they had too much neglected in their "own Land; that, to this Purpoſe, "they croſs'd the *Euphrates*, where God "wrought

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(q) *Calmet*'s Diſſert. ſur la Pais, ou les dix Tribus, &c. *(r)* Deut. xxviii. 64, 65. *(s)* 2 Kings xv. 29.

(t) Hoſea ix. 16, 17. *(u)* 2 Eſdras xiii. 40, &c.

A. M. 3246, *&c.* Ant. Chriſ. 758, *&c.*

" wrought a Miracle for their Sakes, by " ſtopping the Sources of that great " River, and drying up its Channel " for them to paſs over; that, having " thus wonderfully paſs'd this River, " they proceeded in their Journey for a " Year and a half, till they arriv'd at " laſt at a Country, called *Arſareth*, " where they ſettled themſelves, and " were to continue until the latter Days, " when God would appoint their Return, " and work the ſame Miracle in paſſing " the *Euphrates*, that he had done for " them before."

Confuted.

THIS is the Subſtance of our Author's Account: But now, who can believe, that a People, ſo fond of Idolatry in their own Country, ſhould, in their State of *Captivity*, be ſo zealous for the Obſervation of the Law? *Arſareth*, we are told, is a City in *Media*, ſituate beyond the River *Araxes*; but, if this was the Place they betook themſelves to for the freer Exerciſe of their Religion, what Need was there for ſo very long a Peregrination? Or, who can ſuppoſe, that their imperious Maſters would ſuffer *Captives*, upon any Pretence whatever, to retreat in a Body, out of their Country, and ſet up a diſtinct Kingdom in another Place? *(x)* In ſhort, this counterfeit *Eſdras*, who ſeems to have been a *Chriſtian*, and to have liv'd about the End of the *firſt*, or the Beginning of the *ſecond* Century, is not only ſo inconſiſtent in his Account of this, and ſeveral other Tranſactions, but ſo fond of uncertain Traditions, and ſo romantick and *fabulous* about the Divine *Inſpiration* which he boaſts of, that there is no Credit to be given to what he ſays, concerning the Retreat of the Ten Tribes into an unknown Land.

Benj. de Tudela's *romantick Account.*

A FAMOUS *Jewiſh* Traveller *(y)* of the *twelfth* Century, and who ſeems to have undertaken his Travels, only to diſcover the State of his *diſpers'd* Brethren, aſſigns them a large and ſpacious Country, wherein reign'd two Brothers, Deſcendants of the Houſe of *David*. The elder of theſe (as he tells us) was *Annas*, who (beſides his *Capital Thema)* had many other Cities, Caſtles, and Fortreſſes, and an Extent of Ground, which could not be travelled over under ſixteen Days. The other, whoſe Name was *Salmon*, had in his Dominions forty Cities, two hundred Boroughs, and an hundred Caſtles. His Subjects (who were all *Jews)* were three hundred Thouſand; *Tanai*, which was his *Capital*, contain'd an hundred Thouſand; and *Tilimoſa*, a ſtrong City, ſituate between two Mountains, where he uſually reſided, as many Inhabitants.

From 1 Kings viii. to the End of 2 Chron.

Confuted.

HERE we have a ſpacious Country of nothing but *Jews:* But the Author, who pretends to have been there, has ſo miſtaken the Situation of ſeveral Places that he mentions, and gives us ſuch fabulous Accounts of the Manner of the *Perſians* fiſhing for *Pearls*; of the Virtue of the Prophet *Daniel*'s Tomb; and of ſome *Turks*, who had *two Holes* in the Midſt of their Face, inſtead of a *Noſe*; that a Man muſt be very fond of *Romances*, who can give Credit to what ſeems to be calculated on Purpoſe to flatter the Pride of a People, who are ſtill fooliſhly vain, tho' under the Rejection of Almighty God.

Peritſul's *Account, and the Deſign of it.*

ANOTHER *Jewiſh* Author (z), in his Deſcription of the World, has found out very commodious Habitations for the *ten Tribes*, and, in many Places, has given them a glorious Eſtabliſhment. In a Country, which he calls *Perricha*, encloſ'd by unknown Mountains, and bounded by *Aſſyria*, he has ſettled ſome, and made them a flouriſhing and populous Kingdom. Others he places in the Deſert of *Chabor*, which (according to him) lies upon the *Indian Sea*, where they live, in the Manner of the ancient *Rachabites*, without Houſes, Sowing, or the Uſe of Wine. Nay, he enters the *Indies* likewiſe, and peoples the Banks of the *Ganges*, the Iſles of *Bengala*, the

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(x) *Baſnag.* Hiſt. des Juif. lib. vi. c. 2.

(y) *Benjamin de Tudela*'s Itiner. p. 89.

(z) R. Abi Ben Mordochei Peritſul, *of* Ferrara.

Philippines, and ſeveral other Places, with the *Jews*, to whom he aſſigns a powerful King, called *Daniel*, who had three other Kings, *tributary*, and dependent on him. But this is all of the ſame Piece, a forg'd Account to aggrandize their Nation, and to make it be believ'd, *(a)* that *the Sceptre* is not *departed from* Judah, nor a *Law-giver from between his Feet*, and that *Shiloh*, conſequently, is not yet come.

Manaſſeh's, *or* Ortelius's *Account.*

MANASSEH, one of the moſt famous *Rabbins* of the laſt Age, has aſſerted the Tranſmigration of the Ten Tribes into *Tartary*, where he aſſigns them a great Province, called *Thabor*, which in the *Hebrew* Tongue, ſignifies a *Navel*, becauſe this *Thabor* (as he ſays) is one of the *middle* Provinces of *Tartary*. *Ortelius*, in his Geography, is not only of the ſame Opinion, but, in Confirmation of it, adds, that the Ten Tribes ſucceeded the *Scythians*, its ancient Inhabitants, and took upon them the Name of *Gauthei*, becauſe they were *zealous for the Glory of God*; that *Totaces* (the true Name of the *Tartars*) is *Hebrew*, and ſignifies *Remains*, as the Tribes diſpers'd in the *North* were the Remains of antient *Iſrael*; that, among theſe People, there are ſeveral plain Footſteps of the *Jewiſh Religion*, beſides *Circumciſion*; and from them, in all Probability, have deſcended the *Jews*, that in *Poland* and *Muſcovy* are found ſo numerous.

Confuted.

(b) IT cannot be deny'd indeed, but that ſeveral of the *Iſraelites* might paſs into *Tartary*, becauſe *Armenia* is the only Country that parts it from *Aſſyria*, whereunto they were primarily carry'd: But there is no Reaſon for their penetrating *Scythia*, and thence diſperſing themſelves in the Kingdoms of *Poland* and *Muſcovy*; becauſe the Tranquillity and Privileges, which the Princes of theſe Countries have granted the *Jews*, are the true Cauſe and Motive of their reſorting thither in ſuch Numbers. In Confutation therefore of what has been ſaid above, *(c)* the *Jewiſh* Hiſtorian has well obſerv'd, that the antient *Scythians* were a People too fierce by Nature, and too expert in War, for an Handful of *Fugitives* (ſuch as the *Iſraelites* were) ever to conquer or expel; that the People of this Country were all along *Idolaters*, until they were converted to the Religion of *Mahomet*, from whence they receiv'd the *Rite of Circumciſion*, and ſome other Ceremonies conformable to the Law of *Moſes*; that the *Etymology* of Names is, of all others, the weakeſt and moſt precarious Argument; and that it is ridiculous to *ſeek for the Glory of God* among the *Tartars*, before the Introduction of *Mahometiſm*, ſince (according to the Account of their *(d)* Hiſtorian) "Some of them liv'd like Beaſts, without any Senſe of God; others worſhipp'd the Sun, Moon, and Stars; and others again made Gods of the Oxen, that plow'd their Land, or proſtrated themſelves before every great Tree."

Monteſini's *fabulous Relation.*

MANASSEH, the famous *Rabbin*, we lately mention'd, publiſh'd a Book, *(e)* intitled, *The Hopes of* Iſrael, founded upon the Number and Power of the *Jews* in *America*; but in this he was impos'd upon by the fabulous Relation of *Monteſini*, who reported, "That he found a great Number of *Jews*, concealed behind the Mountains of *Cordilleras*, which run along *Chili* in *America*; that, continuing his Journey in that Country, he came at length to the Banks of a River, where, upon his giving a Signal, there appear'd a People, who pronounc'd in *Hebrew* theſe Words out of *Deuteronomy*, *Hear*, O Iſrael, *the Lord our God is one Lord*; that they look'd upon *Abraham*, *Iſaac*, and *Jacob* as their great Progenitors, and had been conducted into that Country by incredible Miracles; that the *Indians* had treated them with great Cruelty, and thrice declar'd War againſt them; "but

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(a) Gen. xlix. 10.

(b) *Baſnag.* Hiſt. des Juif. lib. vi. c. 3.

(c) Ibid.

(d) Haitho Armenius, *Lib. de* Tartaris, c. 1.

(e) Amſterdam, 1650.

“but that, by God's protecting his People againſt Idolaters, they had been as oft defeated, and were now totally deſtroy'd; and that ſome of their *Magi*, who made uſe of Inchantments, had openly declar'd, that the God of *Iſrael* was the only true God, and that, at the Conſummation of Ages, their Nation ſhould become the *Miſtreſs* of the whole Univerſe.”

Manaſſeh's *Concluſion from it.*

DELUDED with this Account, *Manaſſeh* endeavour'd to find out the Road, which might poſſibly lead the *Iſraelites* into the *Weſt-Indies*; and, to this Purpoſe, ſuppoſing that *Aſia* and *America* were formerly one *Continent* before they were divided by the Streights of *Anian*, he aſſerted, that the *Iſraelites* might travel to *America* by Land, before the Separation happen'd.

Penn's *Account.*

SIR *William Penn*, in his preſent State of *the Lands of the* Engliſh *in* America, tells us, “That the Faces of the Inhabitants, eſpecially of their Children, are ſo very like the *Jews*, that, when you look upon them, you would think yourſelf in the *Jews Quarter* in *London*; that their Eyes are little and black, like the *Jews*; that they reckon by Moons; offer their firſt Fruits; have a Kind of Feaſt of *Tabernacles*; and that their Language is maſculine, ſhort, conciſe, and full of Energy, in which it much reſembles the *Hebrew*.”

And that of others.

OTHER Hiſtorians (*f*) have obſerv'd, that ſome of the *Americans* have a Notion of the *Deluge*, though they relate it in a different Manner; that they celebrate a *Jubilee* every fifth Year, and a *Sabbath* every ſeventh Day; that others obſerve *Circumciſion*, abſtain from Swine's Fleſh, and purify themſelves by bathing, whenever they have touch'd a dead Carcaſs; that Marriages among others are perform'd (*g*) in a Manner not unlike what *Moſes* preſcribes; and that they generally believe a Reſurrection; (*h*) for which Reaſon they cauſe their Wives and Slaves to be bury'd with them, that, when they ariſe from their Graves, they may appear with an Attendance ſuitable to their Quality.

All refuted.

(*i*) THIS Conformity of Cuſtoms, and Looks, and Sentiments have induc'd ſeveral to think, that the captive *Iſraelites*, we are here in Queſt of, went into *America*, either by Way of *China*, or *Tartary*, and there ſettled themſelves. But, how ſpecious ſoever theſe Arguments may appear, there is no Manner of Solidity in them. To prove a Point of this Kind, we ſhould produce a whole Nation, or Province in *America*, diſtinct from all others in their Ceremonies, and Way of worſhipping God, in a Manner exactly agreeing with the *Hebrews*: But to ſay, that becauſe, in one Place, the People abſtain from Swine's Fleſh, and in another, they obſerve the ſeventh Day; in one, they offer Sacrifices, and in another, uſe Baths, when they think themſelves polluted, the *Americans* were *originally Iſraelites*; is carrying the Conſequence a great deal too far, and what indeed we may prove in any other Nation under Heaven, if we may be allow'd to argue in this Manner from Particulars to Generals.

THE Truth is, the Devil, in all his idolatrous Countries, has made it his Buſineſs to *mimick* God in the Rites of his religious Worſhip; or, if this were not, there is naturally ſo great a Conformity in Mens Sentiments, concerning theſe Matters, that the *Americans* might agree with the *Jews* in the Oblation of their Firſt-Fruits, their Computations by *Moons*, &c. without having any Commerce, or Affinity with them; and though there be ſomething more *characteriſtick* in *Circumciſion*; yet, as ſeveral other Nations us'd it, the *Americans*, upon this Account, cannot be *Jews*, becauſe (if we may believe *Acoſta*, who had made their Cuſtoms a good Part of his Study) they never did circumciſe their Children, and therefore are thus far excluded from being Deſcendants of that Race.

THUS have we endeavour'd to find out the Situation of the Ten Tribes of *Iſrael*,

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(*f*) Vid. Acoſtan, & alios Rerum *American*. Scrip.

(*g*) Deut. xxv. 9.

(*h*) *Zaaret*'s Hiſtory of the Diſcovery of *Peru*, lib. i. c. 12.

(*i*) *Saurin*'s Diſſert. ſur le Pays, &c.

Iſrael, and yet can meet with nothing, but either the fabulous Accounts of the *Talmudiſts*, or the uncertain Conjectures of modern *Criticks:* Let us now have Recourſe to the Scriptures, and know what the Information is, that they can ſupply us with in this our Enquiry.

The Scripture-Account of them, enquir'd into.

THE ſacred Hiſtory thus expreſſes it, ——(k) *The King of* Aſſyria *took* Samaria, *and carried* Iſrael *away into* Aſſyria, *and plac'd them in* Halah, *and in* Habor, *by the River* Gozan, *and in the Cities of the* Medes; only we muſt note, that there is ſome Ambiguity in the Tranſlation: For, whereas it looks as if *Gozan* were the River, and not *Habor*, there is plainly no River to be found of the Name of *Gozan*, and therefore the Emendation ſhould be, ——— *He placed them in* Halah, *and by the River* Habor, *in* Gozan, *and in the Cities of the* Medes.

THE holy Penman, we may obſerve, diſtinguiſhes two Places, into which the *Iſraelites* were carry'd, (as indeed they were numerous enough to make two different *Colonies) Aſſyria*, and *Media*. In *Aſſyria* we ſee the River *Habor*, or *Chaboras*, which riſes from Mount *Maſius*, and, running through *Meſopotamia*, falls into the *Euphrates*. *Halah*, which, in *Ptolomy*, is called *Chalcitis*, is a City and Province ſituate on one Side of its Banks, and *Gozan*, which is likewiſe a City and Province, is found on the other: So that the Ten Tribes were ſeated in two Provinces, which ſtretch'd along both Sides of this River. An happy Situation for them, ſince they were only ſeparated by a River, which water'd all the Cities, that were aſſign'd for their Habitation!

(l) As to the *Cities of the* Medes we are more in the Dark, becauſe the Scripture does not ſpecify any; but we may preſume, that this *Colony* was placed in the *mountainous* Part of *Media*, becauſe it was leſs peopled, than the lower Country. It wanted indeed Inhabitants, and, if we will believe *(m) Strabo*, was ſupply'd by Strangers, and Colonies from abroad.

THE Truth is, the Antients have extolled *Media*, as a very happy Country. *Ecbatana*, where the King kept his Reſidence in Summer, was one of the fineſt and largeſt Cities in the World. *Suſa*, where he ſpent the Winter, was a very conſiderable Place likewiſe: But, on the North-ſide, there were high Mountains, where nevertheleſs there was good Paſturage, ſo that, what the Country wanted was good *Huſbandmen*, and ſuch as were us'd to Tillage; for which Purpoſe the *Iſraelites*, who had made that their principal Buſineſs in the *Holy Land*, were, of all other People, the fitteſt Inhabitants.

IN theſe two Provinces were the *Ten Tribes* ſeated at firſt; and it is not improbable, that, in a ſhort Time, thoſe of *Aſſyria* might extend themſelves into ſeveral other Parts of the Empire; for, in *Alexander*'s Time, we meet with * a great Body of them in *Babylon*; and that thoſe of *Media* might ſtretch, upon the Right, into the Provinces bordering upon the *Caſpian Sea*, (or as *(n)* ſome imagine) even beyond that Sea, as far as the River *Araxes*; but that they ever became ſo powerful, as * to change the antient Names of Places into thoſe of their own Language, we can hardly believe; becauſe they fell under ſo many bitter *Perſecutions*, were

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(k) 2 Kings xvii. 6.

(l) Baſnage, Hiſt. des Juif. lib. vi. c. 4.

(m) Baſnage, ibid.

* Beſides thoſe, that were carry'd thither at the Captivity, *Artaxerxes* ſent a new Colony of that Nation thither, who, when *Alexander the Great* was for rebuilding the Temple of *Belus*, had the Courage to reſiſt him. For, whereas other People were eager to furniſh Materials for the Building, they refus'd to do it, as thinking it had ſome Stain of Idolatry. *Baſnage*, ibid.

(n) Fuller's Miſcell. ſacr. lib. 2. c. 5.

* We read of the *Caduſians*, the *Geles*, and of *Arſareth* beyond the *Caſpian Sea*; for which Reaſon the learned *Fuller* ſuppoſes, that the *Jews* ſpread themſelves thus: " For the Name of *Geles*, ſays he, is *Chaldaick*, and ſignifies " *Strangers*, or *Fugitives*, which Title ſuited with the *Jews*, whom God had expelled from their Country for their " Sins,

A. M. 3246, &c. Ant. Chriſ. 758, &c.

From 1 Kings viii. to the End of 2 Chron.

were ſubject to ſo many *Revolutions* of the Kingdoms where they liv'd, and, from different Princes, underwent ſuch a Variety of *Tranſmigrations*, that, before they could gain any ſuch Weight and Authority in the World, we find them here and there ſcatter'd, in leſſer Bodies, as it were, over the whole Face of it.

That they did not return with the Tribes of Judah *and* Benjamin.

NOT only ſome of the *Greek Fathers*, but ſome of our modern *Criticks* likewiſe have maintain'd, that the *Ten Tribes* were reſtor'd, with thoſe of *Judah* and *Benjamin*, under the Conduct of *Zorobabel* and *Nehemiah*, when *Cyrus* and his Succeſſors were ſo kind as to give the *Jews* in general a full Permiſſion to return into their native Land. (o) To this Purpoſe they have obſerv'd, that ſeveral of the Prophets, who foretold their *Captivity*, with the ſame Breath, as it were, have predicted their Return; that, in Token of ſuch their Return, *(p) twelve Goats*, (for every Tribe one) *were offer'd at the Dedication of the new Temple*, which would ſcarce have been done, had *ten* of theſe Tribes been left behind beyond the *Euphrates*; that, under *Nehemiah*, the *Levites* confeſs'd the Sins of the Ten Tribes; that, in the Time of the *Maccabees*, (q) all *Paleſtine* was full of *Iſraelites*, as well as *Jews*; that (r) St *Matthew* makes mention of the Land of *Naphtali*; and that St *Paul*, in his Defence before *Agrippa*, declares, (s) *That from the Promiſe, to which the Twelve Tribes hope to come, he was called in Queſtion.*

IT cannot be thought indeed, but that the Love, which the *Jews*, above all other Nations, bore to their Native Country, and the great Encouragement, which the Princes of the *Eaſt* were pleas'd to grant to forward the Re-eſtabliſhment, might tempt ſome of each Tribe to take this Opportunity of returning with the two Tribes of *Judah* and *Benjamin*; nor can we doubt, but that, upon their Return, they would be apt to aſſume their former Names, and, as far as in them lay, to ſettle themſelves in their antient Poſſeſſions. So that, what with thoſe, that eſcap'd their Conqueror's Fury, and remain'd untranſported; thoſe, who return'd with *Ezra*, purſuant to the Commiſſion, which *Artaxerxes* gave him; and thoſe, who took the Advantage of the Revolutions of the Empire, and of the frequent Journies, they made to *Jeruſalem*, great Numbers of the antient Inhabitants might be found in the Days of the *Maccabees*, and ſome of every Tribe in our Saviour's Time: But that all theſe Returns did never amount to a full Reſtoration of the People, we have abundant Teſtimony to convince us.

JOSEPHUS (t) indeed tells us, that *Ezra*, upon the Receipt of his Commiſſion from *Artaxerxes*, communicated the Contents of it to all the *Iſraelites*, that were in Exile, ſome of whom reſorted to *Babylon* in order to return with him; *but there were then another Sort of* Iſraelites, (as his Words are) *who, being wonted to the Place, and ſettled in their Habitations, choſe rather to continue where they were.* Upon the whole, he computes, that few or none, but thoſe of the Tribe of *Benjamin* and *Judah*, came along with *Ezra*; and “ This is the Reaſon, (as “ he tells us) that, in his Time, there “ were only two Tribes to be found in “ *Aſia* and *Europe* under the *Roman* “ Empire; for, as for the Ten Tribes, “ they are all planted beyond the *Euphrates*, “ *ſays he*, and ſo prodigiouſly increas'd in “ Number, that they are hardly to be “ computed.” Nay, even thoſe, that follow'd

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“ Sins. The *Chaduſians* have a little alter'd the Word *Chadoſchim*, which ſignifies *Saints*, which was a Title, the “ *Jews* who called themſelves an holy Nation, much affected. And laſtly, *Arſareth*, the moſt famous of all the “ Cities built upon the *Araxes*, had an *Hebrew* Name, ſignifying the *City of Relicks*, or the *Remains* of *Iſrael*.” But the Author of the *Hiſtory of the Jews*, ſo often cited upon this Subject, has confuted the Argument drawn from the *Etymology* of the Words, and, in particular, ſhewn, that the *Caduſians* were a People much ancienter in the Country, than the *Iſraelites*, ſince *Ninus* reckon'd them among his Subjects. Lib. vi. c. 4.

(o) *Calmet*'s Diſſert. ſur les dix Tribus, &c.

(p) 1 Eſdras vii. 8.

(q) 1 Maccab. v. 9, 15, &c.

(r) Matth. iv. 15.

(s) Acts xxvi. 7.

(t) Jewiſh Antiq. lib. xi. c. 5.

follow'd *Ezra*, (according *(u)* to the Sentiment of ſome of the *Talmudiſts*) were but the Dregs of the People, becauſe the Nobility and principal Men of the Houſe of *David* ſtill continu'd in *Chaldea*.

HOWEVER this be, 'tis certain, that *Philo (x)*, in his Repreſentation to *Caligula*, tells him, that *Jeruſalem* ought to be look'd upon, not only as the *Metropolis* of *Judea*, but as the Center of a Nation diſpers'd in infinite Places; among which he reckons the Iſles of *Cyprus*, and *Candia*, *Egypt*, *Macedonia*, and *Bithynia*; the Empire of the *Perſians*, and all the Cities of the *Eaſt*, except *Babylon*, from whence they were then expelled. Nay, prior to this we read, *(y)* that a great Number of theſe *Orientals* appear'd at *Jeruſalem*, at the Feaſt of *Pentecoſt*, when, after our Saviour's Aſcenſion, his *Apoſtles* began to preach the *Goſpel*, during that *Feſtival*. It cannot be thought, that they were only *Proſelytes*, whom the *Jews of the Diſperſion* had converted: They muſt have been *Jews*, who came to ſacrifice at *Jeruſalem*, according to the Law; for, by St *Luke*'s Enumeration of them, it appears, that they were the Deſcendants of the Tribes, that had been long before ſettled among the *(z) Medes*, among the *Parthians*, in *Meſopotamia*, in *Cappadocia*, in *Pontus*, and *Aſia Minor*, &c. and therefore we find St *Peter*, the Apoſtle of the *Circumciſion*, directing his Epiſtle, *(a) to the Strangers, ſcattered throughout* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia.

UPON the Strength of theſe Authorities we may then conclude, that, tho' *Artaxerxes*, in his Commiſſion to *Ezra*, *(b)* gave free Liberty to all *Jews* whatever, that were under his Dominions, to return to *Jeruſalem*, if they were ſo minded, which ſome, without doubt, moſt gladly embrac'd; yet the main Bulk of the Ten Tribes, being loth to remove, continu'd in the Land of their Captivity, where they are ſtill to be found in great Numbers: And therefore all thoſe glorious Prophecies, which ſome by Miſtake have apply'd to their *thin* Returns under the *Jewiſh* Governors ſent from *Babylon*, do certainly relate to a much greater Event, even their *Converſion*, and *final* Reſtoration under the Kingdom of the *Meſſiah*.

That they ſhall return, and be converted at laſt.

THE Prophet *Hoſea*, ſpeaking of the preſent State of the *Jews*, gives us this Character, whereby to diſtinguiſh them: *(c) They ſhall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without a Teraphim.* In vain do they boaſt of that Power and Authority, which they never had, but in their own Country. The Kings and the Princes, that they talk ſo much of, are all *fictitious* and *imaginary*. From the firſt Time of their Tranſmigration to this very Day, they have been a People without any Governor, or Form of Government; and if, in the Midſt of ſo many different Nations, and under ſo ſevere Perſecutions, they nevertheleſs have hitherto been preſerv'd, it muſt be imputed to the ſecret and wonderful Providence of God, who hath ſtill Deſigns of Pity and gracious Loving-Kindneſs towards them. To this Purpoſe the ſame Prophet aſſures us, that *(d) The Number of the Children of* Iſrael *ſhall be as the Sand of the Sea, which cannot be meaſured or numbered; and in the Place, where it was ſaid unto them, ye are not my People, there it ſhall be ſaid unto them, ye are the Sons of the living God. For he ſhall recover the Remnant of his People* (ſays another Prophet) *(e) that ſhall be left,—— He ſhall ſet up an Enſign for the Nations, and aſſemble the Outcaſts of* Iſrael, *and gather together the Diſperſed of* Judah *from the four Corners of the Earth*; for *(f) behold the Days come, ſaith the Lord* by another of his Prophets, *that it ſhall no more be ſaid, the Lord liveth, that brought the Children out of the Land of* Egypt, *but the Lord liveth, who brought up the Children*

(u) Baſnage, Hiſt. des Juif. lib. vi. c. 2.

(x) Philo, ad Cajum.

(y) Baſnage, ibid.

(z) Acts ii. 9.

(a) 1 Pet. i. 1.

(b) 1 Eſdras viii. 10, 11.

(c) Hoſea iii. 4.

(d) Ibid. i. 10.

(e) Iſaiah xi. 11, 12.

(f) Jer. xvi. 14, 15.

A. M. 3246, &c. Ant. Chriſ. 758, &c.

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dren of Iſrael *from the Land of the North, and from all the Lands, whither he hath driven them. And I will bring them again into the Land, that I gave unto their Fathers*; and, when this is done, *(g) I will no more hide my Face from them*; but *(h) will rejoice in* Jeruſalem, *and joy in my People. (i) They ſhall be no more a Prey to the Heathen: (k)* Violence *ſhall be no more heard in their Land, Waſting, nor Deſtruction within their Borders; but they ſhall call their Walls Salvation, and their Gates Praiſe. (l) Their Land ſhall no more be termed deſolate, (m) but they ſhall dwell in the Land, that I have given to* Jacob *my Servant, even they and their Children's Children for ever; and my Servant* David (not the Son of *Jeſſe*, who was dead long before *Ezekiel* propheſy'd, but the *Meſſiah*, who was to be of the Lineage of *David*, as *Kimchi* explains it) *ſhall be their Prince for ever. Moreover, I will make a Covenant of Peace, which ſhall be an everlaſting Covenant with them; and I will ſet my Sanctuary among them for evermore. My Tabernacle ſhall be with them; yea, I will be their God, and they ſhall be my People.*

(n) Now tho' it cannot be deny'd, that theſe, and ſeveral other Prophecies to the like Purpoſe do denote a great and glorious Reſtoration to God's People; yet it ſeems very evident, that ſcarce any of them can be apply'd to the Return of the *Jews* from their Captivity in *Babylon*. Long ſince that Time, and almoſt ſeventeen hundred Years ago, his *Covenant of Peace* has been departed from them; *Violence has been in their Land*, which has been laid *deſolate*; their *Tabernacle* and *Sanctuary* have been conſum'd; they have been a Prey to the *Heathen*; and have long ceas'd to be God's *People*, and he to be *their God:* And therefore theſe Prophecies muſt be underſtood of ſome other Event, which can only be the general Converſion of the *Jews* to *Chriſtianity*, and their Re-eſtabliſhment in the Holy Land. For this Myſtery the Apoſtle has reveal'd, *(o) that Blindneſs in Part hath happened to* Iſrael, *until the Fulneſs of the* Gentiles *be come in, and ſo all* Iſrael *ſhall be ſaved, as it is written, (p) there ſhall come out of* Zion *the Deliverer, and ſhall turn away Ungodlineſs from* Jacob. *(q) Then ſhall the Lord ſet his Hand again, a ſecond Time, to recover the Remnant of his People, and to aſſemble the Outcaſts of* Iſrael, *from every Kindred, and Tongue, and Nation, and People, that, at (r) the Blowing of the great Trumpet, they may come from the Land of* Aſſyria, *and* Egypt, *and may worſhip the Lord in the holy Mount at* Jeruſalem. When this great Event ſhall happen, 'tis impoſſible for us to determine; but our Buſineſs, in the mean Time, is to pray, that *(s) the Salvation of* Iſrael *may come out of* Zion, *that* Jacob *may rejoice, and* Iſrael *may be glad.*

(g) Ezek. xxxix. 29. (h) Iſaiah lxv. 19. (i) Ezek. xxxiv. 28. (k) Iſaiah lx. 18. (l) Ibid. lxii. 4. (m) Ezek. xxxvii. 25, &c. (n) *Whitby*'s Treatiſe of the true *Millenium*. (o) Rom. xi. 25, 26. (p) Iſaiah lix. 20. (q) Ibid. xi. 11, &c. (r) Ibid. xxvii. 13. (s) Pſal. xiv. 7.

CHAP. V.

From the Death of JOSIAH, *to the* BABYLONISH *Captivity.*

The HISTORY.

Jehoahaz's *wicked Reign, and Depoſition.*

AFTER the unhappy Death of good *Joſiah*, his Son *Jehoahaz* † (who was alſo called *Shallum)* was anointed King; but, as he was far from following his Father's Example, he was ſoon † tumbled down from his Throne into a Priſon, where he ended his Days, with Miſery and Diſgrace, in a ſtrange Land. For *Pharaoh-Necho*, upon his Return from the Expedition againſt the *Babylonians*, (wherein he had great Succeſs) hearing, that *Jehoahaz* had taken upon him the Kingdom of *Judah* without his Conſent, ſent for him to *Riblah* in *Syria*, and, on his Arrival, caus'd him to be put in Chains, and ſent Priſoner to *Egypt* *, where he dy'd. He had an elder Brother, whoſe Name was *Eliakim*; but *Necho*, when he came to *Jeruſalem*, chang'd it into *Jehoiakim* †; and, having conſtituted him King, and put the Land to an *annual* Tribute of an hundred Talents of Silver, and

a Talent

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† *Jehoahaz* was not the eldeſt Son of *Joſiah*, as appears from this, —— That he was but three and twenty Years old, when he began to reign, and reign'd but three Months; after which his Brother *Jehoiakim*, when he was made King, was five and twenty Years old, 2 *Kings* xxiii. 31, 32. For this Reaſon, 'tis ſaid, that the People *anointed* him, becauſe, as he did not come to the Crown by Right of Succeſſion, his Title might have otherwiſe been diſputed; for, in all diſputed Caſes, and where the Kingdom came to be conteſted, *Anointing* was ever thought to give a Preference. At this Time however, the *Jews* might have ſome Reaſon to prefer the younger Brother, becauſe very probably he was of a more martial Spirit, and better qualify'd to defend their Liberties againſt the King of *Egypt*. His proper Name, 'tis thought, was *Shallum*; but our learned *Uſher* ſuppoſes, that the People, looking upon this as *ominous*, (becauſe *Shallum*, King of *Iſrael*, reign'd but *one* Month) chang'd it to *Jehoahaz*, which prov'd not much more fortunate to him, for he reign'd but *three*. *Patrick*'s and *Calmet*'s Commentaries.

† The Scripture no where tells us, upon what Occaſion it was, that *Jehoahaz* fell into the King of *Egypt*'s Hands, or for what Reaſon it was, that he us'd him ſo ſeverely; but it is preſumable, that, to revenge his Father's Death, he might raiſe an Army, and engage him in a pitch'd Battle, tho' he failed in the Attempt. For why ſhould he *put him in Bands*, if he *voluntarily* went, and ſurrender'd himſelf at *Riblah*? Or why be ſo highly offended at him, for accepting of a Crown, which the People conferr'd on him? The general Opinion therefore is, that he was a Man of a bold and daring Spirit, and therefore thoſe Words, in the Prophet *Ezekiel*, are apply'd to him: *Thy Mother is a Lioneſs*; —— *ſhe brought up one of her Whelps*; *it became a young Lion*; —— *but he was taken in the Pit, and he was brought with Chains unto the Land of* Egypt; for which Reaſon *Pharaoh-Necho* treated him in this Manner, that he might put it out of his Power to give him any farther Diſturbance. *Patrick*'s and *Calmet*'s Commentaries.

* This the Prophet *Jeremiah* foretold, where he bids the King, and the People of *Judah*, *not to weep for the Dead*, (meaning *Joſiah*) *but for him, that goeth away*; *for he ſhall return no more, nor ſee his native Country*. Becauſe, *thus ſaith* the Lord concerning *Shallum*, (which was the *original*, and right Name of *Jehoahaz*) *the Son of* Joſiah, *King of* Judah, *who reigned inſtead of* Joſiah, *his Father, and who went forth out of this Place, he ſhall not return hither any more*, Jer. xxii. 11.

† It was an uſual Thing for Conquerors to change the Names of the Perſons, they vanquiſh'd in War, in Teſtimony of their abſolute Power over them. Thus we find the King of *Babylon* changing the Name of *Mattaniah* into *Zedekiah*, when he conſtituted him King of *Judah*, 2 Kings xxiv. 17. But our learned *Uſher* has farther remark'd, that the King of *Egypt* gave *Eliakim* the Name of *Jehoiakim*, thereby to teſtify, that he aſcrib'd his Victory over the *Babylonians* to *Jehovah*, the God of *Iſrael*, by whoſe *Excitation* (as he pretended, 2 *Chron.* xxxv. 21, 22.) he undertook the Expedition. *Patrick*'s and *Calmet*'s Commentaries.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

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a Talent of Gold, he return'd with great Triumph into his own Kingdom.

Jehoiakim's *wicked and cruel Reign, and Perſecution of the Prophets.*

JEHOIAKIM, ‖ being thus plac'd on the Throne, went on in his Brother's Steps to relax all the good Order and Diſcipline which his Father had inſtituted, and the People (who never heartily came into that good King's Reformation) took this Opportunity to follow the Bent of their depraved Inclinations; whereupon the Prophet *Jeremiah* went firſt to the King's Palace, where he denounc'd God's Judgments againſt him, and his Family, and afterwards into the *Temple*, and there ſpoke to all the People after the ſame Manner. The *Prieſts*, offended at this Freedom, caus'd him to be ſeiz'd, and brought before the King's Council in Hopes of having him put to Death; but *Abikam* †, who was one of the chief Lords thereof, ſo befriended him, that he got him diſcharg'd by the general *Suffrage*, not only of the *Princes*, but alſo of all the *Elders* of the People, that were then preſent.

But *(a) Urijah,* * another *Prophet of the Lord*, who, in like Manner, had declar'd againſt the Iniquity of the Prince and People, did not ſo eaſily eſcape: For, tho' he fled into *Egypt*, when he underſtood that *Jehoiakim* had a Deſign againſt his Life; yet this did not hinder the Tyrant from purſuing him thither, where having procur'd him to be ſeiz'd, he brought him Priſoner to *Jeruſalem*, and there had him executed, and his dead Body contemptuouſly us'd; which was no ſmall *Aggravation* to all his other Crimes.

Nebuchadnezzar *invades* Jeruſalem, *takes it, and the King Priſoner, but afterwards releaſes him.*

He had not been above three Years upon the Throne, before *Nabopollaſar*, King of *Babylon*, being now become old and infirm, and perceiving that, upon the late Advantage which the King of *Egypt* had gain'd againſt his Arms, all *Syria* and *Paleſtine* had revolted from him, took his Son *Nebuchadnezzar* into Partnerſhip with him in the Empire, and ſent him, with a ſtrong Army, into thoſe Parts, in order to recover what had been loſt.

It

Asto the Time, when *Jehoiakim* came to the Throne, the Difference is very remarkable: For in 2 *Chron.* xxxvi. 9. it is ſaid, that he was but *eight Years old*, but in 2 *Kings* xxiv. 8. that he was *eighteen*, *when he began to reign*; and yet, conſidering how common a Thing it was for Kings to make their Sons their *Aſſociates* in the Kingdom, thereby to ſecure the Poſſeſſion of it in their Family, and prevent all Contention among the other Brothers, the Difference is eaſily reconciled, by ſuppoſing, that, when his Father had reign'd one Year, he took him to reign in Conjunction with him, when he was no more than *eight* years old. With his Father he reign'd *ten* Years; ſo that, when his Father died, he was *eighteen* Years old, and then he began to reign alone, which was no more than *three* Months. The Author of the Book of *Kings* makes Mention therefore only of the Years, when he began alone; but the Author of the *Chronicles* ſpeaks of *all* that he reign'd, both with his Father, and alone. This is a fair Solution; tho' I cannot ſee, what Injury it can do to the Authority of the ſacred Text, if we ſhould acknowledge, that there is an Error in the Tranſcriber of the Book of *Chronicles*; becauſe two of the moſt antient and venerable Verſions, the *Syriack* and *Arabick*, have render'd it, in that Place, not *eight*, but *eighteen*, which they were doubtleſs induc'd to do, by thoſe antient *Hebrew* Copies, from whence they form'd their Tranſlation. *Patrick*'s Commentary, and *Pool*'s Annotations.

† This *Abikam* was the Father of *Gedaliah*, (2 Kings xxv. 22) who was afterwards made Governor of the Land, under the *Chaldeans*, and the Son of *Shaphan*, the *Scribe*, (who was chief *Miniſter of State* under King *Joſiah*, 2 Kings xxii. 12.) and Brother to *Gemariah*, Jer. xxxvi. 10. *Elaſah*, Chap. xxix. 3. and *Jaazaniah*, Ezek. viii. 11. who were great Men in thoſe Days, and Members likewiſe of the Council with him; where, in Conjunction with them, he could not fail of having a powerful Intereſt, which he made Uſe of on this Occaſion, to deliver the Prophet from that Miſchief, which was intended againſt him. *Prideaux*'s Connection, Anno 609.

(a) Jer. xxvi. 20, &c.

* About this Time alſo were living the Prophets, *Habakkuk*, *Zephaniah*, and *Nahum*, who, being called to the Prophetick Office in the Reign of *Joſiah*, continu'd (very likely) to this Time, becauſe we find them propheſying the ſame Things that *Jeremiah* did, *viz.* the Deſtruction and Deſolation of *Judah* and *Jeruſalem*, for the many heinous Sins, that they were guilty of. As to *Habakkuk*, neither the *Time*, in which he liv'd, nor the *Parents* from whom he was deſcended, are any where named in Scripture; but his propheſying the Coming of the *Chaldeans*, in the ſame Manner, that *Jeremiah* did, gives us Reaſon to believe, that he liv'd in the ſame Time. Of *Zephaniah*, it is directly ſaid, Chap. i. that he propheſy'd in the Time of *Joſiah*, and in his Pedigree, (which is alſo given us) his Father's Grandfather is called *Hezekiah*, whom ſome take for the King of *Judah*, and, conſequently, reckon this Prophet to have been of royal Deſcent. As to *Nahum*, laſtly, 'tis certain, that he propheſy'd after the Captivity of the Ten Tribes, and before *that* of the other *two*, which he foretold, Chap. i. Tho' therefore the *Jews* do generally place him in *Manaſſeh*'s Reign, yet others chuſe to refer him to the latter Part of *Joſiah*'s, as being nearer to the Deſtruction of *Nineveh*, and of the *Aſſyrian* Monarchy, to which ſeveral Prophecies of his do principally relate. *Prideaux*'s Connection, Anno 609, and *Howell*'s Hiſtory, in the Notes.

IT was in the fourth Year of *Jehoiakim*, when *Nebuchadnezzar*, having defeated *Necho*'s Army on the Banks of the *Euphrates*, march'd into *Syria* and *Paleſtine*, in order to recover theſe Provinces, which he ſoon did; and, having beſieg'd *Jeruſalem*, took it, and carry'd away the King, and Part of the Veſſels of the Temple along with him to *Babylon*. In a ſhort Time however, he releas'd him and reſtor'd him to his Crown, on Condition, that he ſhould become *tributary* to him, which he continu'd to be for three Years; but, in the fourth, he retracted from that Subjection, whereupon *Nebuchadnezzar* came upon him with a freſh Invaſion.

Jeremiah *upbraids the People with their Diſobedience, and propheſies their Captivity.*

UPON the firſt Invaſion, the *Rechabites*, who, according to the Inſtitution of *Jonadab* the Son of *Rechab*, their *Founder*, had always abſtain'd from Wine, and hitherto only liv'd in Tents, apprehending themſelves in more Danger in the open Country, came to *Jeruſalem* for Safety. By theſe People God intended to convince the *Jews* of their Diſobedience to him; and therefore he order'd his Prophet *Jeremiah*, to bring them to an Apartment of the Temple, and there offer them Wine to drink, which when they refus'd upon Account of its being contrary to their *Inſtitution*, which they never yet had violated, the Prophet, (after due Commendation [*] of their Obedience) turn'd it upon the *Jews*, and reproach'd them, who were God's *peculiar* People, for being leſs obſervant of *his* Laws, than the poor *Rechabites*, who were not of the Stock of *Iſrael*, had been of the Injunctions of their Anceſtor.

BEFORE the next Invaſion, *Jeremiah* propheſy'd that *Nebuchadnezzar* would again come againſt *Judah* and *Jeruſalem*; that he would waſte the Country, and carry the People captive to *Babylon*, where they ſhould continue in that Condition, for the Space of *ſeventy* Years; with many more Calamities, and woeful Deſolations, that were ready to fall upon them, if they did not repent. But this was ſo far from making any ſaving Impreſſion upon them, that it only enrag'd and exaſperated them the more againſt him, inſomuch that, for Fear of their Malice and wrathful Indignation, he was [†] forc'd to keep himſelf conceal'd.

DURING his Concealment, God commanded him to collect together, and digeſt into one Volume, all the Prophecies, which he had given him againſt *Iſrael*, againſt *Judah*, and againſt other Nations, from the Time that he firſt began to propheſy, (which was in the thirteenth Year of *Joſiah*) if haply, by hearing all his Judgments ſumm'd up together againſt them, they might be brought to a better Senſe of their Tranſgreſſions. To this Purpoſe,

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[*] The Prophet's Words, upon this Occaſion, are theſe: ——— *Becauſe ye have obey'd the Commandments of* Jonadab, *your Father, and kept all his Precepts, and done according to all, that he hath commanded you; thus ſaith the Lord of Hoſts, the God of* Iſrael, Jonadab, *the Son of* Rechab, *ſhall not want a Man to ſtand before me for ever*, Jer. xxxv. 18, 19. To *ſtand before a Prince*, or to *ſee his Face*, in Scripture Phraſe, denotes the *Honour*, which accrues from being in his Service; but the *Rechabites* were neither *Prieſts*, nor *Levites*. Hitherto they had liv'd in the Fields, ſeparate from Towns and Villages, and were averſe indeed to any Employment, either in Church, or State: But, from the Time of their Captivity, (for they were carry'd along with the Two Tribes) we find them employ'd, as *Singers* and *Porters*, in the Service of the Temple. To ſerve in this Capacity, there was no Neceſſity for their being of the Tribe of *Levi*; the Declaration of the Divine Will, by the Mouth of the Prophet *Jeremiah*, was, in this Caſe, a ſufficient Vocation. *Calmet*'s Commentary on *Jer*. xxv. 19.

[†] *Jeremiah*'s Words, upon this Occaſion, are: ——— *I am ſhut up, I cannot go into the Houſe of the Lord*, Chap. xxxvi. 5. But then the Queſtion is, what we are to underſtand by his being *ſhut up?* For, that he was not, at that Time, ſhut up in Priſon, is plain from the Prince's adviſing him, and *Baruch*, to hide themſelves, ver. 19. *Junius* and *Tremellius* do therefore ſuppoſe three Ways of his being *ſhut up*, and leave it to our Choice, which to take. The *firſt* is, that the King had forbidden him to go any more into the Temple to propheſy ſuch terrible Things to the People; but the Prophets of God did not uſe to obſerve ſuch Prohibitions of their *prophetick* Miniſtry. The *ſecond* is, that the chief Prieſts had *excommunicated* him, and therefore he might not go; but this, in all Likelihood, he would have leſs regarded, for the ſame Reaſon. The *third* is, that God, to provide for the Safety of his Prophet, and to puniſh the Obſtinacy of the People, would not permit him to go any more among them. This, of the three, ſeems the moſt probable; tho' the Phraſe may very properly denote no more, than the Prophet's concealing himſelf, and keeping at Home, for fear of ſome Miſchief from the People. *Howell*'s Hiſtory, in the Notes.

A. M. 3394, *&c.* Ant. Chriſ. 610, *&c.*

From 1 Kings viii. to the End of 2 Chron.

Purpoſe, the Prophet employ'd *Baruch* †, his *Diſciple* and *Amanuenſis*, to take a Copy † of them from his Mouth, and, when he had ſo done, order'd him to go up into the Temple, on the Day of *Expiation* †, and there read it in the Hearing of all the People.

Pursuant to his Inſtructions *Baruch* went, and, in *Gemariah*'s † Apartment, read the Book, firſt to the People, who ſtood below in the Courts, and afterwards to the *Princes*, who were met together in the Secretary's Chamber, and who thereupon advis'd him, and his Maſter *Jeremiah*, both † to keep out of the Way, until they had known the King's Pleaſure concerning

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† *Baruch*, the Son of *Neriah*, and Grandſon of *Maaſelah*, was of an illuſtrious Birth, and of the Tribe of *Judah*. *Seraiah*, his Brother, had a conſiderable Employment in the Court of King *Zedekiah*, but himſelf kept cloſe to the Perſon of *Jeremiah*, and was his moſt faithful *Diſciple*, tho' his Adherence to his Maſter drew upon him ſeveral Perſecutions, and a great deal of bad Treatment. After the Deſtruction of *Jeruſalem* by *Nebuchadnezzar*, *Baruch* and his Maſter were permitted to ſtay in the Land of *Judea*; but when the Remains of the People, which were left behind, after having ſlain their Governor *Gedaliah*, were for retiring into *Egypt*, they compelled *Jeremiah*, and his Diſciple, to go along with them, where the Prophet dy'd, and *Baruch* ſoon after made his Eſcape to his Brethren in *Babylon*, where, according to the Tradition of the *Rabbins*, he likewiſe dy'd in the twelfth Year of the *Captivity*. But of what Authority the Book, which goes under his Name, is, or by whom it was written, and whether any Thing related therein be *hiſtorically* true, or the whole of it a *Fiction*, is altogether uncertain. *Grotius*, in his Commentary upon it, thinks it an entire Fiction of ſome *Helleniſtical Jew*, under the Name of *Baruch*: And St *Jerom*, long before him, (in the Preface to his Expoſition of *Jeremiah)* tells us, that the Reaſon, why he did not make a *Comment* on this Book (though, in the Edition of the *Septuagint*, it be join'd with *Jeremiah)* was, becauſe it was not deem'd *canonical* among the *Hebrews*, and contains an *Epiſtle*, which falſely bears the Name of *Jeremiah*. This Epiſtle is annex'd to the Book, and, in the common Diviſion of it, makes the laſt Chapter: But the main *Subject* of the Book itſelf is likewiſe an *Epiſtle*, either ſent, or feign'd to be ſent by King *Jehoiakim*, and the *Jews*, who were in *Captivity* with him in *Babylon*, to their Brethren the *Jews*, who were ſtill left in *Judah* and *Jeruſalem*: Wherein they recommend to their Prayers the Emperor *Nebuchadnezzar* and his Children, that, under his Dominion, they may lead quiet and peaceable Lives; wherein they confeſs their Sins, and aſk Pardon for what is paſt, take Notice of the Threats of the Prophets, which they had ſo long deſpis'd, and acknowledge the Righteouſneſs of God, in what he had brought upon them; wherein they remind them of the Advantages, which the *Jews* had in their Knowledge of the Law of God, and of true Wiſdom, above all other Nations, and thereupon exhort them to reform their Manners, and forſake their evil Cuſtoms, which would be the only Means to bring about their Deliverance from the Captivity, under which they groan'd. The Whole is introduc'd with an *hiſtorical* Preface, wherein it is related, that *Baruch*, being then at *Babylon*, did, in the Name of the captive King and his People, draw up the ſame Epiſtle, and afterwards read it to them for their Approbation; and that, together with it, they ſent a Collection of Money to the High-Prieſt at *Jeruſalem* for the Maintenance of the daily Sacrifices. This is the Subſtance of the Book itſelf: And, in the Letter annex'd to it, which goes under *Jeremiah*'s Name, the Vanity of the *Babyloniſh* Idols and Idolatry is ſet forth at large, and with Livelineſs enough. Of the Whole there are but three *Copies*; one in *Greek*, and the other two in *Syriack*, whereof one agreeth with the *Greek*, though the other very much differs from it; but in what Language it was *originally* written, or whether one of theſe be not the *Original*, or which of them may be ſo, 'tis next to impoſſible to tell. *Prideaux*'s Connection, Anno 595. and *Calmet*'s Preface ſur *Baruch*.

† How *Jeremiah* could remember all the Prophecies, that he uttered, for the Space of two and twenty Years together, we can hardly conceive, unleſs we allow, that he had the particular Inſpiration of God to bring all Things to his Remembrance, that he might neither forget, nor miſrepreſent them in his Recital to *Baruch*: For, without ſuch a *ſupernatural* Aſſiſtance, what Security have we, that this Part of the Scriptures is the Work of the Holy Ghoſt? *Calmet*'s Commentary on *Jer*. xxxvi. 4.

† Some are of Opinion, that this was done on the great Day of *Faſting*, or ſolemn Expiation, which was obſerv'd at the Beginning of the *Civil* Year, on the tenth Day of the Month *Tizri*, which anſwers to the latter End of our *September*, and the Beginning of *October*; but the Context ſeems to denote, that it was on the *Faſt day*, mention'd in the *ninth* Verſe to have been proclaim'd in the *fifth* Year of *Jehoiakim*, which muſt have been a Faſt *extraordinary*, and appointed upon ſome particular Occaſion of the State, becauſe the Law had ordain'd no ſuch Obſervation on the *ninth Month*: But what that particular Occaſion was, it is not ſo well known; tho' ſome have imagin'd, that it was in Commemoration of the Calamity, which had befallen *Jeruſalem* the Year before, when *Nebuchadnezzar* had ſent to *Babylon* Part of the Veſſels of the Houſe of the Lord, and was upon the Point of ſending away captive the King, and all his Princes. *Calmet*'s Commentary on *Jer*. xxvi. 4, 9.

† This *Gemariah* was one of the Captains of the Temple, whoſe Apartment was near the *New Gate*, whereof he kept *Guard*, and had a certain Number of *Levites* under him, who conſtantly ſtood Centinel. For the Temple, we muſt know, was guarded like a King's Palace; and, as the *upper Court*, which is mention'd in the Text, was, in all Probability, the *Prieſts Court*; ſo the *Gate*, whereof *Gemariah* had Charge, muſt have been the *Eaſt Gate* of that Court, which, in the Reign of *Jehoſhaphat*, 2 Chron. xx. 5, is called the *New Court*. *Calmet*'s Commentary.

† The Advice, which the Princes of *Judah* give, upon this Occaſion, is very remarkable, becauſe it reconciles their

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concerning it. As ſoon as the King was inform'd of the Book, he ſent one of his Attendants for it, and commanded him to read it: But he had not gone far, before the King, impatient to hear the Judgments denounc'd againſt him, ſnatch'd it out of his Hand, and, notwithſtanding the Importunity of his Nobles to diſſuade him, cut it to pieces, and threw it into the Fire *, which was upon the *Hearth*, (for it was then the Winter-Seaſon) where it was conſum'd; and then immediately ſent out his Officers to apprehend the Prophet and his *Amanuenſis*, but they had both withdrawn to a Place of Security, and could not be found.

Which accordingly Nebuchadnezzar *executes, and ſlays the King.*

Upon burning the Book, *Jeremiah* was commanded to make another in the ſame Manner; to have the ſame Prophecies inſerted in it, with ſome (*b*) farther Denunciations againſt *Jehoiakim* and his Houſe, which, in a ſhort Time, began to take Effect. For *Nebuchadnezzar*, (as we ſaid) having invaded *Judea*, and laid Siege to *Jeruſalem*, ſoon took it, and put *Jehoiakim* in Chains to carry him to *Babylon*; but, upon his Humiliation, and ſwearing Fealty to him, he again reſtor'd him to his Kingdom, and left *Jeruſalem* in order to purſue his Victories againſt the *Egyptians*: But, before he did that, he * caus'd great Numbers of the People to be ſent Captives to *Babylon*, and gave particular Orders to *Aſhpenaz* the Maſter of his *Eunuchs*, that, out of the Children of the *Royal Family*, and of the Nobility of the Land, he ſhould make choice of ſuch, as ſurpaſs'd others in Beauty and Wit, that, when they came to *Babylon*, they might be made *Eunuchs* too, and attend in his Palace. This *Aſhpenaz* accordingly did; and, among the Children, that were carry'd away captive * for this Purpoſe, were *Daniel*, *Hananiah*, *Miſhael*, and *Azariah*. *Daniel*, upon his Arrival in *Babylon*, was called *Belteſhazzar*, and the

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Duty to God, to Juſtice, and to Charity, with what they were oblig'd to from their Prince. Their Prince, they knew, was of an haſty and violent Temper; and yet the Contents of the Book was ſuch, that it would not be ſafe for him to be ignorant of it; and therefore, being in Duty bound to acquaint him with it, they adviſ'd *Baruch* and his Maſter to provide for their own Security, until they ſhould ſee what Effect it would have upon the King, whereof they promiſ'd, no doubt, to give them Intelligence. *Calmet*'s Commentary.

* The Text tells us, that it was in the *ninth Month*, (which anſwers in part to our Month of *November*) *when the King burnt the Book*. After that the Rain began to fall in the Month of *September*, the Weather generally grew raw and cold, ſo that a Fire, at this Time, was not unſeaſonable: The Cuſtom however, in this Country, was not to have *Chimnies*, as it is among us. The Fire was made in the Middle of the Room, upon an *Hearth*, or in a Stove, and the Smoke went out, either at the Door, or Window, or ſome Opening made on purpoſe in the Roof of the Houſe, as we ſee in ſome of our College-halls, and ſome Kitchens in ancient Monaſteries, where the Chimney is in the Midſt of the Roof, in the Form of a Cupola, with ſeveral Openings, for the Smoke to fly out at. For, that there were formerly no *Chimnies*, in the Manner we make them now, is plain from the Obſervation, which his *Annotator* makes upon *Vitruvius*, viz. that, in all his Book of *Architecture*, he makes no Mention of Chimnies, which he queſtionleſs would have done, had they been of Uſe in his Time. *Calmet*'s Commentary, and *M. Perault* ſur Vitruv. liv. vi. c. 8.

(*b*) Jer. xxxvi. 30, 31.

* Since the People were thus carry'd into Captivity; the Sons of the *Royal* Family and of the *Nobility* of the Land made *Eunuchs* and Slaves in the Palace of the King of *Babylon*; the Veſſels of the Temple carry'd thither, the King made a *Tributary*, and the whole Land now brought into *Vaſſalage* under the *Babylonians*; from hence we muſt reckon the Beginning of the *ſeventy Years* Captivity foretold by the Prophet *Jeremiah*, Chap. xxv. 11. and xxix. 10. and in the *fourth* Year of *Jehoiakim* muſt be the firſt in that Computation. *Prideaux*'s Connection, Anno 606.

* Some indeed do place their Captivity ſeveral Years later, but it is abſolutely inconſiſtent with what is elſewhere ſaid in Scripture: For, theſe Children, after their carrying away to *Babylon*, were to be three Years under the Tuition *of the Maſter of the Eunuchs*, Dan. i. 5. to be inſtructed by him in the Language and Learning of the *Chaldeans*, before they could be admitted into the Preſence of the King, to ſtand and ſerve before him. But, in the *ſecond* Year of *Nebuchadnezzar*'s Reign, after his Father's Death, (which was but the fourth Year after his firſt taking of *Jeruſalem*) *Daniel* had not only Admiſſion and Freedom of Acceſs to the King, but we find him there interpreting his Dream, *Dan.* ii. and immediately thereupon advanc'd to be the Chief of the Governors of the *wiſe Men*, and Ruler over all the Provinces of *Babylon*; and leſs, than four Years Inſtruction in the Language, Laws, Uſages, and Learning of the Country, can ſcarce be thought ſufficient to qualify him for ſuch a Truſt, nor could he any ſooner be old enough for it, becauſe we may obſerve, that, when he was firſt carry'd away from *Jeruſalem*, he was but a *Youth*. *Prideaux*'s Connection, Anno 606.

the other three were nam'd *Shadrach*, *Meſhach*, and *Abednego*, of whom we have ſeveral Things to ſay in another Place.

JEHOIAKIM, after he had liv'd in Subjection to the King of *Babylon* for three Years, rebelled againſt him; and refuſing to pay him any more *Tribute*, renew'd his Confederacy with *Necho* King of *Egypt*. Hereupon *Nebuchadnezzar* [*], not being at Leiſure to come himſelf to chaſtiſe him, ſent Orders to all his *Lieutenants*, and Governors of Provinces in thoſe Parts, to make War againſt him, which brought upon him Inroads and Depredations from every Quarter; till, in the *eleventh* Year of his Reign, all Parties join'd together againſt him, and, having ſhut him up in *Jeruſalem*, they took him Priſoner in a *Sally*, which he made upon them, ſlew him with the Sword, and, in the Completion of the (*c*) Prophet's Prediction concerning him, [‖] caſt his dead Body in the High-Way, without allowing it the Decency of a Funeral.

Jehoiachin *ſucceeds his Father, and is depos'd by* Nebuchadnezzar.

AFTER the Death of his Father, *Jehoiachin* [‖] (who is likewiſe called *Coniah*, and *Jeconiah*) aſcended the Throne; but, for the little Time, that he continu'd thereon, perſiſting in his Father's Impieties, he drew upon himſelf (*d*) a bitter Declaration of God's Wrath, which was ſpeedily executed. For, in three Months after his Father's Death, *Nebuchadnezzar* [†], coming in Perſon with his royal Army to *Jeruſalem*, (which was then block'd up by his *Lieutenants*) caus'd the Place to be begirt with a cloſe Siege on every Side. This ſo terrify'd *Jehoiachin*, that, [†] taking his Mother, his Princes, and his chief Miniſters with him, he went out to *Nebuchadnezzar*, and deliver'd himſelf into his Hand; who, tho' he ſpar'd his Life, put him in Chains, and ſent him to *Babylon*, where he continu'd in Priſon, until the Death of his Conqueror. But when *Evilmerodach* * ſucceeded to his Father's Throne, he not only releas'd him from his Impriſonment, (which had continu'd for ſeven and thirty Years) but treated him with great Humanity and Reſpect, allowing him an honourable Maintenance, and giving him the Precedence of all other Princes in *Babylon*.

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[*] What detain'd him from going in Perſon againſt *Jeruſalem* we are not told; only it appears, that, in the tenth Year of *Jehoiakim*, he was engag'd in an Arbitration between the *Medes* and *Lydians*, the Occaſion of which was this, ——— After the *Medes* had recover'd all the *Upper Aſia* out of the Hands of the *Scythians*, and again extended their Borders to the River *Halys* which was the common Boundary between them and the *Lydians*, it was not long before there happen'd a War between theſe two Nations, which was manag'd for five Years together with various Succeſs. In the ſixth Year, intending to make one Battle deciſive, they engag'd each other with their utmoſt Strength; but, in the Midſt of the Action, and while the Fortune of the Day ſeem'd to hang in an equal *Balance* between them, there happen'd an *Eclipſe*, which overſpread both the Armies with Darkneſs; whereupon they deſiſted from fighting, and agreed to refer the Controverſy to the Arbitration of two neighbouring Princes. The *Lydians* choſe *Siennefis*, King of *Cilicia*; and the *Medes*, *Nebuchadnezzar*, (who, by *Herodotus*, lib. i. is called *Labynetus*) King of *Babylon*, who concluded a Peace between them, on the Terms, that *Aſtyages*, Son of *Cyaxares*, King of *Media*, ſhould take to Wife *Ariena*, the Daughter of *Halyattis*, King of the *Lydians*; of which Marriage, within a Year after, was born *Cyaxares*, who is called *Darius the Mede*, in the Book of *Daniel*. *Prideaux*'s Connection, Anno 528.

(*c*) Jer. xxii. 18, 19.

[‖] In 2 *Kings* xxiv. 6. we are told expreſsly, that *Jehoiakim ſlept with his Fathers*, and yet it is very certain, that he was neither bury'd with them, nor dy'd in his Bed, but lay above Ground unbury'd, according to the Prediction of the Prophet, *Jer.* xxxvi. 30. *expoſed in the Day to the Heat, and in the Night to the Froſt*; from whence it appears, that *to ſleep with one's Father* ſignifies no more, than to die, as they did. *Patrick*'s Commentary.

[‖] His ſucceeding his Father in the Throne of *Judah* may ſeem to diſagree with the Threat, which the Prophet denounces againſt his *Father*, Jer. xxxvi. 30. ——— *He ſhall have none to ſit upon the Throne of* David. But as *Jehoiachin*'s Reign laſted little more, than three Months, during which Time he was abſolutely ſubject to the *Chaldeans*, a Reign of ſo ſhort a Continuance, and ſo ſmall Authority, may very juſtly be look'd upon as Nothing. *Calmet*'s Commentary.

(*d*) Jer. xxii. 24,—30.

[†] It is very probable, that *Nebuchadnezzar* heard, that he had enter'd into a Confederacy with the King of *Egypt*, as his Succeſſor did; and therefore ſent an Army againſt him, in the very Beginning of his Reign, to lay Siege to *Jeruſalem*, againſt which he intended to come himſelf: But the *Jews* have a Conceit, that *Nebuchadnezzar*'s Counſellors repreſented to him, how unadviſedly he had acted, in making him King, whoſe Father had been in Rebellion againſt him, and that, upon their Repreſentation, he reſolv'd to depoſe him. *From an ill Dog there never comes a good Whelp*, was the Proverb, *they ſay*, which the Counſellors made uſe of on this Occaſion; and, to make this more feaſible, to the Father and Son they generally apply that Paſſage in *Ezekiel*, ——— *She took another of her Whelps, and made him a young Lion, and he went up and down among the Lions. He became a young Lion, and learned to catch the Prey, and devour Men.* ——— *Then the Nations ſet againſt him on every Side, from the Provinces: They ſpread their Net over him, and he was taken in their Pit*, Chap. xix. 6, &c. *Calmet*'s and *Patrick*'s Commentaries.

[†] It is very probable, that he made this Surrender, at the Advice of the Prophet *Jeremiah*, who gave the ſame Counſel, more than once, to his Succeſſor *Zedekiah*, Jer. xxi. 9.—xxvii. 17.—xxxviii. 2.

At this Time, *Nebuchadnezzar* carry'd away with him (beſides the King and his Family) a vaſt Number of other Captives, (among whom was *Ezekiel* the Prophet) all the mighty Men of Valour, and all the uſeful *Artificers*, out of *Jeruſalem*, || to the Number of ten Thouſand Men, together with all the Treaſures, and † rich Furniture of the Temple, and of the royal Palace. What he left in the Land were only the poorer Sort of People, over whom he made *Mattaniah*, the third Son of *Joſiah*, King. Of him he took a ſolemn Oath to be faithful and true in his Obedience to the Crown of *Babylon*; and to engage him the more to be *ſo*, he chang'd his Name to *Zedekiah*, (which ſignifies *the Juſtice of the Lord*) intending thereby to put him in Mind of the Vengeance, he was to expect from the *Juſtice of the Lord* his God, if he violated that Fidelity which he had, in his Name, ſworn unto him.

Zedekiah *is made King in his Room, and adviſ'd by the Prophet* Jeremiah, *to live in Obedience to the King of* Babylon.

ZEDEKIAH was but juſt ſettled in the Throne, and *Nebuchadnezzar* departed out of *Judea* and *Syria*, when (e) ſeveral Kings of the neighbouring Nations, *viz.* the *Ammonites*, the *Moabites*, the *Edomites*, the *Zidonians*, the *Tyrians*, &c. ſent their Embaſſadors to *Jeruſalem*, to congratulate him upon his Acceſſion to the Throne, and to propoſe a League againſt the King of *Babylon*, in order to ſhake off his Yoke, and prevent his Return into thoſe Parts any more. Upon this Occaſion, *Jeremiah*, by God's Command, made him Bonds and Yokes, which he ſent by the ſaid Embaſſadors to their reſpective Maſters, with this Meſſage from God, *viz.* " That he had given all their " Countries

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* During his Father's *Indiſpoſition*, who fancy'd himſelf *metamorphos'd* into an Ox, he took upon him the Adminiſtration of the Government; but, after ſeven Years, when his Father recover'd his Underſtanding, ſo as once more to aſcend the Throne, *Evilmerodach*, as ſome believe, was impriſon'd by his Father, and, in his Confinement, contracted an Acquaintance and Intimacy with *Jehoiachin*; ſo that, after his Father's Death, and his full Acceſſion to the Throne, he releas'd him out of Priſon, and heap'd many Favours upon him: And 'twas by his Advice, (as the *Jews* tell us) that *Evilmerodach* took his Father out of the Ground, after he was dead and bury'd, cut his Body in Pieces, and gave them to three hundred Ravens, leſt he ſhould return from his Grave, as he had before recover'd from his *Metamorphoſis* into an Ox. *Calmet*'s Dictionary, under the Word *Evilmerodach*.

|| This muſt be underſtood of the whole Number of the People, that were at this Time carry'd captive, which (according to *Abarbinel)* was thus made up; ——— *Jehoiachin*, and all his Court, and great Men were ſeven Thouſand; the Craftſmen a Thouſand; and other conſiderable Men in the Country two Thouſand, which compleated the Number. *Jeremiah* indeed computes them to be little above *three Thouſand*, that were now carry'd away, but he reckons only thoſe, that were carry'd from *Jeruſalem*; whereas, in 2 *Kings* xxxiv. 16, there is an Account of thoſe, who were carry'd from other Cities, and out of the Tribe of *Benjamin*, which were ſeven Thouſand; and this reconciles the Difference. *Patrick*'s Commentary.

† *Nebuchadnezzar* carry'd away the Veſſels, and rich Furniture of the Temple, at three different Times. 1ſt, In the third Year of the Reign of *Jehoiakim*, when he firſt took *Jeruſalem*, he carry'd *Part of the Veſſels of the Houſe of God away, into the Land of* Shinar, *and put them into the Houſe of his God*, Dan. i. 2. Theſe were the Veſſels, which his Son *Belſhazzar* profan'd, *Dan.* v. 2. and which *Cyrus* reſtor'd to the *Jews*, (Ezra i. 7) to be ſet up again in the Temple when rebuilt. 2dly, In the Reign of *Jehoiachin*, he took the City again, and cut in *Pieces* a great Part of the Veſſels of Gold, which *Solomon* had made, 2 *Kings* xxiv. 13. and, by ſome Chance or other, had eſcap'd his former Plunder. 3dly, In the *eleventh* Year of *Zedekiah*, he pillag'd the Temple once more, when he brake in Pieces the Pillars of Braſs, and the Baſes, and the Brazen Sea, and took along with them all the Veſſels of Silver and Gold that he could find, and carry'd them to *Babylon*, 2 Kings xxv. 13, &c. It is ſomewhat ſtrange, that, among all this *Inventory*, we hear no Mention made of the *Ark of the Covenant*, which, of all other Things, was held moſt ſacred; but it is very probable, that it was burnt together with the Temple, in this laſt Deſolation. For, what ſome ſay of its being hidden by the Prophet *Jeremiah*, in a certain Cave in Mount *Nebo*, is a mere *Fable*. *Patrick*'s and *Calmet*'s Commentaries, and Diſſertation ſur l'Arche d'Alliance.

(e) Jer. xxxvii.

“ Countries to the King of *Babylon*, and “ therefore their wiſeſt Courſe would be “ to ſubmit to his Yoke, which if they “ refus'd to do, both they and their Coun- “ tries ſhould moſt certainly be deſtroy'd:” But to *Zedekiah* he went in Perſon, and, having perſuaded him to ſubmit to the King of *Babylon*, and not to give Credit to falſe Prophets, who might flatter him with a Deliverance from his Power, he prevailed with him, for that Time, not to enter into the League, that was propos'd.

He had, before this, (*f*) under the Emblem of two Baſkets of Figs, foretold *Zedekiah* the *Reſtoration*, which God intended for thoſe, that were gone into Captivity, and the Miſery and Deſolation, which ſhould befal them, who were ſtill in the Land; and now, in Purſuance of his *prophetick* Office, he * took the Opportunity of the King's ſending an Embaſſy to *Babylon* to direct a Letter to the *Jews* of the *Captivity*, adviſing them not to be deceiv'd with ſuch Prophets *, as made them entertain falſe Hopes of a ſpeedy *Reſtoration*; that, by the Ordination of God, their Captivity was to laſt *ſeventy Years*; and that the People left at *Jeruſalem* would be of little Uſe to aſſiſt them in their Deliverance, becauſe God, in a ſhort Time, would afflict them with the Sword, with Famine, and with Peſtilence, ſo as to conſume the greateſt Part of them, and ſcatter the reſt over the Face of the Earth; and therefore he exhorts them to live quietly and peaceably in the Country, whither they were carry'd, without expecting any Return, until the Time which God had appointed.

For which the Prophet is groſſly abus'd.

Upon the Receipt of this Letter, one *Shemaiah*, a popular Man among the Captive *Jews* at *Babylon*, took upon him to write to *Zephaniah*, the *ſecond Prieſt*, and to all the Prieſts and People of *Jeruſalem*, repreſenting *Jeremiah* as a mad Man, and a falſe Pretender to Prophecy, and adviſing them to confine him: Which *Jeremiah* hearing, was commanded by God to ſend again to the Captives of *Babylon*, to let them know, that he would puniſh *Shemaiah* and his Poſterity very ſeverely, for having deluded them with falſe Prophecies; and, at the ſame Time, (to convince thoſe, that were left in *Jeruſalem*) he ſhew'd them, (*g*) by the Emblem of a Potter's Veſſel, that it was in the Almighty's Power to deſtroy what Nation or People he pleas'd. But all this availed nothing. They ſtill reſolv'd to go on in their wicked Ways: And, to avenge themſelves of the Prophet, who gave them ſome Diſturbance therein, they abus'd him with Words and Blows, and, at length, put him in the Stocks.

Jeremiah, *at* Jeruſalem, *propheſies the ſame Things, that* Ezekiel *did at* Babylon.

It was no ſmall Comfort to him however, under all his Afflictions, to find, that

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(*f*) Jer. xxiv.

* At what Time, and upon what Occaſion, *Zedekiah* ſent this Embaſſy to the King of *Babylon*, the ſacred Hiſtory is ſilent; but it is very preſumable, that it was at the Beginning of his Reign, and that, as *Judea* was then *tributary* to the *Chaldeans*, the King's *Policy* was to keep up a good Underſtanding with them. *Ezekiel* however was not as yet poſſeſs'd of the Spirit of Prophecy; and, for this Reaſon, *Jeremiah* was oblig'd to take care of the *Jews*, who were gone Captives into the Land of *Babylon*, and to ſend them Inſtructions in what Manner they were to behave, *viz. to ſeek the Peace of the City, whither they were carried away*, Jer. xxix. 7. purſuant to which Inſtruction, we find thoſe in *Babylon* requiring their Brethren at *Jeruſalem to pray for the Life of* Nabuchodonoſor *King of* Babylon, *and for the Life of* Belthaſar *his Son, that their Days may be upon Earth as the Days of Heaven*: —— *That they might live under the Shadow of* Nebuchodonoſor, *and under the Shadow of his Son, and find Favour in their Sight*, Baruch i. 11, 12.

* The two Perſons mention'd in Scripture, who took upon them to be Prophets ſent from God, were *Ahab* the Son of *Kolaiah*, and *Zedekiah* the Son of *Maaſeiah*, two of the Captivity among the *Jews* at *Babylon*; who, feeding the People with falſe Promiſes of a ſpeedy Reſtoration, hinder'd them from making any Settlements in the Places aſſign'd for their Habitation: But, as the Prophet *Jeremiah* denounc'd their ſudden and fearful Deſtruction, *Nebuchadnezzar*, underſtanding that they diſturb'd the People by their vain Prophecies, caus'd them both to be ſeiz'd, and roaſted to Death in the Fire. The later *Jews* ſay, that theſe two Men were the two *Elders*, who would have corrupted *Suſanna*, and that *Nebuchadnezzar* commanded them to be burnt for this Reaſon: But the whole Foundation of this Conceit is, that *Jeremiah* (Chap. xxix. 23. where he ſpeaks of theſe Men) ſays, *that they committed Villainy in* Iſrael, *and Adultery with their Neighbours Wives*; from whence they conjecture all the reſt. *Prideaux*'s Connection, Anno 597.

(*g*) Jer. xviii.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

that *Ezekiel*, who, much about this Time, was called to the *prophetick* Office, propheſy'd the ſame Things at *Babylon*, that *he* did at *Jeruſalem*. At *Jeruſalem*, *Jeremiah* (h) foretold the Divine Judgments which were to be executed upon *Chaldea*, and *Babylon*, by the *Medes* and *Perſians*, which he wrote in a Book, and (i) deliver'd it to *Seraiah* ‖, who was then going to *Babylon* upon an Embaſſy, with Inſtructions to read the Contents of it to his Captive Brethren upon the Banks of the River *Euphrates*; and, when he had made an End of reading, to tie a Stone to it, and * throw it into the River, thereby to denote, that, as it would naturally ſink, ſo ſhould the *Babyloniſh* Empire be totally deſtroy'd, and never riſe any more.

At *Babylon*, *Ezekiel*, by ſeveral *Types*, and *prophetical* Revelations, foretold the Taking of *Jeruſalem* by the *Chaldeans*; *Zedekiah*'s Flight from the City by Night; the putting out of his Eyes; his Impriſonment, and Death at *Babylon*; the carrying away the Remainder of the *Jews* into Captivity; the Deſolation of their Country, and the many and great Calamities, which ſhould befal them for their Iniquities. But to thoſe of the *Captivity*, who, avoiding theſe Iniquities, did endeavour to keep themſelves ſteady and faithful in God's Service, God, by the Mouth of his Prophet, promiſ'd to become a *Sanctuary* in a *ſtrange* Country, and to bring them back again unto the Land of *Iſrael*, where they ſhould flouriſh in Peace and Righteouſneſs, and, once more, (k) *become his People, and he their God.*

Thus did theſe two great Prophets viſit the People, which were ſtill remaining in *Jeruſalem*, with ſeveral Warnings; endeavouring, both by ſignificant *Emblems*, and direct *Predictions*, to reclaim them. But, when they ſtill perſiſted in their Obſtinacy and Diſobedience, God at length brought upon them the Calamities, which he had ſo often foretold, and ſo ſeverely threaten'd.

The Siege of Bethulia, *and* Judith's *great Exploit in killing* Holofernes.

Before we come to the Deſtruction of *Jeruſalem* however, there is a memorable Tranſaction, * which preceded it, *viz.* the Siege of *Bethulia*, and its Deliverance

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(h) Jer. l. and li.

(i) Chap. li. 59, 64.

‖ The Words in the Text, according to our Tranſlation, are, —— *The Word, which* Jeremiah *the Prophet commanded* Seraiah, *the Son of* Neriah, &c. *when he went with* Zedekiah, *the King of* Judah, *into* Babylon, *in the fourth Year of his Reign, and this* Seraiah *was a quiet Prince*, Jer. li. 59. and from hence ſome *Hebrew* Interpreters infer, that *Zedekiah* went to *Babylon* in the fourth Year of his Reign, to make his Court and cultivate the good Graces of his Patron, and *Paramount Nebuchadnezzar*. But this Opinion, though follow'd by ſeveral, has no Foundation in any other Part of Scripture, and the Paſſage now before us may, according to the Original, be very properly render'd in this wiſe: ——— *The Word, which* Jeremiah *commanded* Seraiah, *when he went to* Babylon *upon an Embaſſy from* Zedekiah. The chief Buſineſs of this Embaſſy was to requeſt of *Nebuchadnezzar* a Reſtitution of the ſacred Veſſels of the Temple which he had taken away, when he carry'd *Jehoiakim* Captive into *Babylon*: Our Tranſlation however is not at all *ſignificant* in this Place, when it ſtiles this *Seraiah a quiet Prince*. The *Septuagint* have very properly render'd the Words, ἄρχων δώρων, the Prince of the *Preſents*, which ſome apply to the Preſents, which King *Zedekiah* made to the Temple, and others, to the Things he daily ſupply'd for Sacrifices; but the moſt natural Senſe in this Place, is, that he was charg'd with the Preſents and Tribute, which *Zedekiah* was oblig'd to ſend to *Nebuchadnezzar*; that his Buſineſs was to preſent them to the Emperor, and, upon that Occaſion, to ſollicit the Reſtoration of the ſacred Veſſels; upon which Account, the *Vulgate* has render'd the Words, *Princeps Prophetiæ*, the chief Perſon in the *Embaſſy*, who, at the Time of Audience, was to make a Speech to the *Emperor*, in his Prince's Name. *Calmet*'s Commentary.

* We have an *emblematical* Action of the like Kind deſcrib'd in the Book of the *Revelation* of *St John*, —— *And a mighty Angel took up a Stone, like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus, with Violence, ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*, Chap. xviii. 21. where the Word *Babylon* is taken in an *analogical* Senſe, becauſe the Deſtruction of that great City and Empire (as we ſhall ſee hereafter) was ſo remarkable, as to afford a *Compariſon* for any other great and opulent *State* brought to Ruin and Deſolation.

(k) Ezek. xi. 20.

* It is a great Diſpute among the Learned, whether this Hiſtory of *Judith* was tranſacted *before*, or *after* the *Babyloniſh* Captivity. Thoſe, who maintain the latter Opinion, found a great deal upon the Words of the Hiſtory itſelf, wherein the Author (according to the *Greek Verſion*, Chap. iv. 3.) expreſsly tells us, that *the* Iſraelites *were newly returned from Captivity, and all the People of* Judea *were lately gathered together, and the Veſſels, and the Altar, and the Houſe were ſanctified after their Profanation:* And, wherein it is farther affirm'd, that they *were led Cap-*

tives

verance by the Courage and Dexterity of a Woman, which muſt [†] not be entirely omitted.

THE Author of the Book of *Judith* [*] relates, that *Nabuchodonoſor* [†], King of *Aſſyria*, in the twelfth Year of his Reign, fought

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tives into a Land that was not theirs, that the Temple of their God was *caſt to the Ground, and their Cities taken by the Enemies; but now are they come up from the Places, where they were ſcattered, and have poſſeſſed* Jeruſalem, Chap. v. 18, 19.—— It is in vain, *ſay they,* to endeavour to correct the Senſe of theſe Paſſages: The bare Reading of them, and the firſt Impreſſion they make upon the Mind, naturally leads one to ſay, that this Hiſtory was not tranſacted, till after the Return from the Captivity, which, in a great Meaſure, is confirm'd by the Opinion of almoſt all the *Ancients,* and a great many of the *Moderns;* but then they widely diſagree in their Computations of the Period of Time, when this remarkable Event happen'd. For ſome place it under *Cambyſes,* the Son of *Cyrus;* others under *Xerxes;* others under *Darius;* and others again under *Antiochus Epiphanes,* in the Time of the *Maccabees:* which laſt Opinion is the moſt tenable, if we will but allow, that a *Feaſt* was inſtituted in Commemoration of it, as we read in the *Vulgate,* but in none of the other Tranſlations. Thoſe, who maintain, that this Tranſaction happen'd before the *Captivity,* are, in like Manner, divided: For ſome place it under *Manaſſeh,* and others under *Zedekiah:* Thoſe, who contend for *Zedekiah*'s Reign, make the *Nabuchodonoſor* in the Book of *Judith,* and the *Nebuchadnezzar* in the 2d of *Kings,* the ſame Perſon; and as it is poſitively ſaid in the 2d Chapter of *Judith,* that he put his General *Holofernes* on this Expedition, in the firſt Month of the *eighteenth Year of his Reign,* which was the ninth of *Zedekiah* King of *Judah, Holofernes*'s Death and the Siege of *Jeruſalem* happen'd, *they ſay,* in the ſame Year; only it muſt be ſuppos'd, that the Attempt againſt *Bethulia* was in the Beginning of the Year, and the Siege of *Jeruſalem* at the End of it. The *Captivity* therefore, from which the *Jews* are ſaid to have newly return'd, muſt be that in *Jehoiakim*'s Time, for that in *Zedekiah*'s continu'd ſeventy Years, before which *Nebuchadnezzar* had quite ſubdu'd *Arphaxad,* King of the *Medes,* and demoliſh'd *Ecbatana.* And as for the *Bethulians enjoying Peace,* during the Life of *Judith,* it may be ſuppos'd, that *Nebuchadnezzar,* being employ'd two Years in the Siege of *Jeruſalem,* might ſpend ſome Years in reducing other Parts of the Country; and ſeeing *Bethulia* was a Place naturally ſtrong, and ſituated among the Mountains, he might be unwilling to foil his Army before it, and (eſpecially conſidering the ill Succeſs of his *General)* to make any freſh Attempt upon it, until he had ſubdu'd all the reſt. Thoſe again, who contend for *Manaſſeh*'s Reign, make the *Nabuchodonoſor* in *Judith* to be the ſame with *Saoſduchinus* in *Ptolemy,* and *Arphaxad* the ſame with *Phraortes,* mention'd by *Herodotus;* and that, as theſe two Princes made War with one another, wherein *Phraortes* was vanquiſh'd, and periſh'd with his Army, all the other Things recorded of *Saoſduchinus* and his *General* might happen without Inconſiſtency. For the *Captivity* there mention'd might be that, from whence *Manaſſeh,* with ſome of his Subjects, had lately return'd, when the Temple which had been profan'd, was purify'd again, and the Service of the Sanctuary reſtor'd to its antient Dignity, 2 *Chron.* xxxiii. 1, &c. This is a ſhort State of the ſeveral Opinions concerning the Date of this Tranſaction, and the laſt of theſe, in our Judgment, ſeems to be beſt founded. *Prideaux*'s Connection, Anno 665. *Calmet*'s Preface à le Livre de *Jud.*

[†] For though the *Jews* and antient *Chriſtians* did not receive this Book of *Judith* into their *Canon* of Scripture, yet they always look'd upon it as a *true Hiſtory;* and, accordingly, *Clement,* in his Epiſtle to the *Corinthians,* has cited it, as well as the Author of the *Apoſtolick Conſtitutions,* which go under his Name; and, as St *Athanaſius,* or the Writer of the *Synopſis,* that is aſcrib'd to him, gives a *ſummary* Account of it, even as he does of other ſacred Books, from his Example we may be permitted to juſtify the ſhort *Abridgment,* which we have made of it *in our Hiſtory of the Holy Bible.* *Calmet*'s Dictionary, under the Word *Judith.*

[*] Who this Author was, it no where appears. St *Jerom* ſeems to think, that *Judith* wrote it herſelf, but produces no good Authority for his Opinion. Others will have it, that the High-Prieſt *Joakim,* mention'd in this Book, was the Author of it; but this is equally a bare Conjecture; nor is there much more Certainty in thoſe, who, ſuppoſing the Hiſtory to have happen'd in the Time of *Cambyſes,* aſcribe it to *Joſhua,* the Son of *Joſedek,* who was High-Prieſt at that Time. But whoever the Author was, he ſeems to be poſterior to the Facts, which he relates, becauſe he ſpeaks of the *Feſtival* inſtituted in Memory of *Judith*'s Victory, as ſtill continu'd in his Time, *Judith* xvi. 20. The Book was originally written in the *Chaldee* Language, which is not now extant; but from thence, at the Deſire of *Paula* and *Euſtochium,* St *Jerom* form'd the Tranſlation, (which we now have in the *Vulgar Latin* Edition of the Bible) not rendering it Word for Word, (as himſelf tells us in his Preface to the Hiſtory) but repairing the Corruptions of the various Readings, and giving us, according to the beſt of his Judgment, the true and entire Senſe of the Original. Beſides this Tranſlation of St *Jerom*'s, there are two others, one in *Greek,* and the other in *Syriack.* That which is in *Greek* is attributed to *Theodotion,* who liv'd in the Time of *Commodus,* who was made Emperor of *Rome* in the Year of *Chriſt* 180. But the Verſion was much antienter; for *Clemens Romanus,* as we ſaid, in his Epiſtle to the *Corinthians,* (which was wrote near 126 Years before) has a Quotation from it. The *Syriack* Tranſlation was made from the *Greek,* and ſo was alſo the *Engliſh,* which we, at preſent, have among the *Apocryphal* Writings in our Bible. And of all theſe three laſt Verſions, it may be obſerv'd, that there are ſeveral Particulars in them, which are not in St *Jerom*'s, and which ſeem to be thoſe *various Readings,* which he profeſſes to have cut off, as vicious Corruptions of the Text: So that, in this Reſpect, St *Jerom*'s Tranſlation ought to have the Preference, whenever there is any remarkable Difference between them. *Prideaux*'s Connection, Anno 655, and *Calmet*'s Diſſert. ſur le Livre de *Judith.*

[†] This *Nabuchodonoſor* is the ſame Prince whom *Herodotus* calls *Saoſduchinus,* who after the Death of *Eſarbaddon,* (the ſame who took the Advantage of *Maſeſſimordicus*'s dying without Iſſue, and united the Kingdom of *Babylon*

A. M. 3394, &c.
Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

fought a great Battle in the Plains of *Ragau* †, with *Arphaxad* † King of *Media*, wherein he not only utterly defeated, and ſlew him, but made himſelf Maſter of ſeveral of his Cities, and (among others) of *Ecbatana* *, (the Royal Seat of the *Median* Empire) which he miſerably defac'd; and afterwards return'd in great Triumph to *Nineveh*: That, ſome Time after, enquiring of his Officers, Nobles, and Counſellors, what *tributary* Countries had not gone with them to the War, (for he had ſummon'd them all to attend him) and finding that none of the *weſtern* Provinces had paid that Regard to his Commands, he made a Decree, that *Holofernes* *, the chief Captain of his Army, ſhould not fail, the next Year, to chaſtiſe their Diſobedience: That, purſuant to this Decree, this *General* took the Field with a vaſt Army †; and, having waſted and deſtroy'd ſeveral other Nations, at length came into *Judea*, where he laid Siege to *Bethulia* †, a ſtrong Town in the Tribe

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bylon to that of *Aſſyria)* ſucceeded to his Acquiſitions; and the Reaſon why the Author of this Book of *Judith*, who apparently wrote either in *Babylon*, or ſome other Part of *Chaldea*, calls him *Nabuchodonoſor*, is, becauſe this was the common Name (as *Pharaoh* was in *Egypt)* of the Kings of that Country. *Calmet*'s Commentary on *Judith*, and *Prideaux*'s Connection.

† The Plains of *Ragau* are very probably thoſe which lie about *Rages*, a Town of *Media*, ſtanding upon the Mountains of *Ecbatana*, and diſtant about a ſmall Day's Journey from that City. *Calmet*'s Dictionary.

† Both our learned *Prideaux* and Primate *Uſher* are of Opinion, that this *Arphaxad* was the Perſon, whom profane Hiſtorians call *Dejoces*, the firſt King of the *Medes*, and Founder of *Ecbatana*: But the Account, which the Book of *Judith* gives of *Arphaxad*, and of the Circumſtances of his Death, ſeems to be more applicable to what *Herodotus* relates of *Phraortes*, his Son and Succeſſor. For, as *Arphaxad* had many Nations under his Dominion, and fell in Battle againſt the King of *Aſſyria*, Judith i. 6, 15. ſo *Herodotus*, (lib. i.) tells us of *Phraortes*, "That, having ſubdu'd the *Perſians*, and made them Part of his Empire, he ſoon overcame the reſt of the People of the *Upper Aſia*, (*i. e.* all that lay North of Mount *Taurus*, to the River *Halys)* paſſing from Nation to Nation, and always attended with Victory; until, coming with an Army againſt the *Aſſyrians*, with an Intent to beſiege *Nineveh* their Capital, he was vanquiſh'd, and ſlain, in the two and twentieth Year of his Reign. *Dejoces* indeed is ſaid, by *Herodotus*, to have been the firſt Founder of *Ecbatana*; but, as the Undertaking was very great, it is not improbable, that he left enough to his Succeſſor, *Phraortes*, to compleat: So that all the Works, which the Author of *Judith* aſcribes to *Arphaxad*, (Chap. i.) might be his." *Calmet*'s Commentary, and Dictionary, and *Prideaux*'s Connection, Anno 635.

* This City, *Herodotus* ſays expreſsly, was built by *Dejoces*, the firſt King of the *Medes*: But that Author is wrong, in aſcribing the Honour of the whole Work to him, which his Son *Phraortes*, at leaſt, finiſh'd and beautify'd to ſuch a Degree, that, tho' the Scripture is ſilent, *profane* Authors have given us a very advantageous Account of it. The City, according to them, was ſituate in a ſpacious Eminence, and into it *Dejoces* had brought together the whole Nation of the *Medes*, who never before had liv'd in any Thing but Caves and Huts, diſpers'd up and down in the Country, which great Concourſe of People made it very large and populous. It was encompaſs'd with ſeven Walls, at equal Diſtance from each other. The firſt was the loweſt, and equal in Circumference with thoſe of *Athens*, i. e. according to *Thucydides*, lib. ii. *an hundred and ſeventy-eight Furlongs*. The reſt roſe gradually, and overlook'd each other, about the Height of a *Battlement*. The Battlements were of different Colours. The firſt was *white*; the ſecond *black*; the third *red*; the fourth *blue*; the fifth of a *deep red*; the ſixth of a *Silver*, and the *ſeventh* of a *Gold* Colour; and for this Reaſon, (as *Bochart* has obſerv'd) this City was uſually called, by the Ancients, *Agbata*, which, in the *Arabian* Language, ſignifies *a Thing of different and diſtinct Colours*. The Royal Palace and Treaſury ſtood within the ſeventh Wall; and the Palace alone (according to *Polybius*, lib. x.) was ſeven Furlongs round, and built with all the Coſt and Skill that a ſtately Edifice did require; for ſome of it's Beams are ſaid to have been of Silver, and the reſt of Cedar, which were ſtrengthen'd with Plates of Gold. *Calmet*'s Commentary, and Dictionary, under the Word, and *Wells*'s Geography of the Old Teſtament, Vol. III.

* Some Annotators are of Opinion, that the Word *Holofernes* is of *Perſian* Extract, in the ſame Manner, as *Tiſaphernes*, *Intaphernes*, &c. But others imagine, that this *General* was a Native either of *Pontus*, or *Cappadocia*. *Polybius* makes mention of one of that Name, who, having conquer'd *Cappadocia*, ſoon loſt it again, becauſe he was for changing the ancient Cuſtoms of the Country, and introducing *Drunkenneſs*, together with Feaſts and Songs to *Bacchus*; whereupon *Caſaubon* conjectures, that this was the ſame *Holofernes*, that commanded *Nabuchodonoſor*'s Forces, as it muſt be own'd, that his Riot and Debauchery, as well as the Rapidity of his Conqueſts, makes him not unlike him. Vid. *Polyb.* apud. Athen. lib. x. c. 11. and *Caſaub.* in Athen.

† The Author of *Judith*'s Hiſtory has thus deſcrib'd it ——Holofernes *muſtered the choſen Men for the Battle, as his Lord had commanded him, unto an hundred and twenty Thouſand, and twelve thouſand Archers on Horſeback*—— *A great Multitude of ſundry Countries went with them, like Locuſts, and like the Sand of the Earth; for the Multitude was without Number*, Judith ii. 15, 20.

† Our modern Travellers to the *Holy Land* do almoſt unanimouſly agree, that *Bethulia* is ſituate in the Tribe of *Zebulon*, about a League from *Tiberias* towards the *Weſt*, where they pretend that ſome Marks of *Holofernes*'s Camp are

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Tribe of *Simeon*, and, by cutting of its Water, reduc'd it to ſuch Extremity, that, through the People's Importunity, *Ozias*, the Governor, had promis'd to ſurrender the Place, unleſs it was reliev'd in five Days: That *Judith*, a Widow Lady of an ample Fortune, but * of great Virtue and Piety withal, ſent for the Governor, and principal Men of the City, to let them know, that God by her Hand would find out an Expedient to deliver them; but in what Manner this was to be effected, ſhe deſir'd them not to enquire: That, having addreſs'd herſelf to God by Prayer for Succeſs, and being not inſenſible of her own Beauty, (for ſhe was extremely handſome, as well as virtuous) ſhe adorn'd herſelf in all her rich Attire, and, attended only with one Maid †, left *Bethulia*, and went directly to the *Aſſyrian* Camp: That being ſtopp'd by the *Out-Guard*, and carry'd before the *General*, he receiv'd her with all the Civility and Reſpect, that her Appearance ſeem'd to demand; and having underſtood that the Deſign of her leaving her Countrymen was, both to eſcape the Deſtruction, which ſhe foreſaw was coming upon them, and to inform him in what Situation their Affairs were, and how he might become Maſter of the Place without the Loſs of one Man, he not only promis'd her his Protection, but appointed her and her Maid an Apartment proper for them; for he was already enamour'd with her Wit and Beauty: That, having thus far ſucceeded very proſperouſly, ſhe requeſted of him, that, as ſhe was a ſtrict Obſerver of the Religion of her Country, ſhe might be permitted to eat *ſeparately* † ſuch Proviſions, as ſhe had brought with her; and, without any Moleſtation, to have Leave to go out of the Camp at Night, or before it was Day, in order † to perform her Devotions,

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are ſtill to be ſeen: But ſome great Men are apt to ſuſpect the Report of theſe Travellers, who are too much accuſtom'd to take up with the *Traditions* of the Country, though there is not always the greateſt Certainty in them. This however is inconteſtable, that both *Judith* and her Huſband were of the Tribe of *Simeon*, Judith viii. 1. and ix. 2. and for what Purpoſe they ſhould remove to ſo great a Diſtance from their own Inheritance, and ſettle in a different Tribe, we cannot ſee. Since therefore the Scripture takes notice of a Place in the Tribes of *Simeon* nam'd *Bethul*, or *Bethuel*, Joſhua xix. 4. a Place dependent on *Gaza* of the *Philiſtines*, and famous for its *Temples* which were very remarkable, both for their Antiquity, and fine Structure, (from whence, not unlikely, it had its Name of *Bethuel* or *the Houſe of the Lord*) there is much more Reaſon to conclude, that this was the Place; ſince the other, which Travellers talk of, in the Tribe of *Zebulon*, muſt be of too modern a Date to be the City intended here, becauſe we find neither *Joſhua*, nor *Joſephus*, nor *Euſebius*, nor St *Jerom*, making any Mention of it. *Calmet*'s Diſſertation, and Commentary, ſur le Livre de Judith.

* The Character, which the Hiſtorian gives her, with Reſpect to this, is,——*That there was none who gave her an ill Word, for ſhe feared the Lord greatly*, Judith viii. 8. which is certainly an high Commendation, conſidering how tender and delicate a Thing the Reputation of a young and beautiful Widow is, according as St *Jerom* has elegantly expreſs'd his Remark upon it. *Tenera Res Fœminis Fama Pudicitiæ, &, quaſi Flos pulcherrimus, citò ad levem marceſſit auram, levique Flatu corrumpitur; maximè ubi Ætas conſentit ad Vitium, & maritalis deeſt Authoritas, cujus Umbra Tutamen Uxoris eſt.* Hieron. ad Salvinam.

† The Word, in ancient Tranſlations, is *Abra*, which ſignifies a *Companion, or Maid of Honour*, (ſuch as Ladies of the firſt Condition had) rather than a Servant; for the ſame Word, in the *Septuagint*, is apply'd to the Women, that attended both *Pharaoh*'s Daughter, *Exod.* xi. 5. and Queen *Eſther*, Chap. iv. 4.

† There was no Law of God, that prohibited the *Jews* from eating ſeveral Things, that the *Gentiles* made uſe of. Bread, Wine, and Fruits, were allow'd them in common with other People; but either ſome Tradition then prevailing among the *Jews*, or ſome religious Vow, that *Judith* might have bound herſelf under, the Fear of giving Scandal to her Countrymen, when ſhe return'd, or the Prayers and *Pagan* Invocations, which were made over the Meat, that was ſerv'd up to *Holofernes*; ſome of theſe Reaſons, I ſay, very likely, hinder'd her from accepting the Offer, which the *General* made, of Proviſions from his Table, and inclin'd her to deſire to eat alone: A Reſtraint, which we find *Daniel* putting himſelf under, in the Court of *Nebuchadnezzar*, Chap. i. 8. and *Tobit*, in that of *Salmaneſer*, Chap. i. 10, &c. where he ſays of himſelf, that——*when all my Brethren, and thoſe, that were of my Kindred, did eat of the Bread of the* Gentiles, *I kept myſelf from eating, becauſe I remembered God with all my Heart.* *Calmet*'s Commentary.

† As Prayer, no doubt, is beſt perform'd in Places of *Retirement*, and the Hurry of a *Camp* muſt needs be inconvenient for Religious Offices, *Judith*, who profeſs'd herſelf a Woman of ſtrict Piety, had a good Pretence to requeſt of the *General* a Liberty to retire out of the Camp, (when ſhe thought proper, and without any Queſtions aſk'd her) to perform her Devotions, which, ſhe foreſaw, would be a Means to favour her Eſcape, after ſhe had executed the Deſign, ſhe came about. For it was on this *Precaution*, rather than any Obligation, either from the *Law*, or from Cuſtom, that this Devotion of her *praying without the Camp* was founded. *Calmet*'s Commentary.

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votions, which accordingly was readily granted her: That, having liv'd in this Manner for three Days, on the fourth, *Holofernes* invited her to a ſplendid Entertainment, where ſhe appear'd in her choiceſt Ornaments of Dreſs: and the *General*, in Hopes of enjoying the beautiful Stranger that Night, gave a looſe to Mirth, and drank more plentifully, than ever he was known to do: That, in the Evening, all the Company being diſmiſs'd, except *Judith*, who was left alone with the *General*, intoxicated with Liquor, and now fallen faſt aſleep upon the Bed, ſhe thought this a proper Opportunity to put her Deſign in Execution; and therefore approaching the Place, where he lay, and taking down his *Scymitar*, which hung by him, ſhe firſt pray'd to God to ſtrengthen her in the Enterprize, and then, at two Strokes, ſever'd his Head from his Body, which ſhe gave to her Maid, (who by her Order was waiting [†] at her Tent-Door) to put in the *Bag* wherein her Proviſions were brought: That, having thus accompliſh'd their Deſign, they paſs'd through the Camp unobſerv'd, and made the beſt of their Way to *Bethulia*, where *Judith*, acquainting the Governor, and *Elders* of the City, with what ſhe had done, and, in Teſtimony thereof, producing the Head of *Holofernes*, adviſ'd them to hang it out upon the Walls, as ſoon as the Morning appear'd, and then every one to arm and ſally out of the Gates, as if they meant to attack the Enemy, but, in Reality, only to give them an *Alarm*, that thereupon they might have Recourſe to their *General*, (as ſhe ſuppos'd they would) and ſo come to know what Fate had befallen him: That, upon the *Bethulians* appearing in Arms, the *Out-Guards* gave Notice to their Officers, and the Officers ſent to their *General*; but when they underſtood that their *General* was dead, his Head gone, and nothing left behind, but a ſenſeleſs Trunk wallowing in Blood, ſuch a general Conſternation overſpread the Camp, that, inſtead of preparing themſelves to fight, the *Aſſyrians* threw away their Arms, and fled; while the *Bethulians*, and other neighbouring People (to whom *Ozias* had ſent Intelligence of this their Diſaſter) attack'd them in ſmall Parties, from ſeveral Quarters; and, having ſlain a conſiderable Number of them, greatly enrich'd [†] themſelves with their Spoils. That a Deputation of the Elders from *Jeruſalem*, with their Chief-Prieſt accompanying them, came to *Bethulia* to compliment *Judith* upon this her great Atchievement, with whom ſhe repair'd to the Temple at *Jeruſalem*; where publick Thanks were given, and burnt Sacrifices offer'd to God, for this ſignal Victory, and *Judith*'s Oblation [*], upon this Occaſion, was the Plunder of *Holofernes*'s Tent, with all his rich Equipage, which the Soldiers had preſented her with: And, laſtly, that after theſe publick Rejoicings [†], ſhe went back to *Bethulia* again, where ſhe liv'd in great Splendor and Renown, and, after a good old Age, dy'd, and was bury'd with her Huſband, *Manaſſeh*, much belov'd, and much lamented by the People. But to look back to the Affairs of *Judea*.

[†] *Viz.* To go along with her out of the Camp to Prayers, as ſhe had done the Nights before: For it does not appear, from the whole Hiſtory, that *Judith* had communicated her Deſign to her Woman, but rather, that ſhe took upon herſelf the Riſque of the whole Affair, which could not be conducted with too much Secrecy and Prudence. *Calmet*'s Commentary.

[†] So great was the Number of theſe, that the Text tells us, the *Bethulians* were *thirty Days* in gathering them, Chap. xv. 11. For, conſidering the Largeneſs of the Camp of the *Aſſyrians*, and the ſeveral Detachments they might have, ſome on the Mountains, and others on the Plains; the many valuable Things which might-be hid, or thrown aſide in their Flight; and the much Time it would coſt the *Bethulians* to ſearch diligently, and collect them all, and to provide Carriages to bring them Home to the City, there to be diſtributed equally among the People, and according to the Preſcription of the *Law*, Numb. xxxi. 27. conſidering all this, I ſay, thirty Days may not be thought an unreaſonable Space; tho' it muſt be own'd, that the *Syriack* Verſion reads it only *three*. *Calmet*'s Commentary.

[*] Nothing is more common, both in *ſacred* and *profane* Hiſtory, than to meet with ſeveral Kind of Spoils taken in War dedicated to God, in Acknowledgment of his Goodneſs, and in Memory of the Victory, which, by his Bleſſing and Aſſiſtance, was then obtain'd. *Calmet*'s Commentary.

[†] The Joy, which the People of *Jeruſalem* expreſſed upon *Judith*'s Entry is thus related:——*Then all the Women of* Iſrael *ran together to ſee her, and bleſſed her, and made a Dance among them for her; and ſhe took Branches in her*

Jeruſalem *beſieg'd by* Nebuchadnezzar. Jeremiah *propheſies its Deſtruction, and is barbarouſly us'd for it.*

IN the ſeventh Year of his Reign, *Zedekiah*, being grown impatient of the *Babyloniſh* Yoke, had ſent his Embaſſadors, and made a Confederacy with *Pharaoh Hophra* King of *Egypt*; which when *Nebuchadnezzar* underſtood, he drew together a great Army out of all the Nations, that were under his Dominion, and, in a ſhort Time, march'd towards *Judea*, to puniſh him for his Perfidy and Rebellion. His victorious Army ſoon over-ran the Country, and, having taken moſt of the Cities, in the ninth Year of *Zedekiah*'s Reign, the tenth Month of the Year, and the tenth Day of the Month, it came before *Jeruſalem*, and block'd it cloſe up on every Side; ſo that, in a ſhort Time, the Famine began to prevail: And in Memory of this, the *Jews* have ever ſince obſerv'd the tenth Day of *Tebeth*; (the Month when this happen'd) as a Day of ſolemn Faſting and Humiliation even to this Time.

ON that very Day of the Month, when the Siege of *Jeruſalem* began, *Ezekiel*, then a Captive in *Chaldea*, had it reveal'd to him by the Type of a boiling Pot, what a diſmal Deſtruction ſhould be brought upon that City; and, in the Beginning of the next Year, *Jeremiah* was order'd to declare to the King, that the *Babylonians*, who were then beſieging the Town, would certainly take it, and burn it with Fire; make him Priſoner, and carry him to *Babylon*, where he ſhould die: Which provok'd *Zedekiah* to ſuch a Degree, that he order'd him to be clapp'd up cloſe in Priſon.

AS *Nebuchadnezzar*'s Army was approaching *Jeruſalem*, *Zedekiah*, and his People, in Dread of what might follow, made a ſhew of returning unto the Lord their God. They enter'd into a ſolemn Covenant thence-forward to ſerve him only, and to obey his Laws; and, in Purſuance of that, agreed to proclaim a *Manumiſſion*, or Liberty to all *Hebrew* Servants of either Sex, according to what the Law † enjoin'd; but, upon the coming of *Hophra*, King of *Egypt*, to the Relief of *Jeruſalem*, and *Nebuchadnezzar*'s raiſing the Siege to meet him, and give him Battle, the *Jews* were generally of Opinion,

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her Hand, and gave alſo to the Women, that were with her, and they put a Garland of Olive upon her, and on her Maid, that was with her, and ſhe went before all the People in the Dance, leading the Women, and all the Men of Iſrael *followed with Garlands, and with Songs in their Mouths*, Judith xv. 12, 13.

† The Words of the Law are theſe: ——— *If thy Brother, an* Hebrew *Man, or an* Hebrew *Woman, be ſold unto thee, and ſerve thee ſix Years, then, in the ſeventh Year, thou ſhalt let him go free from thee; and when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty; thou ſhalt furniſh him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-Preſs; of that, wherewith the Lord hath bleſſed thee, thou ſhalt give unto him: And thou ſhalt remember, that thou waſt a Bondman in the Land of* Egypt, *and the Lord thy God redeemed thee.* ——— *It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee; for he hath been worth a double hired Servant to thee, in ſerving thee ſix Years, and the Lord thy God ſhall bleſs thee in all that thou doeſt*, Deut. xv. 12. &c. Now, for the better underſtanding of this, we muſt obſerve, that there were two Periods of Time, wherein this Releaſe of *Jewiſh* Bond-Slaves was enjoy'd, the *Year of Jubilee*, which was every *fiftieth*, and the *Sabbatical Year*, which was every *ſeventh* Year. The *Sabbatical* Year is what is here intended: It now happen'd in the *eighth* Year of *Zedekiah*'s Reign; but (as *Prideaux* in his Preface remarks) had not been obſerv'd for above 360 Years before; for which Reaſon, the *Jews*, being now in a State of *Compunction*, were for reſtoring it to its primitive Inſtitution; but, upon the Removal of their Fears by the withdrawing of *Nebuchadnezzar*'s Forces, they repented of their good Intentions, and recalled their Servants to their Slavery again. Why the Obſervation of ſuch a Year in ſeven was enjoin'd, the Reaſons are pretty obvious: For, beſides the Commemoration of the *Iſraelites* Releaſe from the *Egyptian* Bondage, which the Text ſpecifies, the general Releaſe of Servants, and the Reſtoration of Lands and Tenements to their firſt Owners, which were then to be tranſacted, were to hinder the Rich from oppreſſing the Needy, and reducing them to perpetual Slavery; that Debts ſhould not be too much multiply'd, nor the Poor, conſequently, entirely ruin'd; but that a Liberty of People's Perſons, an Equality of their Fortunes, and the Order and Diſtinction of their Tribes and Families (as far as it was poſſible) might be preſerv'd: And it was ſomething like this, that *Lycurgus* eſtabliſh'd among the *Lacedemonians*, in his inſtituting an Equality among Perſons, baniſhing Slavery, and preventing (as far as he could) any one's becoming too powerful, or too rich. *Bedford*'s Scripture Chronology, lib. iv. c. 4. and *Calmet*'s Dictionary, under the Word *Sabbath*.

Opinion, that the *Chaldeans* were gone for good and all, and thereupon repented of their Covenant of *Reformation*, and caus'd every Man his Servant, and every Man his Hand-Maid, to return to their Servitude: Which baſe and inhuman *Prevarication* ſo provok'd God, that he order'd his Prophet to proclaim *Liberty* to the Sword, and to the Famine, and to the Peſtilence, to execute his Wrath upon them, and their King, and their Princes, and all *Judah*, and *Jeruſalem*, to their utter Deſtruction.

JEREMIAH indeed, in all the Anſwers, which he return'd the King, (who, upon the Departure of the *Chaldeans*, ſent frequently to conſult him) was always *poſitive*, that the *Egyptians*, whom he depended upon, would certainly deceive him; that their Army would return without giving him any Aſſiſtance; and that the *Chaldeans* would thereupon renew the Siege, take the City, and burn it with Fire. During their Abſence however, he thought it no improper Time to endeavour to avoid the approaching Siege, by retiring to *Anathoth*, his native Place; but as he was paſſing the Gate of the City, which led that Way, the Captain of the Guard ſeiz'd him as a *Deſerter* and brought him before the *Princes*, who, in much Rage, fell upon him, and beat him, and then committed him to the common Jail, where he continu'd for many Days.

Is caſt into a diſmal Dungeon, and has his laſt Interview with the King.

In the mean Time, the *Egyptians*, not daring to engage the *Chaldean* Army, retir'd before them into their own Country, leaving *Zedekiah* and his People, with their unequal Strength, to contend with *Nebuchadnezzar*, who now return'd more exaſperated than ever, to re-inveſt the City of *Jeruſalem*. Nor had he been long before it, e're the King ſent Meſſengers to *Jeremiah*, to enquire of him then in Priſon, concerning the Fate of the preſent War: But his conſtant Anſwer was, "That God, being highly provok'd againſt "him and his People, for their manifold "Iniquities, would fight againſt the City, "and ſmite it; that both King and People "ſhould be deliver'd into the Hands "of the King of *Babylon*; that thoſe who "continu'd in the City, during the Siege, "ſhould periſh by the Peſtilence, by the "Famine, and by the Sword; but that "thoſe, who endeavoured to eſcape, tho' "they fell into the Hands of the *Chaldeans*, would have their Lives pre"ſerv'd:" At which, ſeveral of the Princes, and chief Commanders, being very much offended, preſs'd the King againſt him, as one, who, by his Speeches, diſcourag'd the Soldiers, and People, and was enough indeed to occaſion a Defection.

In this Conjuncture of Affairs, the King was oblig'd to deliver him into their Hands; and they, with unrelenting Cruelty, caſt him into a naſty Dungeon †, where inevitably he muſt have periſh'd, had not *Ebed-Melech* †, one of the King's Eunuchs, interceded with his Maſter to have him releas'd from thence, and ſent back to his former Priſon; for which Favour, the Prophet aſſur'd him from God that he ſhould not periſh at the Sacking of the City.

As the City began to be preſs'd more by the Siege, the King deſir'd a private Conference with *Jeremiah*, who accordingly was ſent for to an Apartment of the Temple; but the Prophet could give no other Anſwer to his Queſtions, than what he had done before; only he adviſ'd him to ſurrender to the Enemy, as the beſt Expedient, to ſave both himſelf, and the City.

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† Some think, that, when he was in this diſmal Place, he made thoſe mournful Meditations, which are ſet down in the Third Chapter of the *Lamentations. They have cut off my Life in the Dungeon, and caſt a Stone upon me. ——I called upon thy Name, O Lord, out of the low Dungeon, and thou haſt heard my Voice*, &c. ver. 53, 55, 56. *Lowth*'s Commentary on *Jer.* xxxviii.

† This charitable Interceſſor for the Prophet in his Diſtreſs, is, in the Text, ſaid to have been an *Ethiopian*; accordingly *Huetius* (in his Treatiſe *de Navigatione Solomonis*, cap. 7.) obſerves from *Joſephus*, that *Solomon*, in his Voyage to *Tarſhiſh*, (1 Kings x. 22.) amongſt other Merchandiſe, brought Slaves from *Ethiopia*, which was likewiſe the Practice of the *Greeks* and *Romans* in After-Ages, as he there proves by ſeveral Teſtimonies: And ſuch an one he ſuppoſes this *Ebed-melech* to have been originally, though afterwards he was promoted to be an *Eunuch* or chief Officer of the King's Houſe. *Lowth*'s Commentary on *Jer.* xxxviii.

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City. The King, tho' urg'd by the Prophet, could by no Means bring himſelf to think of that. At his breaking off the Diſcourſe however, he oblig'd him to Secrecy, tho' he did not forget to remand him to Priſon: And this is the laſt Interview, that the Prophet had with the King.

Jeruſalem *taken, and* Zedekiah *the King made Priſoner; and has his Eyes put out.*

IN the mean Time, the Siege began to draw towards a Concluſion. The People *within* the Walls, thro' the Scarcity of Proviſions, were reduced to the laſt Neceſſity, even *(l)* to feed on one another; and thoſe *without* had now finiſhed their Works, and provided all Things for a general Aſſault; when, in the eleventh Year of King *Zedekiah*, and on the ninth Day of the fourth Month of that Year, the City was taken by Storm, about Midnight, and every Place filled with Blood and Slaughter. Through the Favour of the Night, *Zedekiah* and his Friends * endeavour'd to make their Eſcape towards the Wilderneſs; but he had not gone far, before he was taken, and carry'd to *Nebuchadnezzar*, who was then at *Riblah* †, where, after ſome ſevere Reproaches *, he firſt caus'd his Sons, and the Princes of *Judah* taken with him, to be ſlain before his Face, and then commanded his Eyes ‖ to be put out, and himſelf to be bound in Fetters of Braſs, to be ſent to *Babylon*, and put

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(l) Lament. iv. 4, 5. and Ezek. v. 10.

* It is a hard Matter to conceive, how the *Beſieged* could make their Eſcape, ſeeing that the *Chaldeans* had begirt the City round about. *Joſephus* indeed gives us this Account: —— "That, as the City was taken about Mid-" night, the Captains, with the reſt of the Soldiers, went directly into the Temple; which King *Zedekiah* perceiving, " he took his Wives, Children, Commanders, and Friends, and they ſlipt all away together, by a narrow Paſſage, " towards the Wilderneſs." But then what this narrow Paſſage was, is ſtill the Queſtion. The *Jews* indeed think, that there was a ſubterraneous Paſſage from the *Palace* to the Plains of *Jericho*, and that the King, and his Courtiers, might endeavour to make their Eſcape that Way. *Dion*, tis true, tells us, lib. lxvi. that, in the laſt Siege of *Jeruſalem*, the *Jews* had covert Ways, which went under the Walls of the City, to a conſiderable Diſtance into the Country, out of which they were wont to ſally, and fall upon the *Romans*, that were ſtraggling from their Camp: But, ſince neither *Joſephus*, nor the *ſacred Hiſtorian*, takes notice of any ſuch *ſubterraneous* Conduit at this Siege, we may ſuppoſe, that, the *Chaldeans* having made a Breach in the Walls, the *Beſieged* got away privately between the Wall and the Out-Works, in a Paſſage, which the Enemy did not ſuſpect. The Words in the ſecond Book of *Kings* are: —— *They went by the Way of the Gate, between the two Walls, which is by the King's Garden*, Chap. xxv. 4. which, in *Jeremiah*, are thus expreſs'd: —— *They went by the Way of the King's Garden, by the Gate between the two Walls:* So that, as the King's Gardens fac'd the Country, very likely there was ſome very private and imperceptible Gate, through which they might attempt to eſcape, and the *Beſiegers* perhaps might not keep ſo ſtrict Watch at that Part of the Town, (eſpecially in the Hurry of ſtorming it) becauſe it led to the *Plain*, and made their Eſcape in a Manner impracticable. Jewiſh Hiſt. lib. x. c. 11. *Patrick*'s, *Le Clerc*'s, and *Calmet*'s Commentaries.

† *Riblah* was a City of *Syria*, in the Country of *Hamah*, which Country is the neareſt to *Judea*, and which City, according to St *Jerom*, was the ſame with what was afterwards called *Antioch*; and, as it was the moſt pleaſant Place in all *Syria*, here *Nebuchadnezzar* lay, to attend the Succeſs of the Siege of *Jeruſalem*, to ſend his Army proper Supplies, and to intercept any Relief, that might come to the Beſieg'd. *Patrick*'s Commentary.

* *Nebuchadnezzar* no ſooner caſt his Eye upon him, ſays *Joſephus*, (Jewiſh Antiq. lib. x. c. 11.) but he called him all the faithleſs and perfidious Names, that he could think of: *Did you not promiſe me to manage the Power and Authority, that I put you in Poſſeſſion of, for my Advantage and Behoof? And am not I well requited, do you think, for making you a King in your Brother* Jehoiakim's *Place, by your employing of the Credit and Intereſt, that I gave you, to the Ruin of your Patron and Benefactor? But that God is great and juſt, who, for the Puniſhment of your Treachery and Ingratitude, hath now made you my Priſoner.* But there is a Miſtake in this Speech of *Nebuchadnezzar*'s, *viz.* his making *Zedekiah* ſucceed his *Brother Jehoiakim*, whereas he was put in the Place of his Nephew *Jehoiachin*; but his Nephew's Reign was ſo very ſhort, (little more than three Months) that this imperious Monarch might look upon it as nothing at all.

‖ *Joſephus* takes notice, that the ſeeming Contradiction in the Prophecies of *Ezekiel*, and *Jeremiah*, concerning the Fate of *Zedekiah*, made that Prince give no Heed to what was foretold. *Ezekiel*'s Prophecy is deliver'd in theſe Words: —— *I will bring him to* Babylon, *to the Land of the* Chaldeans, *yet ſhall he not ſee it, tho' he die there*, Chap. xii. 13. and *Jeremiah*'s in theſe: —— *He ſhall be deliver'd into the Hands of the King of* Babylon, *and ſhall ſpeak with him Mouth to Mouth, and his Eyes ſhall behold his Eyes*, Chap. xxxii. 4. both of which were literally accompliſh'd: For *Zedekiah* was carry'd to *Riblah*, where he ſaw the King of *Babylon*, and ſpake to him, and beheld his Children executed; but had afterwards his Eyes put out, and was then carry'd to *Babylon*, where he was incapable of ſeeing the City, becauſe he had loſt his Eye-ſight. Jewiſh Antiq. lib. x. c. 11. *Calmet*'s and *Patrick*'s Commentaries.

put in Priſon for Life, to the full Accompliſhment of [*] what the two Prophets, *Jeremiah* and *Ezekiel*, had foretold concerning him.

The City and Temple plunder'd and burnt; the Nobles and great Men executed, but Jeremiah *the Prophet preſerv'd, and honourably treated.*

As ſoon as *Nebuchadnezzar* had Advice of the Taking of *Jeruſalem*, he ſent *Nebuzaradan*, the Captain of his Guards, with Orders to raze the Place, plunder the Temple, and carry the People, that were left, Captives to *Babylon*; which he failed not to execute with the utmoſt Rigour and Cruelty. For, having taken all the Veſſels out of the Houſe of the Lord, and gather'd together all the Riches, that he could find, either in the King's Palace, or in any great Mens Houſes, he [*] ſet both the Temple and City on fire, and overthrew all the Walls, Fortreſſes, and Towers thereunto belonging, until he had brought the Whole to a perfect Deſolation: And upon theſe two ſad Occaſions, *viz.* the Taking of the City, and the Deſtruction of the Temple, the Prophet *Jeremiah* compos'd a mournful Poem, which is called his *Lamentations* [†], and the *Jews* obſerve two *annual* Faſts, the one in the *fourth* Month, which falls in with our *June*, and the other in the *fifth* Month, which anſwers Part of our *July*, even to this Day.

Having thus deſtroyed the City and Temple, *Nebuzaradan* made all the People, that he found in the Place, Captives. Some of the Chief of theſe, ſuch as *Seraiah* the *High-Prieſt*, *Zephaniah* [†] the ſecond Prieſt, and about ſeventy others, he carry'd to *Riblah*, where *Nebuchadnezzar* [†] caus'd them all to be put to Death. The poorer and labouring Part of the People, ſuch as could till the Ground, and dreſs the Vineyards, he left behind him, and made

Gedaliah

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[*] The Reflection, which *Joſephus* makes upon this Occaſion, is very good and moral: —— "This may ſerve "to convince even the Ignorant, *ſays he*, of the Power and Wiſdom of God, and of the Conſtancy of his Counſels, "through all the various Ways of his Operations. It may likewiſe ſhew us, that God's Foreknowledge of Things "is certain, and his Providence regular in the ordering of Events; beſides that, it holds forth a moſt *exemplary* In"ſtance of the Danger of our giving way to the Motions of Sin and Infidelity, which deprive us of the Means of "diſcerning God's Judgments, which are ready to fall upon us." *Jewiſh* Antiq. lib. x. c. 11.

[*] The Temple was burnt, from the Time that it was built, four hundred Years, ſays Sir *John Marſham*; four hundred and twenty-four Years, three Months, and eight Days, ſays *Primate Uſher*; four hundred and thirty Years, ſays *Abarbinel*, and other learned *Jews*: But *Joſephus* computes the Thing ſtill higher; for he tells us, that the Temple was burnt four hundred and ſeventy Years, ſix Months, and ten Days, from the Building of it; one Thouſand and ſixty Years, ſix Months, and ten Days, from the *Iſraelites* Coming out of the Land of *Egypt*; one Thouſand nine hundred and fifty Years, ſix Months, and ten Days, from the Deluge; and three Thouſand five hundred and thirty Years, ſix Months, and ten Days, from the Creation of the World. *Joſephus* ſtands amaz'd, that the *ſecond* Temple ſhould be burnt by the *Romans* in the ſame Month, and on the very ſame Day of the Month, that *this* was ſet on fire by the *Chaldeans*, and, as ſome of the *Jewiſh* Doctors ſay, when the *Levites* were ſinging the ſame Pſalm in both Deſtructions, *viz.* xciv. 23. *He ſhall bring upon them their own Iniquity, and he ſhall cut them off in their own Wickedneſs; yea, the Lord our God ſhall cut them off.* *Patrick*'s Commentary, and *Jewiſh* Antiq. lib. x. c. 11.

[†] The *Hebrews* call this Book *Echa*, *(how)* from the firſt Word in the Text, *How does the City ſit*, &c. or *Kinnoth*, which ſignifies *Lamentations*, and the *Greeks* call it θρῆνοι, a Word of the like Import. In the *two firſt* Chapters, the Author is employed in deſcribing the Calamities of the Siege of *Jeruſalem*; in the *third*, he deplores the Perſecutions, which himſelf had ſuffer'd; in the *fourth*, he bemoans the Fate of the City and Temple, and *Zedekiah*'s ſad Misfortune; and, in the *fifth*, he addreſſes his Prayer to God in Behalf of his Brethren the *Jews*, under their Diſperſion and Captivity. The Whole is wrote in a very lively, tender, and pathetick Stile; and all the Chapters, except the laſt, (which ſeems to have been of later Compoſition than the reſt) are in *Acroſtick* Verſe, *i. e.* every Line, or *Couplet*, begins, in an *Alphabetical* Order, with ſome Letter in the *Hebrew* Alphabet. In the third Chapter, each Letter is ſucceſſively thrice repeated; but in the ſecond, third, and fourth Chapters, there is this Thing peculiar, *viz.* that the Letter *Pe* is ſet before *Ain*; whereas, in the firſt Chapter, as well as in all the *Acroſtick* Pſalms, *Ain* is continually firſt; but the Reaſon of this is hard to tell: For what ſome advance, *viz.* that, as the Letter *Ain* ſignifies *ſeventy*, the Tranſpoſition ſeems to denote the *Confuſion*, which the Prophet was in, when he conſider'd that this Captivity was to laſt *ſeventy Years*; this has too great an Air of a *Fiction* in it. *Bedford*'s Scripture Chronology, lib. vi. c. 3. and *Calmet*'s Dictionary, under the Word *Lamentations*.

[†] The *Jews* call their *ſecond* Prieſt their *Sagan*, whoſe Buſineſs it was to ſupply the Function of the High-Prieſt, in caſe he was ſick, or any other Incapacity attending him. We find no ſuch particular Inſtitution under the *Law*; but *Eleazar*, the Son of *Aaron*, who is ſtiled *the Chief over the Chief of the* Levites, *and who had the Overſight of them who kept the Charge of the Sanctuary*, Numb. iii. 32. and whoſe Authority was not much inferior to that of the High-Prieſt, may (not improperly) be deem'd one of that Order. *Calmet*'s Commentary.

[†] Becauſe, very probably, he look'd upon them as the King's principal Counſellers, who adviſ'd him to rebel againſt him. *Patrick*'s Commentary.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

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Gedaliah † their Governor; but as for all the reſt, he carry'd them directly away to *Babylon*; only *Jeremiah*, (of whom *Nebuchadnezzar* had given him Charge to take particular Care) he not only took out of Priſon when he firſt came to *Jeruſalem*, but, as the reſt were upon their Departure, gave him his Option, whether he would go with him to *Babylon*, where he ſhould be maintain'd very plentifully at the King's Charge, or elſe remain in the Country; and, when the Prophet had choſe the *latter*, he diſmiſs'd him honourably, with an handſome Preſent, and with Letters of Recommendation to the Governor *Gedaliah*, wherein he gave him a ſtrict Charge to take particular Care of him.

The OBJECTION.

“BUT how careful ſoever the *Babylonians* might be of the Prophet *Jeremiah*, becauſe they might ſuppoſe that his Predictions had done them Service; yet certainly they would have entertained no great Opinion, either of him or them, had they been inform'd, in what a wild and frantick Manner, both he, and ſome other Prophets were accuſtom'd to deliver them. For, *(m)* what can we ſay leſs, of his making *(n) Bonds and Yokes* to put upon his own Neck, and to ſend to ſeveral Kings, neighbouring upon *Judea*, by the Hands of their *Embaſſadors*, then reſiding in *Jeruſalem*, to put them in Mind of their future Captivity to the King of *Babylon*? A notable Preſent for any great Miniſter to make to his Prince, upon his Return from abroad! *(o)* What can we ſay leſs, of *(p)* his taking a Journey, at two ſeveral Times, from *Jeruſalem* to the River *Euphrates*, of about five hundred and fifty Miles, merely to hide his *Girdle in the Hole of the Rock*, that, when he fetch'd it again, he might find it all moulder'd and tatter'd, and, upon that Preſumption, have it to ſay to his Countrymen, that *(q) God would, in like Manner, mar the Pride of* Judah, *and the great Pride of* Jeruſalem?

“*(r)* WHAT can we ſay leſs of his Brother *Ezekiel*'s drawing Figures upon a Slate, (the common Amuſement of Fools and Children) and *(s)* pourtraying *Jeruſalem*, with a *Fort*, and *Mount*, and *Camp*, and *Battering-Rams*, and an *Iron-Pot*, to repreſent its Walls; and all this, for a *Sign* to the People, that their City, in like Manner, ſhould be beſieg'd? What leſs, of *(t)* his ſhaving his Head and Beard, (which was contrary to the Law) his dividing and burning his Hair, and his *(u)* baking his Bread with *human Dung*, to prefigure the ſore Famine, that would fall upon them in the Siege? *(x)* What leſs, of his *digging through the Wall of his Houſe* to bear off his *Goods* at *Noon-Day*, packing them up, and carrying them *upon his Shoulders*, from Place to Place, to denote the Suddenneſs of their Flight from the vanquiſh'd City? What leſs, of his lying three hundred and ninety Days on his *left*, and forty Days on his *right* Side, without being once allow'd to turn himſelf, to ſignify the Continuation of *Iſrael*'s and *Judah*'s Captivity?

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† *Gedaliah*, we underſtand, was the Son of *Abikam*, *Jeremiah*'s great Friend; and 'tis not unlikely, that, by the Prophet's Advice, who exhorted all, both King and People, to ſurrender themſelves to the *Aſſyrians*, Jer. xxxviii. 5, 17. he made his Eſcape from the City, and went over to the King of *Babylon*; and for this Reaſon was promoted to the Government of *Judea*. *Calmet*'s and *Patrick*'s Commentaries.

(m) Chriſtianity as old as the Creation, p. 250. *(n)* Jer. xxvii. 2, 3. *(o)* Chriſtianity, ibid. p. 255. *(p)* Jer. xiii. 1. *(q)* Ibid. ver. 9. *(r)* Chriſtianity, ibid. p. 255. *(s)* Ezek. iv. 1. *(t)* Ibid. v. 1. *(u)* Ibid. iv. 12. *(x)* Ibid. xii. 3, &c.

“These are Actions, one would think, unbecoming the Wiſdom of God to enjoin, or the Gravity of his Prophets to perform; and yet (y) there is ſomething more abſurd, and indecent, in requiring *Hoſea* (z) to marry a known *Whore*, that he might (with a better Grace) upbraid the People with their *Apoſtacy*; and (a) *Iſaiah*, to *go three Years together naked*, to exemplify the Captivity of the *Egyptians*, when the *Aſſyrians ſhould lead them away Priſoners, young and old, naked and barefoot, even with their Buttocks uncovered, to the Shame of* Egypt, as the Prophet expreſſes it. But, allowing that Prophets were Perſons extraordinary, and that great Allowances ſhould be given to their Actions, yet what ſhall we ſay to the Hiſtory of *Judith*?

“(b) It ſpeaks of *Nabuchodonoſor*, as King of *Aſſyria*; whereas all Hiſtory makes mention of none, under that Name, but only of the King of *Babylon*. It ſpeaks of *Arphaxad*, as the firſt Builder of *Ecbatana*; whereas *Herodotus* expreſly tells us, that *Deioces* was the Founder of that fair City. It makes *Arphaxad* to be vanquiſh'd, and ſlain by *Nabuchodonoſor*; whereas the ſame Hiſtorian aſſures us, that, after a long and proſperous Reign, he died in Peace. It ſpeaks of *Joakim*, as High-Prieſt at this Time; and yet it is certain, that there was no Perſon of that Order, ſo nam'd before the Captivity. It places the chief Management of publick Affairs in his Hands; and yet it is evident, that, whether we ſuppoſe that this happen'd in *Manaſſeh*'s, or in *Zedekiah*'s Reign, the whole Adminiſtration was in the Power of the King. It repreſents *Holofernes*, as behaving rather like a *Perſian*, than a *Chaldean*; and yet the Name of the *Perſians* was hardly known in the Days of *Nabuchodonoſor*. It gives him the Honour of conquering more Provinces in the Space of three Months, than another General would have march'd through in that Time; and yet it leaves upon him the Diſgrace of having the Career of his Conqueſts ſtopp'd by the little Town of *Bethulia*.

“How the *Bethulians* durſt adventure to oppoſe ſo ſucceſsful a Conqueror, or how one ſingle Woman could take it in her Head to reſcue her Country from ſo formidable an Enemy, 'tis hard to conceive; but certainly the Author of the Hiſtory does not his *Heroine* Juſtice, to make her act and talk in a Manner, not ſo well comporting with all the Senſe of Virtue and Religion, (c) which ſhe pretends to have.

“For, to ſay nothing of the baſe and perfidious Murther, which ſhe commits; when he puts in her Mouth ſo many Lyes and Prevarications; when he repreſents her as a Woman void of Modeſty, who endeavour'd to enſnare *Holofernes* in a ſinful Paſſion, and anſwer'd to the Declarations of that Paſſion with too little Modeſty and Reſerve; when, (d) in her Prayer to God, he introduces her as commending *Simeon*'s cruel Perfidy to the *Sechemites*, (e) (tho' the Patriarch *Jacob* held it in Deteſtation) as requeſting that the (f) *Deceit of her Lips* might be ſucceſsful to the Accompliſhment of her bloody Deſign; as declaring, that her Deſign in deſerting the City (g) was purely to deliver it up to the General, without ſo much as the Loſs of one Man; and as replying to the Suggeſtions of the *Eunuch*, in Favour of his Maſter's Luſt, (h) *Who am I, that I ſhould gainſay my Lord; ſurely whatſoever pleaſeth him, will I do ſpeedily*: When we find him proceeding at this ſtrange and incongruous Rate, I ſay, we cannot but agree, with the learned *Grotius*, that, the whole is a *parabolical* Fiction, written in the Time of *Antiochus Epiphanes*, when he came into “*Judea*

(y) Chriſtianity as old as the Creation, p. 256. (z) Chap. i. 2. (a) Chap. xx. 3, 4. (b) *Calmet*'s Preface ſur le Livre de *Judith*. (c) Judith xi. 17. (d) Ibid. ix. 2. (e) Gen. xxxiv. (f) Judith ix. 10. (g) Chap. x. 13. (h) Chap. xii. 14.

“*Judea* to raiſe a Perſecution againſt the *Jewiſh* Church; and that the Deſign of it was, under that Perſecution, to confirm them in their Hopes of ſome ſpeedy and wonderful Deliverance; that, accordingly, by *Judith*, is meant *Judea*, which is called a Widow, becauſe ſhe was deſtitute of Relief; by *Bethulia*, the Temple of God; by *Nabuchodonoſor*, the Devil; by *Holofernes*, the Inſtrument of the Devil in that Perſecution, *viz. Antiochus Epiphanes*; and by *Judith*'s Word, the Prayers of the Saints, which prevailed with God for their Deliverance, *&c.*

Anſwer'd, by ſhewing the Truth, tho' not Divine Authority of the Book of Judith.

WE, who have not receiv'd the Book of *Judith* in our Canon of Scripture, are not under the like Neceſſity of vindicating its Divine *Inſpiration* and *Authority*, as are they, who, *(i)* by a publick Act of *Council*, have thought proper to admit it; but ſtill we ſee no Reaſon, why we ſhould recede from the Opinion of the *Antients*, merely becauſe ſome modern *Commentators* (who, by the ſame Freak of Fancy, might have turned the plaineſt Narrative in Scripture into an *Allegory)* have adventur'd to call it a *Parable*. Myſteries indeed may be made of any Thing, and, in a pregnant Brain, fit Alluſions will never be wanting, when once a full Scope is given to the *Imagination*, and a Writer is permitted to invent what he pleaſes: But it would be Madneſs to give up the Truth of *hiſtorical* Facts, merely becauſe the Man has Ingenuity enough to apply them to a foreign Purpoſe, eſpecially when, upon Examination, we find, that there are ſufficient Proofs and Teſtimonies of their Reality, and no inſuperable Objections to the contrary.

LET us ſuppoſe then, that the Events, contain'd in this Hiſtory, happen'd before the *Babyloniſh* Captivity, and in the Reign of *Manaſſeh* King of *Judah*; that *Nabuchodonoſor* in *Judith* was the ſame with *Saoſduchinus* in *Ptolemy*, who reign'd over the *Aſſyrians*, and *Chaldeans*, having ſubdu'd *Eſarhaddon* King of *Aſſyria*; that *Arphaxad* is the ſame with *Phraortes*, mention'd in *Herodotus*, and that theſe two Kings waged War with each other; that *Saoſduchinus*, having overcome *Arphaxad*, reſolv'd to reduce all the Nations, ſpoken of in *Judith*, under his Dominion, and, to that Purpoſe, ſent *Holofernes* at the Head of his Forces, to ſubdue thoſe Countries, that would not ſubmit; that, at this Time, *Manaſſeh*, who had been a little before deliver'd from the Captivity, in which he had been carry'd to *Babylon*, dwelt at *Jeruſalem*, concerning himſelf but little with the Government, and leaving the Care of publick Affairs to *Joakim* the High-Prieſt; that the Inhabitants of *Bethulia* reſolv'd, by God's Aſſiſtance, to preſerve their Religion and Liberties, and, accordingly ſhut their Gates againſt *Holofernes*; and that *Judith*, a Woman of great Courage and Conduct, ſeeing the Extremity, to which the City was reduc'd, undertook to deſtroy *Holofernes*, and, in her Attempt, ſucceeded. Suppoſing all this I ſay, (and this is the Subſtance of the Whole) where do we find any Thing contrary to the Rules either of *Hiſtory* or *Chronology*?

THE War, we ſuppoſe, commenc'd between *Nabuchodonoſor* and *Arphaxad*, in the Year of the World 3347; the Expedition and Death of *Holofernes* were both in the next Year 3348; *Manaſſeh* was taken and carry'd to *Babylon* 3349; he return'd ſome Years after, and dy'd 3361: So that here we find a proper Space for the Things, related in this Hiſtory, to be tranſacted; and that they were really thus tranſacted, we have the concurring Teſtimony both of the *Jewiſh* and *Chriſtian* Church, who, tho' they deny the Book a Place in the Number of their ſacred and Divine Writings, yet did always eſteem it as one of their *Apocryphal* Pieces, and a true and inconteſted Hiſtory, well contriv'd *for the Edification of the Vulgar*, tho' not of *Authority enough to determine any Controverſy in Matters of Religion.*

(i) Concil. Trid. Seſſ. 4.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

(k) JOSEPHUS indeed makes no Mention, either of the Book of *Judith*, or of her famous Exploit in killing *Holofernes*; but his Silence is no Argument againſt what we aſſert, becauſe he no where profeſſes to take notice of every Thing, that occur'd in the *Jewiſh* Republick; on the contrary, *(l)* he openly declares, that his Purpoſe was to relate only ſuch Things, as were recorded in Books, which were originally written in *Hebrew*, and declar'd *Canonical*, which that of *Judith* never was.

'Tis ſome Confirmation of its *Genuineneſs* however, that in Writings, which are of undoubted Authority, we meet with ſome Citations out of it: And therefore when we find St *Luke*, in *Elizabeth*'s Salutation of the Virgin *Mary*, uſing the Words,—— *(m) Bleſſed art thou among Women*, which are manifeſtly taken from the Compliment, which *Ozias* makes *Judith*, *(n) Bleſſed art thou of the Moſt High God, above all the Women upon Earth*; and St *Paul*, in his Exhortation to the *Corinthians*, uſing theſe,—— *(o) Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer*, which he certainly borrows from the tenth Chapter of *Judith*, according to the *Greek* Interpretation; we cannot forbear concluding, that, in the *Apoſtolick* Age, this Book was look'd upon as a Piece of true and uncontroverted Hiſtory.

Why the King of Nineveh *might be called* Nabuchodonoſor.

Difficulties indeed there will occur in Relation to *Names*, *Dates*, and other Particulars, almoſt in all Hiſtories, and eſpecially in the *Oriental (p)*, when we ſhall find, not only in Writers of different Characters, the *Greek* and *Hebrew*, the *ſacred* and *profane*, but even in Writers of the ſame Nation, the ſame Perſon under different *Appellations*. Tho' therefore, in Strictneſs of Speech, it may be accounted an Error in Hiſtory, to call the King of *Nineveh* by the Name of *Nabuchodonoſor*, yet as it was the Stile and Manner of the *Jews* to denote any Prince, who liv'd beyond the *Euphrates*, by that Name, we need not wonder, that we find an Author, who liv'd in an Age, when the Fame and Reputation of *Nabuchodonoſor the Great* had quite eclips'd the Name of all his Predeceſſors, calling another Prince, who liv'd at a far Diſtance, *i. e. Saoſduchinus*, the King of *Aſſyria*, by the Name of the King of *Babylon*, which perhaps, at that Time, might be the ſtanding Name of every great and diſtant Monarch.

Why Arphaxad *may be ſaid to have built* Nineveh.

Nor is there any great Treſpaſs againſt the Truth of Hiſtory, *(q)* in this Author's aſſerting, that *Arphaxad* built the Walls, the Towers, and the Gates of *Ecbatana*; ſince by *Arphaxad* he does not mean the *Dejoces* in *Herodotus*, but his Son *Phraortes*, who ſucceeded him in the Kingdom of *Media*: For, that he muſt mean ſo, is plain, becauſe he gives us to underſtand, that this *Arphaxad* was defeated, and *(r)* himſelf ſlain by the *Aſſyrian* Archers, which even *Herodotus (s)* himſelf makes to be the Fate, not of *Dejoces* the Father, but of his Son *Phraortes, who, having ſubdued the* Perſians, (as he tells us) and *made himſelf Maſter of almoſt all* Aſia, was not content therewith, but *coming at laſt, to attack* Nineveh, *and the* Aſſyrian *Empire, was overcome, and killed in the bold Attempt*.

His Father indeed might lay the Foundation of *Ecbatana*, and, during his Life-Time, carry on the Building; but a Work of this Kind is not ſo ſoon effected, but that he might leave the Completion of it to his Son, who, being a Prince of a warlike Spirit, and having many Forces under his Command, is therefore, in the Book of *Judith*, not improperly ſaid to have made the Gates of this royal City *(t) in Height ſeventy Cubits, and in Breadth forty Cubits, for the going forth of his mighty Armies, and, for the ſetting in Array his Footmen*.

Whoever

(k) Huetius's Demonſt. Propoſ. 4.

(l) Jewiſh Antiq. lib. x. c. 11:

(m) Luke i. 42.

(n) Judith xiii. 18.

(o) 1 Cor. x. 10.

(p) Calmet's Preface ſur le Livre de *Judith*.

(q) Judith i. 2, &c.

(r) Ibid. ver. 15.

(s) Lib. i. c. 97.

(t) Judith i. 4.

A M. 3394, &c. Ant. Chriſ. 610, &c.

The Succeſſion *of the High-Prieſts is ſo imperfectly recorded, that* Joakim's *might be omitted.*

WHOEVER looks into the Order and Succeſſion of the *Jewiſh* High-Prieſts, as we have them delivered to us in the firſt Book of *Chronicles (u)*, in the Books of *Ezra (x)*, *Nehemiah (y)*, and in the Hiſtory of *Joſephus (z)*, will find them ſo intricate and perplex'd, ſo many Omiſſions and Miſlocations, ſuch a Diverſity of Names and Numbers, and ſuch ſeeming Contrariety in the ſeveral Accounts, as will coſt him no ſmall Pains to reduce them to any tolerable Regularity. The Reaſon is, becauſe the Scripture no where profeſſes to give an exact Catalogue of all ſuch, as had been admitted to that Office and Dignity, until the Captivity.

THAT in the Book of *Chronicles* ſeems to bid faireſt for it: But, upon Examination, it will appear *(a)* to be only a direct *lineal* Deſcent of the *Pontifical* Family, from *Aaron* to *Jeſodack* the Son of *Seraiah*, who was High-Prieſt at the Captivity; and not a Succeſſion of ſuch, as had borne the *pontifical* Office, becauſe ſeveral in that Pedigree are inſerted, that were never High-Prieſts †, and ſeveral are omitted, that were. The Pedigrees of the High-Prieſts in *Ezra*, and *Nehemiah*, are but imperfect Parts of that, which we have in the Book of *Chronicles*; and as for the Catalogue of *Joſephus*, it is ſo corrupted, that ſcarce five of the Names in it do agree with any Thing, that we have in Scripture: So that, conſidering the Defect of theſe Accounts, we may be allow'd to infer, that *Joakim*, or *Eliakim* (for they are Names both of the ſame Import) might have been High-Prieſt in the Time of *Manaſſeh*; even tho' we ſhould ſuppoſe, that there was no Mention made of him, as ſuch, either in the Holy Scriptures, or in the Hiſtory of *Joſephus*.

Tho' there is Reaſon to think that he is not; and why he only might be mention'd.

(b) THE Scripture however takes notice of one *Eliakim*, the Son of *Hilkiah*, whom (according to the Prophet *(c) Iſaiah)* God promis'd *to cloath with a Robe, and to ſtrengthen with a Girdle*, i. e. to inveſt with the *pontifical* Habit and Office; and therefore his *being a Father to the Inhabitants of* Jeruſalem, *and to the Houſe of* Judah, *and his having the Key of the Houſe of* David *laid upon his Shoulder*; ſo he *ſhould open, and none ſhould ſhut, and he ſhould ſhut and none ſhould open*, does very well agree with the Part, which *Joakim* is ſaid to have acted in the Book of *Judith*. For tho' the ſupreme Power was doubtleſs in *Manaſſeh*, yet ſince his Return from the Captivity, having either ſequeſtered himſelf from publick Buſineſs, or *(d)* being engag'd in the Defence of his Country in ſome other Place, he might intruſt the Management of his Affairs in *Jeruſalem* to the High-Prieſt, who, having ſuch an Amplitude of Power, and acting as *chief Miniſter* in that Place, might be well enough mention'd in this *Tranſaction* of *Judith*, and *(e)* in the Deputation of the Elders from *Jeruſalem* to thank her for it, without naming his Maſter at all.

Holofernes's *acting like a* Perſian.

WHAT the Manners and Cuſtoms of the *Perſians* were, we may in ſome meaſure learn from the *Greek* Hiſtorians, who, upon the Diſſolution of that Monarchy by the Conqueſt of *Alexander*, were oblig'd to ſay ſomething of a People, whom they ſucceeded in the Dominion of the *Eaſt*; but, as theſe Hiſtorians did not write, till after the Kingdom of *Perſia* was deſtroy'd, they have taken little or no Notice of other *Oriental* Nations, and therefore what Affinity there might be in their Manners and Uſages, we cannot tell; and *(f)* conſequently, muſt not blame the Author of the

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(u) Chap. vi. 3, &c. *(x)* Chap. ii. 36, &c. *(y)* Chap. vii. 39. *(z)* Lib. viii. c. 15.

(a) *Prideaux*'s Connection, Anno 655.

† The High-Prieſts of the Family of *Eli* are Inſtances of the *latter*; for they are left out of that Pedigree, tho' they were High-Prieſts; and thoſe of the true Race, who were excluded by them, are Inſtances of the *former*; for they are in it, tho' they were never High-Prieſts; and it is very likely that, from the Time of *Solomon* to the Captivity, many more ſuch Inſtances might have happen'd, to hinder that *Pedigree* from being an exact *Catalogue* of the High-Prieſts. *Prideaux*'s Connection, Anno 655.

(b) *Calmet*'s Diſſert. ſur l'Order & la Succeſſion, &c. *(c)* Chap. xxii. 21, 22. *(d)* *Prideaux*'s Connection, Anno 655. *(e)* Judith xv. 8. *(f)* *Calmet*'s Preface ſur le Livre de *Judith*.

the Book of *Judith*, for making *Holofernes* act out of Character, (as we think) unleſs we know how far the Cuſtoms of the *Aſſyrians* and *Perſians* did conform, or diſagree.

The Rapidity of his Conqueſts, and being ſtopt at Bethulia, *accounted for.*

Herein however we know that all *Oriental* Nations were unanimous, *viz.* in affecting Pomp and Grandeur; and therefore (whether it was a *Perſian* Cuſtom, or no) we need not wonder, that we find *Holofernes*, the Captain-General of the *Aſſyrian* Army, *(g) reſting upon his Bed, under a Canopy, which was woven with Purple, and Gold, and Emeralds, and precious Stones*; and, when *Judith* was introduc'd *coming out before his Tent*, † *with Silver Lamps going before him.* We need not wonder at the Rapidity of his Conqueſt, ſince doubtleſs he had ſeveral *Lieutenant-Generals* under him, who, with ſtrong Detachments from the grand Army, might, in ſeparate Bodies, invade all the Provinces, which the Hiſtorian mentions; and, ſince he no where met with any Oppoſition, until he came into *Paleſtine*, but expected a great deal in *Egypt*, he thought it adviſable to halt, for ſome Time, in the Neighbourhood of *Bethulia*, and put his Men into Quarters of Refreſhment, until the Forces, which he had detach'd upon ſundry Expeditions, were come up, and had join'd him. And for this Reaſon, he was not ſo eager to preſs the Siege of *Bethulia*, that he might not harraſs and fatigue his Men in fighting againſt Rocks and inacceſſible Mountains, but preſerve them freſh and unfoiled, for their great and more important Expedition againſt *Egypt*.

Why the Bethulians *and* Judith *durſt venture to oppoſe him.*

The Truth is, the King of *Nineveh* was reſolv'd, not only to ſubdue the ſeveral Nations from the *Euphrates* to *Ethiopia*, but intended likewiſe to oblige them all to *(h)* adore and acknowledge him only to be God *; and therefore the *Bethulians*, who could not, without Impiety, and a Renunciation of their Religion, ſubmit to the Dominion of ſuch a King, had Reaſon to promiſe themſelves the Aſſiſtance of God, in the Proſecution of this War: And *Judith*, who found herſelf under a divine and irreſiſtible Impulſe to go upon ſo adventurous an Exploit, had good Reaſon to hope for Succeſs againſt a Prince, who had declar'd himſelf an Enemy to the God of Heaven, and an *Uſurper* of that Honour and Adoration, which belong'd to him alone.

Why ſhe might juſtly ſlay him.

(i) If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Boſom, or thy Friend, which is as thine own Soul, entice thee ſecretly, ſaying, Let us ſerve other Gods, which thou haſt not known, thou, nor thy Fathers—— *Thou ſhalt not conſent unto him, nor hearken unto*

(g) Judith x. 21, 22.

† *Holofernes* may be thought, in this Piece of State, to imitate the Cuſtom of the *Perſians*, among whom it was uſual to carry *Fire* before their Kings, as it was afterwards done before the *Roman* Emperors, and is at preſent before the Emperor of the *Turks*; but the Reaſon of this might be no more, than either that *Judith* and her Maid were apprehended, and brought to *Holofernes* before it was quite Day, or that the inner Apartment of his Tent was ſo very dark, that he had Lights continually burning in it. *Calmet*'s Commentary on *Judith* x. 22.

(h) Judith vi. 2.

* How great ſoever the Folly and Impiety was, in deſiring to paſs for a God, yet the King of *Nineveh* was not the only Prince that we find infected with it. The Flatterers of *Nebuchadnezzar the Great* propos'd to him, to make a Decree, that, under Pain of being caſt *into the Den of Lions*, no one ſhould dare to aſk a *Petition of any God or Man*, but of him only, for the Space *of thirty Days*, Dan. vi. 7. When *Alexander the Great* took it in his Head to exact the ſame divine Honours of his People, that they had formerly paid to the Kings of *Perſia* his Predeceſſors, he found People about him, baſe and proſtitute enough to commend the Deſign, and to maintain, that thus to advance Kings above the Rank of mortal Men was not only a pious, but a prudent and advantageous Thing; for ſo the Hiſtorian expreſſes it, *Perſas non tantum piè, ſed etiam prudenter, Reges ſuos inter Deos colere, majeſtatem enim imperii ſalutis eſſe tutelam*, Quint. Curt. lib. viii. The *Egyptians* had their Princes in the like *Veneration*, and look'd upon them as highly rais'd above the Condition of other Men: But the *Grecians*, it muſt be own'd, had all this Baſeneſs and abject Flattery in a juſt Deteſtation, inſomuch, that the *Athenians* put *Timagoras* to Death, for having proſtrated himſelf before the King of the *Perſians*; and *Sperchius* and *Bulis*, two *Lacedæmonians*, though then in a State of Captivity, could not be brought to pay that Adoration to *Artaxerxes*, which he required of every one that approach'd him. *Plut. in Artax.*

(i) Deut. xiii. 6, *&c.*

unto him, neither ſhall thine Eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him, but thou ſhalt ſurely kill him: And, in Purſuance of this Law, much more might *Judith*, or any other Inhabitant of *Bethulia*, whom God had inſpir'd with the like Courage and Magnanimity, endeavour to *counterplot* the Deſigns of any Perſon, who in an hoſtile Manner ſhould come, not only to invade their civil Rights and Liberties, but to extirpate their Religion; and, inſtead of enticing, to compel them by Force of Arms, to receive a Form of *Idolatry, which neither they, nor their Fathers knew.*

Tho' her Conduct, in this Affair, is not to be entirely juſtify'd.

MANY Things may be alledg'd againſt *Judith*'s Method of proceeding in this Affair, but they are moſt of them reduceable to the common Stratagems of War, which not only the Law of Arms, but the Commands of God in ſome Caſes, and the Examples of ſeveral of the beſt Men in ſacred Hiſtory, have declar'd to be allowable. What comes not under this Denomination, we ſhall not pretend to vindicate; *(k)* For the Notion of *mental Reſervations*, and *ironical Speeches*, which are not allow'd in common Converſation, are but the poor Subterfuge, which Commentators have us'd, to apologize for the Conduct, that they can by no Means juſtify.

THE Hiſtory indeed repreſents this *Judith*, as a Woman of great Courage; but it no where intimates, that ſhe was without Faults. The Manner of her Preparation for the Undertaking, and the Succeſs, wherewith it was attended, may make us preſume that its Deſign was originally from God; but then the continu'd Train of Falſhood and Diſſimulation, wherewith it was carry'd on, muſt needs perſuade us, that the Means of conducting it was left to the Woman, who, on this Occaſion, has given us a very remarkable Specimen of the Cunning and Sagacity, the Guile and Artifice of her Sex.

Her Anſwer to the Eunuch, *in ſome Meaſure, juſtify'd.*

ONE Thing however may be ſaid, and that without any forc'd Explication, in Favour of her Conduct: —— That her Anſwer to the Eunuch's Suggeſtion ſhe might deſign for no more than a common Compliment, which the Situation of her Affairs, at that Time, oblig'd her to make. *(l)* She might perceive, very likely, the bad Deſign which the *Aſſyrian* General had upon her; but ſhe did not think herſelf concern'd to diſcover that ſhe perceiv'd it. She pretended in ſome Meaſure to be ignorant of it; and, to pretend an Ignorance in what is propos'd, when the Thing is naughty, and will not bear Examination, is a Point of Modeſty, as well as Prudence; as, where it will admit of a double Conſtruction, there to take it in the *better* Senſe, is even reputed an Act of Candour and good Breeding. *Let not this fair Damſel fear* (ſays the old *Pander*) *to come to my Lord, and to be honoured in his Preſence, and drink Wine, and be merry with us, and be made this Day as one of the Daughters of the* Aſſyrians, *who ſerve in the Houſe of* Nabuchodonoſor. How the Daughters of *Aſſyria*, who ſerv'd in this Capacity, were us'd, *Judith* very probably had been inform'd; but ſince the Eunuch ſeem'd to put it on the Foot of a great Favour, and Dignation done her, ſhe could not do leſs, than return him a Compliment: But then we all know, *(m)* that the Offers of Service, which, upon every Occaſion, we are ſo apt to make to one another, and thoſe Expreſſions of Submiſſion and Reſpect, which ſo commonly paſs among us, are not to be taken in a *literal* Senſe, becauſe they always imply a tacit Condition: And therefore the Anſwer, which the Hiſtorian puts in *Judith*'s Mouth, *Surely whatever pleaſeth him, I will do ſpeedily*, will fairly admit of this Conſtruction, "Whatever *Holofernes* ſhall "deſire of me, ſo far as it is conſiſtent "with my Duty, my Honour, and my "Religion, I will not fail to do."

Why ſome Things in this Book cannot be accounted for.

THUS we have endeavour'd to ſatisfy moſt of the popular Objections, and to reconcile moſt of the ſeeming Inconſiſtencies, that occur in the Hiſtory of *Judith*; and if

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(k) *Calmet*'s Commentary on Judith x. 13.

(l) *Calmet*'s Preface ſur le Livre de *Judith*.

(m) Ibid.

if there ſtill remain any, that cannot ſufficiently be clear'd up, they ought, in Juſtice, to be imputed to our Ignorance and Want of better Information. Had we the antient Books of the *Chronicles of the Kings of* Iſrael *and* Judah, (to which we are ſo often referr'd in Scripture) or had we the Hiſtories of the *Aſſyrians*, *Chaldeans*, *Medes*, *Perſians*, and *Egyptians*, (with whom the *Jewiſh* Nation had ſo long an Intercourſe) perfect and entire, it is not to be doubted, but that many of the Difficulties, which at preſent ſeem unſurmountable, would then eaſily ſubſide and ſink into nothing. The plain Truth is, "There was ſcarce ever an Hiſtory written, (according to our learned *Prideaux*'s *(n)* Obſervation) but what in the very next Age will ſeem to have Inconſiſtencies enough in it as to Time, Place, and other Circumſtances, when the Memory of Men concerning them begins to fail; and therefore we may be much more apt to blunder, when we take our View, at the Diſtance of above two Thouſand Years, and have no other Light to direct us to our Object, but ſuch *Glimmerings* from broken Scraps of Hiſtory, as are, in Effect, next to nothing."

The Prophets Way of writing thought proper in their Days.

THE like is to be ſaid of the ſeveral ſeeming Abſurdities, that may be obſerv'd in the Writing and Behaviour of the Prophets: —— That were we ſufficiently acquainted with the Stile and Manner of Writing, that was in uſe in thoſe Days, and eſpecially in the *Eaſtern* Countries, we ſhould think it no ſtrange Thing to find them expreſſing themſelves by *Types* and *Figures*, *parabolical* Repreſentations, and *emblematical* Actions. For, however it comes about, ſo it is, that Mankind has all along been marvellouſly taken with *Story* and *Picture*. *(o)* Theſe excite the Curioſity of our Nature: They tempt us to learn, help us to remember, and convey Inſtruction to the Mind, in a more pleaſing and effectual Manner, than plain Documents can: And hence it came to paſs, that a great Part of the Learning of the wiſe Men of the *Eaſt* conſiſted in *(p) Prophecies, in ſubtle and dark Parables, and in the Secrets of grave Sentences*, as the Author of the Book of *Eccleſiaſticus* has branch'd it out; for *(q) to underſtand a Proverb, and the Interpretation, the Words of the Wiſe and their dark Sayings*, was the very beſt Deſcription that *Solomon* himſelf could give of *Wiſdom*. *(r)* Among the Antients, indeed, *Mythology* was in the higheſt Eſteem. The *Egyptians*, who were in great Reputation for Learning, deliver'd their Notions in *Hieroglyphicks*; and from them the *Grecians* took the Mode of couching their Meaning in *Fable*. *Heſiod (s)*, who contends with *Homer* for Antiquity, is ſuppos'd by *Quintilian* to be the Author of the Fables, which go under the Name of *Æſop*; but however this be, the very Suppoſition of his being ſo, makes it probable, that he did write Fables, as perhaps moſt Men of Learning and Note, in thoſe Days, accuſtom'd themſelves to this Form of Writing.

(t) BUT, beſides this parabolical Way of Writing, which was in great Vogue among the Antients, and to which the *Jews*, by a Kind of natural Genius, were wonderfully inclin'd, the People of the *Eaſt* had a Way of expreſſing themſelves by *Actions*, as well as *Words*, and, to enforce the Matter they were upon, would frequently make uſe of outward and viſible Signs and Repreſentations. *(u)* This, our learned Mr *Mede* ſhews, was the Practice of the *Indians*, *Perſians*, and *Egyptians*; and, even among the *Romans*, (who were a People that us'd great Modeſty of Stile, and more Gravity in their Actions, than many other Nations) it was a cuſtomary Thing in their Orations and Pleadings, to uſe all Arts to raiſe the Paſſions, by Actions and Repreſentations, as well as Words; inſomuch, *(x)* that they would frequently hang

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(n) Connection, Anno 655.

(o) *Reeve*'s Sermons.

(p) Ecclus. xxxix. 1, *&c.*

(q) Prov. i. 6.

(r) *Jenkins*'s Reaſonableneſs of Chriſtianity, Vol. II. c. 6.

(s) Quintil. Inſtit. lib. v. c. 11.

(t) *Lightfoot*'s Heb. and Talmud. Exercit. in Matth. xiii. 3.

(u) Comment. in Apocal. Part. i. p. 470.

(x) Cic. pro P. Sextio.

hang up the Picture of the Thing, they were to ſpeak to. *Cicero* tells us of himſelf, that he ſometimes took up a Child, and held it in his Arms to move Compaſſion; and to excite Horror and Indignation, nothing was more common, than for the Accuſers to produce, in open Court, a bloody Sword, or the Garments of the Wounded; to ſhew the Bones that had been taken out of the Wound, or the Scars that it had left behind it, *Quarum rerum ingens plerumque vis eſt*, (ſays *(y) Quintilian*) *veluti in rem præſentem animos hominum deucentium*; for it can hardly otherwiſe happen, but that by this Means they ſhould fix the Attention of their Hearers, when, at one and the ſame Time, they ſpeak to their Eyes and Ears both.

The different Ways of interpreting them.

FROM theſe few Remarks it appears in general, that the figurative Expreſſions of the Prophets, their Actions, and Types, and Parables, were not incongruous to the Cuſtoms of the Times and Places where they liv'd, and yet very proper Means to give a lively and affecting Repreſentation of the Meſſage they had to deliver: And ſo proceed we to the Paſſages, which ſeem to give Diſguſt.

TO take ſeveral of theſe in their *literal* Senſe, would be an effectual Way to diſparage the Divine Precept, which, according to this Acceptation, would put the Prophet upon acting in a Manner quite inconſiſtent with common Prudence: And therefore, Interpreters are generally agreed, that the Things of this Kind, which will not come under a literal Conſtruction, were either tranſacted in Viſion, *i. e.* the Prophet in a Dream, or ſome other *Deliquium*, imagin'd that he did ſuch and ſuch Things, and then related them to the People; or that they were *Parables*, which God dictated to the Prophet, and the Prophet recited to the People: Only it muſt be obſerv'd, *(z)* that the *literal* Interpretation of a Text always claims the Preference, if there be not ſome weighty Reaſon againſt it, or ſome Intimation in the Text itſelf, that the Words are *figurative* and *enigmatical*.

Jeremiah*'s carrying the Cup, and ſending Yokes, and carrying his Girdle, explain'd.*

THE Prophet *Jeremiah (a)* is order'd by God, *to take the Wind-Cup of his Fury at his Hand*, and to carry it *up and down, far and near* Jeruſalem, *and the Cities of* Judah, *and the Kings and Princes thereof*; *to* Pharaoh *King of* Egypt, *and his Servants, Princes, and People*; *to all the* Arabians, *and Kings of the Land of* Uz; *to the Kings of the Land of the* Philiſtines, Edom, Moab, *and* Ammon; *to the Kings of* Tyre *and* Zidon, *and of the* Iſles *beyond the Sea*, Dedan, Tema, *and* Buz; *to the Kings of* Zimri, *of the* Medes, *and* Perſians, *and all the Kings of the* North. Now, ſince is was morally impoſſible for the Prophet to viſit all theſe Kings and Nations in Perſon, and the Nature of the Thing would not admit of any real Performance, it could be no otherwiſe done than in *Viſion*. *The Cup of God's Wrath* is a common Figure in Scripture, to denote the Severity of his Judgments; and therefore when the Prophet ſays, that *he took the Cup at the Lord's Hand, and made all the Nations drink thereof*, he can mean no more, than that he propheſied againſt theſe ſeveral Nations, and by Virtue of the Spirit of Foreknowledge, which God had imparted to him, pronounc'd their Doom.

(b) IN like Manner, his *ſending Yokes* and *Bonds* to ſeveral Kings, whoſe Embaſſadors were then at *Jeruſalem*, can hardly be underſtood in a Senſe altogether *literal*; becauſe it is not probable, either, that the Embaſſadors would take the *Yokes* at his Hands, or carry them to their reſpective Maſters; but then, as *Yokes* and *Bonds* are common Figures in Scripture, to denote *Captivity*, and the Miſeries that do attend it, his ſending the *Yokes* and *Bonds* may ſignify no more, * than his declaring from God the Fate of theſe Princes, when the

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(y) Inſtit. lib. v. c. 1.

(z) Scripture vindicated, Part iii. p. 72.

(a) Chap. xxv. 15, &c.

(b) Scripture vindicated, Part iii. p. 88.

* Poteſt enim phraſeologia eſſe *Allegorica*, Jeremiæ haud inſueta, ita ut *Dimiſſio Jugi & Lorarum per Legatos* ſit regibus,

King of *Babylon* was let looſe upon them. Only it muſt be obſerv'd, that the Prophet might really make ſome of theſe *Yokes*, and *Bonds*, (as the Scripture ſays expreſsly, that he put one upon himſelf) to enliven the Idea, and make the Impreſſion of what he was to ſay more ſtrong and emphatical. For theſe ornamental Figures, and affecting Images interſpers'd with it, added new Force and Dignity to the Prophet's Meſſage, made it more *awful* and *ſolemn* in the Delivery, and gave it the Advantage of a deeper and more *durable* Impreſſion.

IN like Manner again the whole Affair of this Prophet's *Girdle*, his carrying it to the *Euphrates*, hiding it in a Rock, and, at ſuch a determinate Time, going for it again, and finding it quite rotten and ſpoiled, can hardly be taken in a literal Senſe; becauſe the vaſt † Diſtance of the Place, and Trivialneſs of the Errand, as well as the Impoſſibility of getting out of *Jeruſalem*, if it was then inveſted by the *Babylonians*, make ſtrongly againſt it; and therefore we may ſuppoſe, that all this was tranſacted in the Prophet's Imagination only; that, in the Night-Time, God ſent upon him a *Viſion*, wherein all this Series of Things ſeem'd to be perform'd by him, to imprint it the deeper upon his Underſtanding, *viz.* that the Kingdom of *Judah*, which was once as nearly united to God, as the Girdle is to a Man's Loins, ſhould be utterly ruin'd and deſtroy'd; and tho' the River *Euphrates* be at a wide Diſtance from the Prophet's Place of Abode, yet in the *Viſion*, (which is never confin'd to Places) it might be more aptly made choice of than any other, thereby to denote to the *Jews*, that over that River they were to be carry'd captive to the City of *Babylon*.

Several Commands to Ezekiel *never intended to be done.*

THE Short of the Matter is, —— Several Things, which the Prophets ſet down, as *Matters of Fact*, might not be actually done, but only repreſented as done, to make the more lively Impreſſion upon their Readers and Hearers. Nay, there are ſeveral Commands, which God gives *Ezekiel* in particular, ſuch as his *lying for* 390 *Days on one Side*, (which was next to a Thing impoſſible) *his baking his Bread with Man's Dung* (which was a Thing unſeemly) and his *ſhaving his Head and Beard* (which, as he was a Prieſt) *(c)* was a Thing expreſsly forbidden him) that the Prophet is never once ſaid to have perform'd, nor were they indeed given him with an Intent that he ſhould perform them, but only relate them to the People, and ſo make them *Signs unto the Houſe of* Iſrael, *i. e.* either *Reſemblances* of Things paſt, or *Prognoſtications* of Things to come.

St PETER, we may obſerve, *(d)* was commanded, in his Viſion, to do what he never did; *Riſe*, Peter, *kill and eat*: Nay, by his Reply it appears, that himſelf did not think, that he was any Ways bound to obey the Command; *Not ſo, Lord; for I have never eaten any Thing, that is common or unclean.* And yet the Uſe, which he made of this *Viſion*, was to report it to the Church as a Sign, or emblematical Indication of God's having accepted the *Gentiles* into the *Goſpel-Terms* of Salvation. And, in like Manner, when *Ezekiel*, in his Viſion, receiv'd the Command of *ſhaving his Head and his Face*, his Anſwer might have been in St *Peter*'s Strain, *Not ſo, Lord*; for, by thy Law, I am forbidden *to make Baldneſs upon my Head, or to ſhave off the Corner of my Beard*; and yet he might relate this Viſion to the People, the better

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regibus, per ipſorum legatos, ſignificare ſervitutem hoc ipſo ſigno ipſis portendi; cum præſertim vix credibile ſit harum gentium legatos (qui & ipſi hariolorum blanditiis irritati erant, v. 9.) vel voluiſſe, vel auſos fuiſſe, Juga a *Jeremia* oblata Dominis ſuis perferre. *Henric. Michael. Bib. Heb. in Notis ad Locum.*

† The Learned *Bochart* has invented a new Solution of this Difficulty. He ſuppoſes, that, as it is a common Thing for the initial Letter to be dropp'd, in the Names of Places and Perſons, the *Hebrew* Word *Phrath* may be ſuppos'd to ſtand for *Ephrath*, or *Ephratah*, which is *Bethlehem*, about five or ſix Miles diſtant from *Jeruſalem*; by which Means the Prophet's Journey is greatly ſhorten'd, and the Pains of going thither once again is not much. But whether this Solution (as ingenious as it is) will bear the Teſt, is left to the Examination of the Criticks. *Calmet's* Commentary, and Scripture vindicated, in Locum.

(c) Levit. xxi. 5. *(d)* Acts x. 13, 14.

better to inforce the Threats, which God had authoriz'd him to denounce againſt *Jeruſalem*: (*e*) *Therefore thus ſaith the Lord God, behold I, even I am againſt thee, and will execute Judgments in the Midſt of thee, in the Sight of the Nations; and I will do in thee that which I have not done, and whereunto I will not do any more the like, becauſe of all thy Abominations.*

And why improper.

IN a Word, the Prophets, in their Viſions, might receive ſeveral Commands concerning Things *illegal* or *indecent*; (*f*) but then they conſider'd theſe, not as formal Commands, but as *Types*, *Emblems*, and *Predictions*, deliver'd to them in a preceptive Form, in order to imprint the Things intended the deeper upon their Minds, and to make the Repreſentation thereof to the People with whom they had to do, more lively and affecting: Nor ſhould it ſeem ſtrange, that the Divine Wiſdom, in this Caſe, makes choice of Things improper, and ſometimes impracticable, ſince his Purpoſe in ſo doing is to make the Prophet perceive at once, that it was all *ſymbolical*, and not deſign'd to direct him how, and what to act, but how, and what to apprehend, foreſee, and foretel of Things to come.

Hoſea's marrying an Adultereſs, may be taken either figuratively or literally.

WHETHER the Command given to *Hoſea* to marry a Woman, that either had been, or would prove a *Proſtitute*, is to have a literal or figurative Conſtruction, Commentators and Criticks, both *antient* and *modern*, are not a little divided: But, ſince in the *figurative* there is no Violence offer'd to Scripture, and in the *literal* there is nothing immoral or abſurd; it matters not much in which Senſe we take it. In Scripture it is a common Thing to repreſent the Defection of a People from the Service of God, (*g*) by the Metaphors of *Adultery*, and *Fornication*; and therefore, to introduce the Prophet as marrying a Woman, that prov'd an Adultereſs, as having ſeveral Children by that Marriage, and as calling theſe Children by ſuch Names, as denoted the Deſtruction of a rebellious Nation, is no bad Manner of expreſſing the near Relation between God and his People; his conſtant Care in preſerving and multiplying them; their vile Ingratitude in revolting from him; and the great Severity, wherewith he intended to puniſh their Revolt. Or, take the Words in a *literal* Senſe, and that the Prophet was really commanded to marry a Woman of a bad Repute; yet might there not be many prudential Conſiderations to make ſuch a Match eligible? The Scripture, we may obſerve, in the Appellations which it gives Perſons and Things, has leſs Regard to what they actually are, than to what they once were; and hence it is, that *Moſes*'s Rod, when turn'd into a Serpent, (*h*) is ſtill called his Rod; and thoſe whom our Saviour healed of their ſeveral Infirmities, are ſtill the *Deaf (i)*, the *Lame*, &c. even after they are cur'd. Now, if the Woman, whom *Hoſea* was order'd to marry, (tho' once ſhe had liv'd an incontinent Life) was now become chaſt and virtuous, where was the great Abſurdity of his actually doing it, ſince (beſides other Motives to us unknown) he was, in this Action, to be a *Sign to the* Iſraelites, and to ſet an Example to them, *who had gone a whoring after other Gods*, (*k*) that, if they would forſake their falſe Deities, and return to their true God, the God of their Fathers, he would ſtill accept, and receive them, in the like Manner as the Prophet had taken an *Adultereſs* to his Wife, upon Aſſurance that ever, for the future, ſhe would prove faithful to his Bed?

Ezekiel's moving his Goods, and delineating the Siege of Jeruſalem.

THE Account of *Ezekiel*'s packing up his Houſhold Goods, removing them by Night, and breaking through the Walls of his Houſe to carry them away more ſecretly, tho' ſome Interpreters have look'd upon it as the mere Narration of a *Viſion*, or the Recital of a *Parable*, yet to me it ſeems more probable, that the Whole was

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(*e*) Ezek. v. 8, 9. (*f*) Scripture vindicated, Part iii. p. 94. (*g*) Levit. xvii. 7. Numb. xv. 39. Jer. iii. 1. Ezek. xvi. 15.—xxiii. 3. &c. (*h*) Exod. vii. 12. (*i*) Matth. xi. 5. and John ix. 17. (*k*) *Jenkins*'s Reaſonableneſs of Chriſtianity, Vol. II. p. 53.

tranſacted juſt in the Manner wherein it is deſcrib'd; eſpecially conſidering the near Reſemblance between the *Prediction and the Event*. For, after that the Prophet, by the *ſymbolical* Action of removing his Goods in a Fright, had typify'd the Taking of *Jeruſalem*, he proceeds to apply what he had done in this Prediction —— (*l*) *I am your Sign; like as I have done, ſo ſhall it be done unto them: They ſhall remove, and go into Captivity; they ſhall dig through the Wall to carry out thereby; and the Prince that is among them, ſhall bear upon his Shoulder in the Twilight, and ſhall go forth.* —— *My Net alſo will I ſpread upon him, and he ſhall be taken in my Snare, and I will ſcatter, toward every Wind, all that are about him to help him, and all his Bands.* And accordingly the Event happen'd; for (*m*) *when the City was broken up*, ſays the Hiſtorian, *all the Men of War fled by Night, by the Way of the Gate, between two Walls, which is by the King's Gardens, (for the* Chaldees *were againſt the City round about) and the King went the Way toward the Plain. But the Army of the* Chaldees *purſued after the King, and overtook him in the Plains of* Jericho, *and all his Army were ſcattered from him.*

His pourtraying the City in a Siege.

The like is to be ſaid of the ſame Prophet's being order'd by God to delineate upon a Slate the City of *Jeruſalem*, and the *Babyloniſh* Camp inveſting it, *viz.* That the Pourtraiture of the *Fort*, the *Mount*, the *Camp*, and *battering Rams* againſt it, (*n*) are ſo very like to what happen'd at the Siege, that we can hardly forbear preſuming, that the whole Narration is *literal*, or that the Prophet did really draw a Sketch of the Siege of the City, as God commanded him. For, ſince (as we obſerv'd before) it was a Practice ſometimes among the beſt of *Orators* to repreſent, in a Picture, the particular Thing they were to ſpeak to, thereby to gain the readier Attention of their Hearers, why ſhould it be thought inconſiſtent with the Character of a Prophet, or any Diminution of his Diſcretion, or Gravity, to do the ſame Thing, in order to gain the ſame End?

And Iſaiah's *walking naked, to be taken* literally.

TO walk naked indeed *for three Years* together, as the Prophet *Iſaiah* (*o*) is ſaid to have done, does not ſo well comport with the Rules of *Decency*, and ſeems to carry in it an Appearance of Frenzy or Madneſs; but we are to remember, that, in Scripture-Phraſe, thoſe are ſaid to go *naked*, who either go without (*p*) their upper Garment, or without the (*q*) Habit, that is proper to their Station or Quality; and that the *Hebrew* Text does not ſay, that *Iſaiah* walked in this Manner for *three Years together*, but that he thus walked as a *Type*, or Sign of the three Years Calamity, which would come upon *Egypt* and *Ethiopia*. So that the Senſe of the Paſſage is this: —— That *Iſaiah* went about, without his upper Garment, in Token, that the *Egyptians* and *Arabians* ſhould undergo a Calamity of three Years Continuance from the King of *Aſſyria*; but how long, or how often he did this, the Scripture is ſilent; only it may be preſum'd, that he did it in ſuch a Manner, (whether *three Days* together, or *thrice* the ſame Day) as might beſt prefigure the *three Years* Calamity: And, ſince the Action was to be *typical*, the Prophet, who (through the Iniquity of the Times) could ſcarce gain the Audience of the People at any Rate, was to appear in an uncommon Garb, and with ſomething particular in his Manner, to ſtrike the Eyes, and awaken the Obſervation of all around him: For, had not there been ſome viſible Impropriety in the Action, ſomething ſeemingly inconſiſtent with the Character of ſo grave a Man, it would not have anſwer'd the Purpoſe of exciting the Curioſity and Attention of the People, for which it was intended.

The Sum of the whole.

Thus we have endeavour'd to vindicate the Actions of the Prophets, or rather the

Wiſdom

(*l*) Ezek. xii. 11, &c.

(*m*) 2 Kings xxv. 4, 5.

(*n*) *Joſephus's* Jewiſh Antiq. lib. x. c. 11.

(*o*) Chap. xx. 3, 4.

(*p*) John xxi. 7. Acts xix. 16. Mark xiv. 51. Matth. xxv. 36.

(*q*) 1 Sam. xix. 24. 2 Sam. vi. 20.

A. M. 3391, &c. Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

Wiſdom of God, which put them upon ſuch Actions, from all Imputations of Weakneſs and Folly; and ſhall only obſerve farther, that our Miſconceptions of theſe Things muſt, in a great Meaſure, proceed from our Ignorance of the prophetick Stile (ſays a learned Examiner of this Stile): “*(r)* For all Places of Scripture, that are expreſs'd in *allegorical*, or *proverbial* Forms of Speech, or by *Types* and *Reſemblances* of Things, (as all Prophecies more or leſs are) muſt needs have been better underſtood in thoſe Times, when they were written, than they can be now, becauſe we have but an imperfect Notion of many Things, to which the Alluſion is made, and from whence the *Similitude* is taken.”

DISSERTATION V.

Of the ſacred Chronology, *and* profane Hiſtory, *during this Period.*

To what Period of Time this famous Paſſage in Ezekiel *relates.*

THE particular *Differences*, and ſeeming Incongruities, in Point of *Chronology*, that have occurr'd in this Period of Hiſtory, we have endeavour'd to ſolve and reconcile in the Notes that are annex'd to it: But there is a Paſſage in the Prophet *Ezekiel*, generally ſuppos'd to relate to this Time, wherein ſome learned *Chronologers* do not ſo well agree.

The Paſſage is this: —— *(s) I have laid upon thee the Years of their Iniquity, according to the Number of Days, three hundred and ninety Days; ſo ſhalt thou bear the Iniquity of the Houſe of* Iſrael. *And when thou ſhalt accompliſh them, lie again on thy right Side, and thou ſhalt bear the Iniquity of the Houſe of* Judah *forty Days. I have appointed thee each Day for a Year.* The Generality of *Commentators*, who take God's laying upon the Prophet the Years of his People's Iniquity, to denote his forbearing to puniſh them for their Offences for ſuch a determinate Time, do agree, *(t)* that there is an exact Sum of three hundred and ninety Years mention'd in this Place; that this Sum is to begin from the Time, that *Jeroboam* firſt ſet up the *Golden Calves*; and that the 390 and 40 Years are not diſtinct Numbers, but that the *leſs* is to be included in the *greater*; but then the Queſtion is, where we are to end theſe *three hundred and ninety Years?* or to which of the *Captivities* do they extend?

Several learned Men of great Authority make theſe Years to end *(u)* at the *laſt Captivity* by *Nebuzaradan*, Captain of the Guards under *Nebuchadnezzar* King of *Babylon*, and four Years after the laſt Deſtruction of *Jeruſalem*, which happen'd in the eleventh Year of *Zedekiah*; for, from the Time of the ſetting up the *Calves*, *(x) ſay they*, to this laſt Inſtance of God's Severity, are juſt 390 Years; from the eighteenth Year of *Joſiah*, (when the Kingdom of *Judah* enter'd into *Covenant* with God) to this Time, are juſt 40 Years; and, by this laſt Captivity, all the Predictions of the ſeveral Prophets, relating thereunto, were perfectly fulfilled.

It is to be obſerv'd however, that this *laſt* Captivity was ſo ſmall, ſo ſudden, and attended with ſo little Difficulty, as can by no Means come up to the *Pomp* and Solemnity of the Prophet's Deſcription, in that very Chapter, wherein this *Epocha* is mention'd. The Account, which we have of the Invaſion, is this: *(y)* —— “Whilſt *Nebuchadnezzar* lay at the Siege of *Tyre*, he ſent *Nebuzaradan*, with Part of his Army, to invade the

“ Land

(r) Jenkins's Reaſonableneſs, Vol. II. c. 7. *(s)* Ezek. iv. 5, 6. *(t) Bedford's* Scripture Chronology, lib. vi. c. 1. *(u)* Jer. lii. 30. *(x)* Primate *Uſher*, Dr *Prideaux*, and *Marſhal* in their Chronological Tables. *(y) Prideaux's* Connection, Anno 584.

“ Land of *Iſrael*, on purpoſe, as is ſuppos'd, to revenge the Death of *Gedaliah*; becauſe there was no other Reaſon for his falling upon the poor Remains of thoſe miſerable People, whom “ he himſelf had left, and ſettled there. “ In this Expedition *Nebuzaradan* ſeiz'd “ upon all the *Jews*, whom he found in “ the Land, made them Captives, and “ ſent them to *Babylon*; but they all “ amounted to no more, than ſeven hundred and forty-five Perſons.” Here was no Reſiſtance made, no Siege maintain'd, no Famine incurr'd. The People fell a cheap and eaſy Prey, becauſe they were ruin'd and deſtroy'd before. But now in the Expedition, to which the Prophet (z) alludes, *Jeruſalem* was beſieg'd, and the Defendants reduc'd to the Neceſſity of (a) *eating Bread by Weight, and with Care, and of drinking Water by Meaſure, and with Aſtoniſhment*, as he expreſſes it.

FOR this Reaſon, we ſhould rather incline to the *Hypotheſis* of thoſe, who end both the Computations at the Deſtruction of *Jeruſalem* in the eleventh of *Zedekiah*; who, according as they compute the Time from *Jeroboam*'s Apoſtacy, make the Period of God's forbearing the Houſe of *Iſrael*, from thence to the Deſtruction of *Jeruſalem*, to contain juſt *three hundred and ninety Years*; and who begin the *forty Years* of God's Forbearance of the Houſe of *Judah*, from the Miſſion of the Prophet *Jeremiah* to preach Repentance to them, *i. e.* (b) from the thirteenth Year of *Joſiah*, when he was firſt called to this Office; from which Time, to the laſt Year of *Zedekiah*, when *Jeruſalem* was deſtroy'd, were exactly forty Years. For, (c) ſince the hundred and twenty Years of God's forbearing the old World is reckon'd from the Miſſion of *Noah* to preach Repentance, there ſeems to be ſome Parity of Reaſon, that his *forty Years* Forbearance of the Kingdom of *Judah* ſhould be reckon'd from the like Miſſion of *Jeremiah*.

Another Way of explaining the Paſſage.

BUT there is another Way of explaining this Paſſage: For, if by the Word *Iniquity*, which God imputes to the *Houſe of* Iſrael *and* Judah, we are to underſtand the Puniſhment of their Iniquity, (which is very common, and ſeems to be the moſt natural Senſe in this Place) 'tis plain, that, as the whole Tenor of the Prophet's Diſcourſe ſeems to denote an Event future, and far diſtant, it may not improperly relate to the Continuation of God's Puniſhment upon the Tribes of *Iſrael* and *Judah*, for their great and manifold Provocations.

(d) NOW the Puniſhment of *Iſrael* for their Iniquities may be ſaid to commence at the Taking of *Samaria*, in the Reign of *Hoſhea*; as that of *Judah* did, at the Taking of *Jeruſalem*, in the Reign of *Zedekiah*. If then we reckon from the Deſtruction of *Jeruſalem* to the Time when *Cyaxares* the IId (whom (e) the Scripture calls *Darius* the *Median*) became King of *Babylon*, we ſhall find it about forty Years; and as he was a known Favourer of the *Jews*, and might therefore give them leave to return Home, we may be allow'd to infer, that here the Term of their Puniſhment did expire. And, in like Manner, if we reckon from *Salmanaſer*'s Taking *Samaria* to the laſt Victory which *Alexander the Great* obtain'd over *Darius Codomannus*, whereby he became ſole Monarch of all *Aſia*, we ſhall find it to be much about 390 Years: And, as his Kindneſs to the *Jews* was very remarkable, we may here date the Reſtoration of their Liberty and, conſequently, their Releaſe from the Puniſhment, which God inflicted on them for their Sins.

THUS, accordingly as we take the Senſe of the Words in the Prophet, the Hiſtory which is alluded to, puts on a different Aſpect, and relates to a different Period: But proceed we now to the profane Hiſtory itſelf.

The profane Hiſtory of this Period.

WHAT Dealings and Intercourſe, in the Space of theſe laſt four hundred Years, *viz.* from the Building of *Solomon*'s Temple,

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(z) Ezek. iv. 1, 2, 3. (a) Ibid. ver. 16. (b) Jer. i. 1, 2. (c) Gen. vi. 3. (d) Calmet's Diſſert. ou l'on examine ſi les dix Tribus, &c. (e) Dan. v. 31.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

Temple, to the Captivity of *Babylon*, the *Jewiſh* People had with the *Philiſtines*, the *Ammonites*, *Moabites*, *Phœnicians*, *Syrians*, and other neighbouring Nations; and what Relation and Dependance they had on the great and powerful Kingdoms of *Aſſyria*, *Babylon*, and *Egypt*; has, in ſome Meaſure, been obſerv'd in the Courſe of this Hiſtory. What we are farther concern'd to do, is to take notice of ſome more remarkable Events, which, during this Period of Time, are ſuppos'd to have happen'd in the World.

The Inſtitution of the Olympick *Games.*

(*f*) IN the *thirty-fifth Year* of the Reign of *Uzziah* King of *Judah*, and while there was an *Interregnum* in the Kingdom of *Iſrael*, the *Olympick Games* were inſtituted in *Greece*. The Uſe and Deſign of them was to train up the Youth in active and warlike Exerciſes, that, if Occaſion requir'd, they might be capable of doing their Country Service in the Field: And it was not from the Mountain *Olympus* in *Theſſaly*, but from the City *Olympia* (ſince called *Piſa*, near *Elis*, a City in *Peloponneſus*, where they were celebrated in the adjacent Plains, near the River *Alpheus*) that they took their Names. Here was the ſplendid Temple of *Jupiter*, which had vaſt Treaſures belong'd to it, by Reaſon of the Oracles, which were there given out, and theſe Games, which were there celebrated in Honour of that Deity; and here was likewiſe that famous Statue of *Jupiter* *, made by *Phidias*, which was accounted one of the *Wonders of the World*, and from which he obtain'd the Name of *Jupiter Olympius*.

IT was about for hundred and forty Years before this Time, that theſe *Games* and Exerciſes were at firſt inſtituted by one *Hercules*; not the Son of *Jupiter* and *Alcmena*, ſo much celebrated by the *Greek* and *Latin* Poets, but one of the Prieſts of *Cybele* called by that Name, who came into *Greece* from *Ida*, a Mountain in *Phrygia*, (whence he and his Companions were called *Idæi*, *Dactyli*, and *Corybantes*) and brought in many ſuperſtitious Rites with them. After the Death of this *Hercules*, theſe Games were diſcontinu'd for many Years, till, by Advice from the Oracle of *Apollo*, *Iphitus* eſtabliſh'd them again, even in the Life-time of *Lycurgus*, who is no where ſaid to have oppos'd them; and ſo they continu'd, until the Time of *Conſtantine the Great*, who, upon his Profeſſion of the *Chriſtian* Faith, firſt ſlighted

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(*f*) *Bedford*'s Scripture Chronology, lib. vi. c. 2.

* This Statue of *Jupiter* is deſcrib'd by *Pauſanias*, in the following Manner: —— " He is made ſitting on a " Throne of Gold and Ivory, with a Crown on his Head, which ſeems to be made of Olive-Branches. In his Right- " Hand he holds an Image of Victory, made of Ivory likewiſe, that has on its Head-Dreſs a Crown of maſſy Gold; " and in his Left a Sceptre, made of all Kinds of Metals mix'd together, with an Eagle on the Top of it. His " Shoes and Stockings are all of Gold, and the reſt of the Drapery is of the ſame Metal, adorn'd with Figures of " various Animals, and a great Number of *Flower-de-luces*. His Throne is embelliſh'd with Ivory, Ebony, Gold, " precious Stones, and a Multitude of emboſs'd Figures. At the four Feet, or Pedeſtals of the Throne, are four " *Victories*, and two others at the Feet of the Statue. At the two Feet, on the Fore-ſide of the Throne, on one " Hand are the Figures of *Sphinxes*, who are carrying off ſome *Theban* Youths; and, on the other Side, are repre- " ſented the Figures of the Children of *Niobe*, whom *Apollo* and *Diana* ſhot to Death with their Arrows. Between " the Feet of the Throne is repreſented *Theſeus*, and the reſt of the Heroes who accompany'd *Hercules* to the War " againſt the *Amazons*, together with ſeveral *Athletæ* of diverſe Kinds; and the Place is all around adorn'd with " Pictures, repreſenting the Labours of *Hercules*, together with ſeveral other of the moſt renown'd *hiſtorical* Subjects. " On the upper Part of the Throne, on the one Side are engraven the *Graces*, and on the other the *Hours*, becauſe, " according to the *Poets*, both theſe were the Daughters of *Jupiter*. On the Footſtool of the Statue are golden " Lions, and a Repreſentation of the Combat of *Theſeus* with the *Amazons*; and on a *Baſis* thereof, are innumer- " able golden Figures, ſuch as that of the *Sun* going into his *Chariot*, of *Jupiter* and *Juno*, *Mercury*, *Veſta*, and " *Venus*, who has *Cupid* ſtanding by her; of *Apollo*, *Diana*, *Minerva*, *Hercules*, *Amphitrite*, *Neptune*, and the " *Moon*, which is here repreſented ſitting upon an Horſe." This is the Subſtance of what *Pauſanias* ſays of this famous Statue: But, notwithſtanding that its Workmanſhip was the Wonder of all the Antients, and the Curioſity of ſeeing it might increaſe the Number of thoſe, who came to the *Olympick Games*, yet *Strabo* finds great Fault with it, for Want of a due Proportion, becauſe it was of ſuch a prodigious Bigneſs, that, if it had ſtood upright, it muſt have made a Hole in the Roof of the Temple. *Bedford*'s Scripture Chronology, lib. vi. c. 2. in the Notes.

ſlighted the *Ludi Seculares*, and afterwards all other Games, as Monuments of *Pagan* Superſtition; ſo that falling by Degrees into Diſeſteem, in the Time of *Theodoſius the Great*, if not before, they were utterly unfrequented, and dwindled into nothing.

Their Primary,

THESE *Games* were us'd to be perform'd at the End of every four Years, (and ſo every four Years made an *Olympiad*) and laſted for five Days; when the Youth of *Greece* contended for Maſtery in five Sorts of Exerciſes, one for each Day, *viz.* the *Cæſtus*, or Whirle-Bat, the Coit, Leaping, Wreſtling, and Racing, either on Foot or Horſeback, or in Chariots; all which Exerciſes were thought ſo honourable, that even Kings themſelves did not diſdain to become Competitors for the Victory; and, accordingly, we find *Pindar*, the moſt celebrated Poet in thoſe Days, addreſſing his firſt *Olympick* to *Hiero* King of *Syracuſe*, for having won the Prize in one of the Horſe-Races.

THE Prize however was not great: It was no more than a Garland of *Palm*, or *Olive*; but the Victor was treated with ſuch Tokens of Reſpect and Eſteem, and was attended by the People with ſuch loud Acclamations, while he rode into the City in a Coach through a Breach in the Wall, which, upon this Occaſion, was made for his more pompous Entrance; and while he was ſure to have the beſt of Poets to celebrate his Praiſe, and rank him *even among the Gods*; that to come off Conqueror, and be crown'd in this Place, was thought an Honour, not inferior to that of a Triumph in *Rome*; and this the rather, becauſe the Inhabitants of *Elis*, who were the *Preſidents* of theſe Games, were ſo remarkably impartial in giving Sentence according to Merit, that, whoever was crown'd by their Order and Determination, was always thought juſtly to deſerve it.

And ſecondary Uſe.

THUS *(g)* it appears, that the original Uſe of theſe *Olympick Games* was to encourage Activity of Body: But, in Proceſs of Time, they came to be employ'd to a quite different Purpoſe, even to fix the *Chronology* of the Hiſtory of the *Greeks*, among whom † it grew a Cuſtom to reckon by *Olympiads*; for, before that Cuſtom prevail'd, their Hiſtorians were vaſtly negligent in fixing the Date of ſuch Tranſactions, as they related. *Varro*, the moſt learned Perſon among the *Romans*, both for Hiſtory and Antiquity, reckons three Sorts of Times. The 1ſt, from the Beginning of Mankind to the firſt Flood, which he calls *uncertain*, becauſe no Account is given of it by any *Heathen* Writer. The 2d, from the Flood to the firſt *Olympiad*, which he calls *fabulous*, becauſe many ſtrange Stories are reported of the *Gods* and *Demigods* in thoſe Times, but without any Method, or Order. The 3d, from the firſt *Olympiad* to his Time, which he calls *hiſtorical*, becauſe thence-forward all Tranſactions were laid in their proper Places; but, before the Inſtitution of this Method of Computation, *every Thing was confus'd in the* Grecian *Hiſtory*, (as *Euſebius (h)* tells us) *and (i) no one Thing written with any tolerable Exactneſs.*

The Hiſtory of the Building of Rome.

IN the *eleventh* Year of *Jotham* † King of *Judah*, which was the *twelfth* of *Pekah*, King of *Iſrael*, another famous *Æra*

(g) Bedford's Scripture Chronology, lib. vi. c. 2.

† It is to be obſerv'd however, that it was not from the firſt *Olympiad*, that they began their Computation, but from the XXVIIth, when *Choræbus*, a Native of *Elis*, was Victor, becauſe there was no Regiſter kept of the preceding *Olympiads*; and therefore the Commencement of this *Æra* was an hundred and eight Years after the Eſtabliſhment of the Games, which occaſion'd it. *Calmet*'s Dictionary, under the Word *Olympiad*.

(h) Africanus ad *Euſeb.* Præparat. Evang. lib. x. c. 10. *(i) Juſtin Martyr*, ad *Græcos* Cohortatio.

† Of the Time, when this City was built, there are two Accounts, the *Varronian*, and the *Capitolian*. The *Varronian* places it in the Year before, but the *Capitolian* in this Year, and yet they may be both eaſily reconciled; for,

Æra commenc'd, and was in Uſe throughout all the Empire, upon the Building of the City of *Rome*, the Hiſtory of which is as follows.

AFTER the Deſtruction of *Troy (k)*, *Æneas*, landing in *Italy*, was at firſt oppos'd by *Latinus*, King of the *Latines*, or *Aborigines*; but, being overcome in Battle by the *Trojans*, *Latinus* made Peace with their Leader, and permitted him, and his Men, to live independent in his Kingdom. Enrag'd at this Treatment, *Turnus*, King of the *Rutili*, fomented a freſh War againſt *Æneas*; but, in the Concluſion, he was ſlain in ſingle Combat by the *Grecian* Chief, and his Miſtreſs *Lavinia*, (who was the Occaſion of all this Contention) was, by her Father *Latinus*, given to the Conqueror for a Wife. *Æneas* (it muſt be obſerv'd) had another Son by a former Wife, nam'd *Creüſa*, who was loſt in the Siege of *Troy*; and after his Death, his Relict *Lavinia*, being great with Child, and fearing the Power of *Aſcanius*, (for that was his Name) fled into the Woods, and was there deliver'd of a Son, who, for that Reaſon, was called *Sylvius*, and, becauſe he was born after his Father's Funeral, was likewiſe called *Poſthumus*. It was not long however, before the People began to expreſs their Reſentment of this hard Uſage of *Lavinia*, ſo that *Aſcanius* was oblig'd to recal her; and, to avoid all Occaſions of Diſagreement for the future, he left to her, and her Son *Sylvius*, the City of *Lavinia*, which *Æneas* had built, and called after her Name, whilſt himſelf remov'd to *Alba-longa*, a City of his own erecting, and where he liv'd for the Remainder of his Days, highly delighted with the Situation of the Place.

AFTER the Death of *Aſcanius*, there happen'd a Contention between this *Sylvius* the Son of *Æneas*, and *Iülus* the Son of *Aſcanius*, about the Succeſſion to the Kingdom; but, as the Relations of *Lavinia* had the more prevalent Intereſt in the Country, the Matter was ſo compromis'd, that *Iülus* was made *High-Prieſt*, and *Sylvius* King; in whoſe Family the Kingdom continued for ſeveral Generations, and every ſucceeding Prince was nam'd *Sylvius*.

OF this Race was *Latinus the Second*, Grandſon to *Sylvius*, who built ſeveral Towns on the Borders of *Latium*; and their Inhabitants, ſtanding much upon the Honour of their *Original*, were afterwards called *Priſci Latini*. Of this Race was *Tiberinus*, who (as ſome ſay) was drown'd in the *Tiber*, and from that unhappy Accident gave Name to the River. Of this Race was *Aventinus*, who, by being bury'd in the Place, gave Name to one of the Mountains, on which *Rome* was built; and of this Race was *Procas*, who, after his Death, left his two Sons, *Numitor* and *Amulius*, to reign alternately every Year: But *Amulius* the younger depos'd *Numitor*, ſlew his Son *Ægiſthus*, and, to cut off the whole Race, compelled his Daughter *Ilia* to enter into a Vow of perpetual Virginity, by becoming a Prieſteſs to the Goddeſs *Veſta*. Her Vow however did not laſt long; for a certain Soldier found Means to get her with Child, but, to cover the Diſgrace, a Report was rais'd, that all this was done by *Mars*, the God of War. At length ſhe was deliver'd of two Sons, *Romulus* and *Remus*, whom their Uncle *Amulius* commanded to be drown'd, and their Mother to be bury'd alive, as being the Puniſhment,

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for, as it was cuſtomary in thoſe Times, when they began to build a City, to go round it with a *Plough*, and make a Furrow, where the Walls were to be built, but leave a void Space for the Gates; the Year before they might thus mark out the City, dig the Foundation of the Walls, and provide Stones, Timber, and other Materials, and this Year lay the Foundation; ſo that the Computation might eaſily begin from either Year, tho' the *Capitolian* is the general Account. *Bedford*'s Scripture Chronology, lib. vi. c. 2.

(k) Sir *Walter Raleigh*'s Hiſtory, lib. ii. c. 24. Sect. iv.

Puniſhment, which the Law inflicted, when *Veſtal* Virgins had violated their Chaſtity.

Whether the Mother underwent this Puniſhment, or, (as ſome will have it) upon the Intreaty of *Antho*, the Daughter of *Amulius*, obtain'd her Pardon; it is certain, that the two Children were thrown into the *Tiber*, in order to be drown'd: But, as the Stream was low, and much Mud was in the Place, a certain Woman, nam'd *Lupa*, found them before they were dead, and having ſuckled them for ſome Time, (from whence the Story of their being nurs'd by a *She-Wolf* took its Riſe) brought them at length to *Fauſtulus*, the King's Shepherd, who recommended them to the Care of his Wife *Laurentia*, and ſo they were both preſerv'd.

As ſoon as they came to a proper Age, they liv'd at firſt in the Capacity of Shepherds; but, being naturally of a brave and martial Temper, they apply'd themſelves, not only to the Buſineſs of hunting wild Beaſts, but of clearing the Country likewiſe of ſuch Gangs of Robbers, as came to plunder and infeſt it; ſo that, in a ſhort Time, the Fame of their Adventures made Multitudes of the neighbouring Youth, who were of the like *Complexion*, reſort unto them. Enrag'd at their Proceedings, a ſtrong Company of theſe Robbers ſet upon them at a certain Time, and, tho' *Romulus* defended himſelf againſt their Attack, took *Remus* Priſoner, and, pretending that he had plunder'd the Eſtate of his Grandfather *Numitor*, deliver'd him to King *Amulius*, who ſent him to his Brother *Numitor* to be executed for the Fact.

When *Remus* was brought before *Numitor*, he behav'd with ſuch Courage and Intrepidity, that he could not but ſuſpect ſomething uncommon in him; and thereupon, hearing that he had another Brother, and that they were Twins, and comparing their Age with the Time, when his Daughter *Ilia*'s two Children were expos'd, he began to think, that theſe, without Doubt, muſt be the Boys, whom ſome good Providence had wonderfully preſerv'd; and being confirm'd in his Opinion by the Information of *Fauſtulus*, who had brought them up, he enter'd into a Conſpiracy with them, againſt his Brother *Amulius*, wherein it was agreed, that *Romulus*, with his Men, ſhould privately enter the City, and, being join'd with ſuch Forces as *Remus* could muſter up in *Numitor*'s Family, ſhould, all on a ſudden, attack the Palace, and ſeize the King.

The Plot ſucceeded. *Amulius* was taken, and killed: And, after that *Numitor* had congratulated his Grandſons upon their Succeſs, he aſcended the *Roſtrum*, and, in a full Aſſembly of People, declar'd how wicked and inhuman his Brother *Amulius* had been; that theſe were his two Grandchildren; how they were born, and bred up, and came to be diſcover'd; and that by their Contrivance it was, that the Tyrant was taken off; whereupon the People immediately came to a Reſolution, that *Numitor* ſhould be their King, and that, next under him, *Romulus* and *Remus* ſhould be held in the greateſt Veneration.

As ſoon as theſe Matters were ſettled and adjuſted, the two young Princes (to perpetuate the Memory of their Preſervation) reſolv'd to build a City upon the *Spot*, where they had been nouriſh'd and brought up; and ſeveral of the neighbouring People, as well as their own Men, came in to their Aſſiſtance. It was not much doubted, but that this new City would, in Proceſs of Time, outvie all the other Towns in *Italy*; but then, as the two Brothers were *Twins*, and it was not well known which was the *elder*, they agreed to determine, by the Flight of Birds, who ſhould give the Name to the City, and, upon the Grandfather *Numitor*'s Deceaſe, which of them ſhould reign firſt.

To this Purpoſe they went each of them to the Top of an Hill. *Romulus* aſcended what was afterwards called *Paaltinus*, and *Remus*, *Aventinus*, from whence he diſcover'd *ſix* Vultures firſt; but his Brother afterwards ſaw *twelve*, ſo that the Diſpute was never the nearer an End. *Remus* laid claim to the Sovereignty, becauſe he ſaw the firſt Vultures, and *Romulus* becauſe he ſaw the moſt; inſomuch, that from Words proceeding to Blows, *Remus* was unhappily ſlain by his Brother, and, in his Death[*], put an End to the Controverſy.

WHEN the City was built, *Romulus* called it *Roma*, which, in the *Greek* Tongue, ſignify'd *Strength*, and not by his own Name *Romula*, becauſe it was a Diminutive. As the City however, when finiſh'd, had not a ſufficient Stock of Inhabitants, he found out an Expedient to remedy this Defect, by making a neighbouring Grove an *Aſylum*, or *Place* of Refuge to all *Malefactors* and diſcontented Perſons; ſo that, in a ſhort Time, vaſt Numbers of all Nations, that could not live in their own Country with Safety, fled hither for Protection, and peopled the City. Theſe Inhabitants however could laſt but for one Age, becauſe they were moſt of them Men, and, when they deſir'd to marry with their Neighbours, were rejected with Scorn; ſo that they were under a Neceſſity to get themſelves Wives by ſome *Stratagem* or other. To this Purpoſe *Romulus* proclaim'd a *Feaſt*, and publick Games, in the Honour of *Neptune*, to be celebrated near his new City; and when the Virgins from every Quarter came thither to ſee, and divert themſelves, upon a Signal given, they were all ſeiz'd by Force, carry'd into the City, and compelled to become Wives to thoſe, that wanted them. Exaſperated with this baſe Treatment, the neighbouring People immediately prepare for War; but are repuls'd with Loſs by the *Romans*: Till the *Sabines*, who were their moſt formidable Enemy, and principally concern'd in the late Affront, march'd againſt them, and, under the Command of their King *Tatius*, were juſt upon giving them a total Defeat; when their Daughters, who were now become Wives to the *Romans*, ran between the two Armies, and, with their Hair torn, and all other Indications of Sorrow, acquainted their Parents, that they had been uſed civilly, and that, if Matters were carry'd to ſuch Extremities, nothing could be expected on their Side, but Ruin and Deſtruction. Hereupon their Parents, being overcome by their Prayers, and Tears, and Arguments, laid aſide all angry Reſentments, and enter'd into a Treaty with their Sons-in-Law, which ſucceeded ſo well, that ſeveral of them left their antient Habitations, and came, with all their Subſtance, and liv'd in *Rome*. From ſo ſmall a Beginning did this City gradually increaſe to be the Seat of the *Weſtern* Empire, and the *Miſtreſs* of the then known World!

The Diſſolution of the Aſſyrian *Monarchy.*

ONE very remarkable Event more, which happen'd the very next Year after the Building of *Rome*, viz. in the twelfth Year of *Jotham* King of *Judah*, and the *thirteenth* of *Pekah* King of *Iſrael*, was the Diſſolution of the *Aſſyrian* Monarchy, upon the Death of *Sardanapalus*, as ſeveral *Heathen* Authors have thus related it. This Emperor exceeded all his Predeceſſors in Sloth and Voluptuouſneſs. He cloth'd himſelf in Women's Attire; he painted his Face, and deck'd his Body more like a Strumpet, than a King; he affected an effeminate Voice; ſpun fine Wool and Purple among his Concubines, and proceeded to ſuch a Degree of Luxury and Shameleſſneſs, that he wrote Verſes in Commemoration of his diſſolute Manner

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[*] *Florus* makes the Occaſion of the Death of *Remus* to be another Matter: For, having obſerv'd that *Romulus*, by the greater Number of the Vultures, which he ſaw, had got the better, and built his City, with good Hopes, that it would be remarkable for *warlike* Affairs, becauſe thoſe Birds were accounted Birds of *Prey*; 'ere the Walls were rais'd to any great Height, his Brother *Remus* made a Jeſt of them; which exaſperated the other to that Degree, that he order'd him immediately to be ſlain.

A. M. 3394, &c. Ant. Chriſ. 610, &c.

From 1 Kings viii. to the End of 2 Chron.

Manner of Life, and commanded after his Death to have them inſcrib'd on his Tomb.

The Kings of the *Eaſt* ſeldom appear'd in Publick: But *Sardanapalus* was never ſeen by any, but ſuch only, as were either Aſſiſtants, or Aſſociates in his *Laſciviouſneſs*; until *Arbaces*, the General of the *Median* Forces, brib'd one of his *Eunuchs*, by giving him a golden Cup, to be introduc'd into his Preſence; where, ſeeing his vile degenerate Behaviour, he began to think it a Diſparagement, that ſo many brave and gallant Men ſhould be under the Dominion of a worthleſs Wretch, that affected to be a *Spinſter*, rather than a *King*. This he communicated to his Friends and Acquaintance, to the Governors of ſeveral Provinces, but more eſpecially to *Beleſis*, the Governor of *Babylon*, with whom he enter'd into a cloſe Confederacy to depoſe the preſent Emperor, and to divide his Dominions between them, whereof *Beleſis* was to have *Babylon*, *Chaldea*, and *Arabia*, and himſelf all the reſt.

(l) When Matters were thus agreed on, *Arbaces* endeavour'd, by all Sorts of Arts and Inſinuations, to make himſelf acceptable to the *Medes*; to perſuade them to invade the *Aſſyrian* Empire, and (in Hopes of regaining their Liberty) to draw the *Perſians* into the like Confederacy. On the other Hand, *Beleſis* prevail'd with the *Babylonians* to revolt, and gain'd the King of *Arabia* (with whom he had a very great Intimacy) to his Party; ſo that, when all their Forces were join'd together, the Army is ſaid to have conſiſted of *four hundred thouſand Men*.

SARDANAPALUS, ſeeing ſuch a ſtrong Confederacy, and Combination of Arms againſt him, thought it high Time to ſhake off his Sloth; and having drawn forth the Forces of the reſt of the Provinces, he engag'd the Enemy thrice, and as many Times defeated them. In the firſt Action he purſu'd them to the Mountains, ſeventy Furlongs beyond *Nineveh*. In the ſecond he ſo defeated them, that they were all upon the Point of returning home, had not *Beleſis* (who was a *Babyloniſh* Prieſt, and pretended to great Skill in *Aſtrology* * and *Divination)* gave them Aſſurance, that God would at laſt reward their Labours with Succeſs. In the third Engagement *Arbaces* himſelf was wounded, and his Army routed, and purſu'd as far as the Mountains of *Babylon*; ſo that the chief Officers were for diſperſing, and ſhifting for themſelves, when *Beleſis* gave them once more Aſſurance,

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(l) *Bedford*'s Scripture Hiſtory, lib. vi. c. 2.

* Whatever Skill he might pretend to in *Aſtrology*, 'tis certain, that he was an excellent *Aſtronomer*, and when he came to *Babylon*, and was made Emperor there, ſet himſelf to rectify the *Chaldean* Year, which ſeems to have ſtood unalterable from the Flood, till that Time. The antient Year of the *Chaldeans* conſiſted of three hundred and ſixty Days, or of twelve Months, with thirty Days to each Month; but, as this was five Days and a Quarter leſs than the Revolution of the Sun to the ſame Point of the *Equinox*, the *Egyptians*, in the Time of *Thoth*, (their ſecond King, and Grandſon of *Ham)* added five Days to the Year, ſo that every Year conſiſted exactly of *three Hundred and ſixty-five Days:* But then, in four Years, there was one Day leſs, than in ſo many *Julian* Years, which in a great Length of Time, *(viz.* in 1460 Years) made the Beginning of the Year run through all the Seaſons. To prevent this Inconſiſtency, the *Chaldeans*, about every ſix Years, added to their Year of 360 Days an *Intercalary* Month, which made their Years unequal; and therefore *Beleſis*, being well acquainted with the *Egyptian* Aſtronomers, and finding that their Year was *equal*, tho' not abſolutely *perfect*, reduces the *Babylonian* Year to the ſame Standard, *i. e.* he makes it conſiſt of three Hundred and ſixty-five Days, which were divided into twelve Months, of thirty Days each, and five Days, which were added at the End of the Year. But then, becauſe, in each of theſe Years, there would be a *redundant* Quarter of a Day, and, in four Years, one whole Day, inſtead of the *Biſſextile* Day (as it is in the *Julian* Computation) he began every fourth Year a Day ſooner. This Alteration he order'd to begin in the firſt Year of his Reign, and from thence it was called the famous *Æra* of *Nabonaſſar*, (for ſo *Beleſis* was likewiſe nam'd) which continu'd in *Egypt* to the Death of *Anthony* and *Cleopatra*, and was afterwards in Uſe among the *Mathematicians* and *Aſtronomers*, to the Time of *Ptolemy*, who made his *Canon* by this Account, which is juſtly eſteem'd the ſureſt and moſt uſeful Guide of antient Chronology, where the *ſacred* Hiſtorians are ſilent. *Bedford*'s Scripture Chronology, lib. vi. c. 2. *Whiſton*'s Theory, lib. ii. and Chronology of the Old Teſtament, p. 12.

rance, that, if they would but continue together for five Days longer, every Thing, in that Time, would have a different Turn.

WITH much Intreaty was the Army prevail'd on not to diſperſe, when ſuddenly News was brought, that a great Inforcement was coming from *Bactria* to join the King, ſo that the only Game which *Arbaces* had to play, was to march againſt them, and by all Means imaginable, prevail with them to revolt; wherein he ſucceeded beyond all Mens Hopes and Expectations, and ſo gave another Turn to the Face of Affairs.

SARDANAPALUS, in the mean Time, knowing nothing of this, and being elated with his repeated Succeſſes, was indulging his Sloth and Luxury, and preparing Beaſts for Sacrifice, with Plenty of Wine, and other Things neceſſary to feaſt and entertain his Soldiers; when *Arbaces*, having Intelligence by Deſerters in what Condition his Army lay, fearleſs of any Foe, and overcome already with Surfeiting and Drunkenneſs, broke into their Camp by Night, and, having made a terrible Slaughter of moſt of them, forc'd the reſt into the City.

THE King, after this Defeat, took upon him the Defence of the Place, and committed the Charge of the Army to *Salamenus*, the Queen's Brother; but *Salamenus* was worſted in two pitch'd Battles, one in the open Field, and the other before the Walls of *Nineveh*, where himſelf was ſlain, and moſt of his Men cut to Pieces; ſo that all the Reſource which *Sardanapalus* had, was to ſuſtain the Siege as long as he could, until the Succours (which he had ſent for out of all his Provinces) ſhould come to his Aſſiſtance: And this he had ſome Hopes of being able to do, becauſe there was an ancient Prophecy, that *Nineveh never could be taken by Force, until the River became its Enemy*.

ARBACES, on the other Hand, was much encourag'd by his Succeſſes, and carry'd on the Siege with the utmoſt Vigour; but the prodigious Strength of the Walls, which were an *hundred Feet high*, and ſo very broad, that three Chariots might go a-breaſt upon them, and the vaſt Plenty of all Manner of Stores and Proviſions, neceſſary for a long Defence, hinder'd him from making any conſiderable Progreſs.

THUS two Years were ſpent, without any Proſpect of Relief on the one Side, or of taking the Town on the other. In the third Year, a continu'd Fall of Rains made the *Tygris* overflow to ſuch a Degree, that, coming into the City, it tore along with it twenty Fathom of the Wall, which *Sardanapalus* concluding to be the Accompliſhment of the *Oracle*, becauſe by this Means the River was apparently become an *Enemy to the City*, he grew quite diſpirited, and gave up all for loſt. However, to prevent his falling into the Hands of the Enemy, he cauſ'd a large Pile of Wood * to be made in the Court of his Palace, and there heap'd together all his Gold, Silver, and royal Apparel, and, having encloſ'd his Eunuchs and Concubines in the Midſt of it, order'd it to be ſet on Fire, and ſo burnt himſelf, and them together. The only Action, wherein (m) theſe Hiſtorians, who make no Mention of his Victories, repreſent him as a valiant Man! *Arbaces*, being inform'd of this, march'd his Army through the Breach of the Wall, and took the City.

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* Concerning this Pile, *Athenæus* informs us, ——— That it was four hundred Feet high, upon which he plac'd 150 golden Beds, and as many golden Tables; that he had thrown into it ſome Millions of Talents of Gold and Silver, beſides the richeſt Furniture of Purple, and the fineſt Garments; and that this Pile was fifteen Days in burning. To which *Diodorus* adds, that *Beleſis*, by Craft, obtain'd Leave of *Arbaces* to carry off the *Aſhes*, under Pretence of building an Altar with them at *Babylon*, by which Means he gain'd an immenſe Treaſure. But all this looks more like a *Romance*, than a *true* Hiſtory. *Bedford's* Scripture Chronology, lib. vi. c. 2. in the Notes.

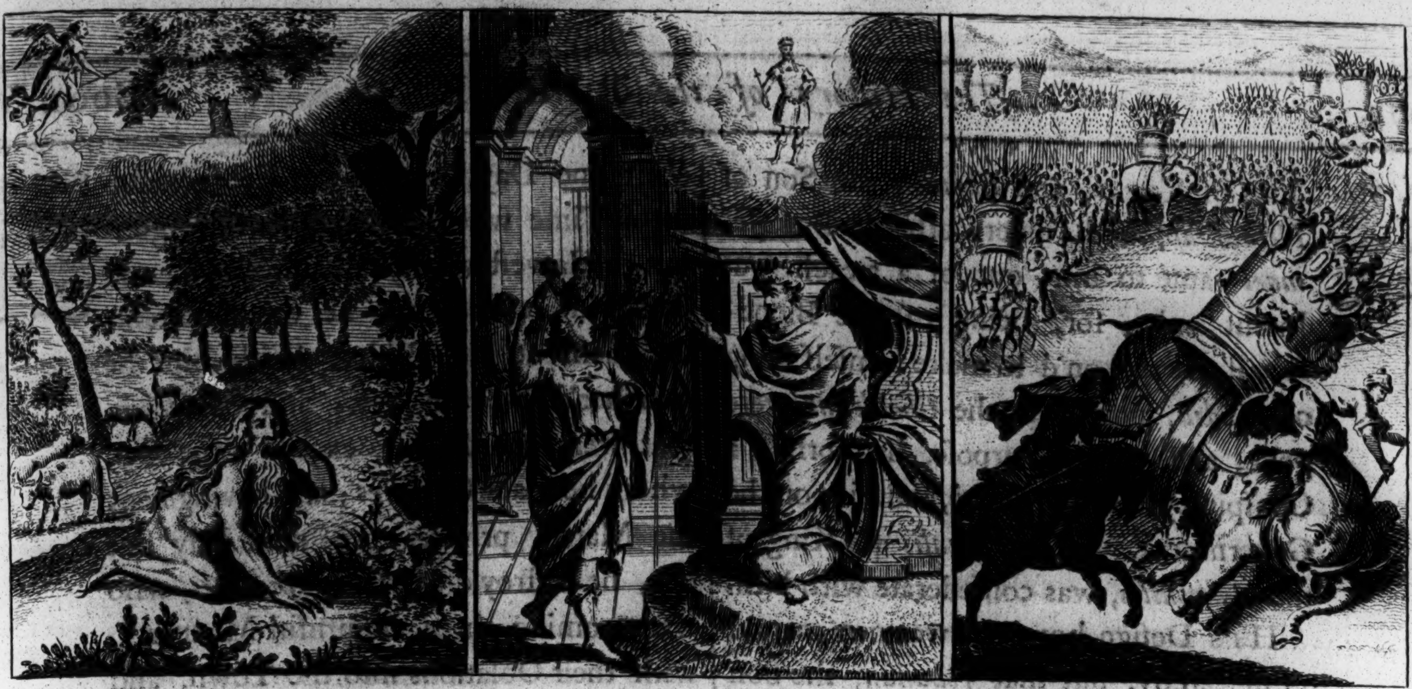
(m) *Juſtin*, lib. i. and *Athenæus*, lib. xii. c. 12.

After this he rewarded his Followers according to their Merit; made *Beleſis* Governor of *Babylonia*, *Chaldea*, and *Arabia*, according to their Compact, and took the reſt of the Empire to himſelf; which put an End to the *Aſſyrian* Monarchy, after it had govern'd all *Aſia* (*n*) above thirteen hundred Years, and, (according to the Viſion, which *Daniel* (*o*) had of it) in it Conqueſt had been as ſwift as *an Eagle*, but now *its Wings were pluck'd*.

(*n*) *Juſtin*, lib. I.

(*o*) Dan. vii. 4.

The End of the Sixth Book.



Hulett Sculp.

THE HISTORY OF THE BIBLE.

BOOK VII.

Containing an Account of Things, from the BABYLONISH Captivity, *to the Birth of* CHRIST. *In all* 588 *Years.*

CHAP. I.

From the Captivity *to the Death of* CYRUS.

The HISTORY.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

Gedaliah is made Governor of Judea, *and murther'd by* Iſhmael.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

AFTER the Return of *Nebuchadnezzar* and his victorious Army to *Babylon*, all thoſe *Jews*, who, for Fear of him, had taken Refuge among neighbouring Nations, or had hid themſelves in the Fields and Deſerts of their own Country, hearing that *Gedaliah* was made Governor of the Land, reſorted to him at *Mizpah* †, where he ſet up his Reſidence. Among theſe were *Johanan* and *Jonathan*, the

Sons

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† In the Hiſtory of *Jacob*, we read, that after a Stay of ſeveral Years at *Harah*, making his Eſcape from thence, he was overtook by *Laban*, his Father-in-Law, in a mountanious Tract, which was afterwards called *Gilead*, i. e. *an*

Heap

A. M.
3417, &c.
Ant. Chriſ.
587, &c.

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

Sons of *Kereah*, and *Iſhmael*, the Son of *Nethaniah*, with divers others: But *Iſhmael* came to him out of a treacherous Intent only; for, being of the Blood-Royal, he reckon'd to make himſelf King of *Judea*, now that the *Chaldeans* were gone, and, to that Purpoſe, had form'd a Conſpiracy to kill *Gedaliah*, and ſeize on the Government, wherein *Baalis* †, King of the *Ammonites*, was confederate with him.

His Deſign however was not carry'd on ſo ſecretly, but that *Johanan*, the Son of *Kereah*, got notice of it, and acquainted the Governor with it: But, he being a Man of a generous Temper, and not apt to entertain Jealouſies of others, took no Notice of *Johanan*'s Information, but continu'd the ſame friendly Correſpondence with *Iſhmael*, that he had ever done. This gave the Traytor an Advantage against him; for, pretending to pay him a Viſit one Day, he and his Confederates (at a Time when the People were gone out to Harveſt-work) fell upon him, and ſlew him, even while he was entertaining them at his Table. With him he murther'd all the *Jews* and *Chaldeans*, that were at *Mizpah*, except ſome few, whom he made Captives; and having kept the Matter private, the next Day but one, he deſtroy'd fourſcore *Iſraelites*, who were coming, in a mournful Manner *, with their Oblations into the Town, and *there* put them all to the Sword, except ten, who, for the Redemption of their Lives, offer'd him all the * Treaſures they had in the Field.

After this Maſſacre, *Iſhmael*, not thinking himſelf ſafe in *Mizpah*, took the Captives with him, (among whom were King *Zedekiah*'s Daughters) and was making the beſt of his Way to the King of the

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Heap of Stones, as alſo *Miſpeh*, i. e. *a Watch-Tower*, becauſe at the Covenant, which was made between *Laban* and him, a Heap of Stones was gather'd to remain a Monument of it, and, upon that Occaſion, *Laban*'s Expreſſions are theſe——*The Lord watch between me and thee, when we are abſent one from another. If thou wilt afflict my Daughters, or if thou wilt take other Wives, beſides my Daughters, no Man is with us; ſee, God is Witneſs between me and thee*, Gen. xxxi. 49, 50. From that Time, the Place, where this Covenant was made, and where probably in Memory of it a City in After-Ages was built, was called *Mizpah*. It was ſituate on the Eaſt-Side of the River *Jordan*, and, in the Diviſion of the Land, fell to the Tribe of *Dan*; and here it was, that *Gedaliah* choſe to fix his Habitation, or perhaps was order'd to fix it here, becauſe it lay neareſt of any to *Babylon*, from whence he was to receive his Inſtructions, as to the Adminiſtration of the Government. *Wells*'s Geography of the Old Teſtament, Vol. I.

† That *Iſhmael*, who was of the Blood-Royal of *Judah*, ſhould attempt to take away the Life of *Gedaliah*, is no Wonder at all. His Envy of the other's Promotion, and his Ambition to make himſelf a King, might be ſtrong Incitements to what he did; but why *Baalis* ſhould have any Hand in ſo black a Deſign, we can hardly imagine any other Reaſon, than the antient and inveterate Hatred, which the *Ammonites* always had againſt the *Hebrews*, and therefore this King of theirs, ſeeing that the *Jewiſh* Nation was, at this Time, in a Manner, brought to nothing, was minded to take Revenge for all the Injuries, that his Anceſtors had receiv'd from them, and to give the finiſhing Stroke to their Ruin, by cutting off their Governor, and ſo diſperſing all the Remains of that unhappy People, which was now gather'd together at *Mizpah*. But, whatever their Views might be, it is certain, that they put their Deſign in ſpeedy Execution; for the Murther of *Gedaliah* happen'd but two Months after the Deſtruction of the City and Temple of *Jeruſalem*, viz. in the ſeventh Month, (which is *Tiſri*, and anſwers in Part to our *September* and *October)* and on the thirtieth Day of the Month: For that Day the *Jews* have kept as a Faſt, in Commemoration of this Calamity (which indeed was the Completion of their Ruin) ever ſince. *Calmet*'s Commentary on *Jer*. xl. 14. and *Prideaux*'s Connection, Anno 588.

* The Tokens of their Mourning are ſaid to be,——*That* they *had their Beards ſhaven, and their Cloaths rent, and that they had cut themſelves*, Jer. xli. 5. For tho' it was an expreſs Prohibition in the Law, *Ye ſhall not make any Cuttings in your Fleſh for the Dead, nor print any Marks upon you*, Levit. xix. 28. yet this ſeems to relate only to ſuch Practices, when they became *ſuperſtitious*, and were done in Honour to falſe Gods; for, in Caſes of ordinary Mourning for the Dead, or for any other grievous Diſaſter, the Words of the Prophet ſeems to imply, as if they had been permitted in common Uſe: *Both the Great and the Small ſhall die in the Land: They ſhall not be buried, neither ſhall Men lament for them, nor cut themſelves, nor make themſelves bald for them, neither ſhall Men tear themſelves in Mourning to comfort them for the Dead*, Jer. xvi. 6, 7.

* *Treaſures* (according to the common Phraſe of Scripture) ſignify any Thing, that is hid or kept in Reſerve, whether it be Gold, Silver, Corn, Wine, Oil, Apparel, or any other Thing: And, among the People of the *Eaſt*, it was an uſual Thing to bury their Corn, and other Proviſions in deep Holes, and Caverns, which they dug and filled up ſo very dexterouſly, that no one could perceive that the Earth had been mov'd, nor could any find them out, but thoſe who made them. *Calmet*'s Commentary.

A. M. 3417, *&c.* Ant. Chriſ. 587, *&c.*

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

the *Ammonites*, when *Johanan*, and the reſt of the Captains of *Judah*, hearing of this deteſtable Deed, made after him with what Forces they could get together: But, when he perceiv'd them coming, he left all his Train behind him, and with only eight Men, made his Eſcape into the Land of *Ammon*.

The Jews, *that were left, after his Eſcape, retreat into* Egypt.

JOHANAN, and the reſt of the Captains, being thus left with all the People, and now reflecting on what *Iſhmael* had done to *Gedaliah*, began to be apprehenſive, that the *Chaldeans* might poſſibly revenge his Death upon them, and therefore, for Fear of the worſt, they retir'd to *Chimham* [†], not far from *Bethlehem*, that, in Caſe they were called to an Account, they might more readily make their Eſcape into *Egypt*.

JEREMIAH, from the Time that he parted with *Nebuzaradan*, had taken up his Abode with *Gedaliah* the Governor; but, after his Death, among the reſt of the Captives, was carry'd from thence by *Iſhmael the Conſpirator*, and, now, upon *his* Defeat, accompany'd *Johanan*, and the reſt of his Countrymen, to their new Habitation at *Chimham*. Here they had not been long, before *Johanan* and the other Princes of the People came to requeſt of him, that he would conſult the Lord concerning their intended Journey into *Egypt*, with warm Profeſſions however of a ready Compliance with whatever he ſhould think fit to enjoin them. The Prophet did ſo: And, in ten Days Time, return'd them this Anſwer from God,——"That, if they would "tarry in *Judea*, and live peaceably un-"der the King of *Babylon*, he would "ſcreen them from their preſent Danger, "and incline the Heart of their Conque-"ror to be favourable to them; but that, "if they perſiſted in their Intention of "going into *Egypt*, he would infallibly "cauſe every Thing, they dreaded, the "Sword, the Famine, and the Peſtilence, "to purſue them." But, notwithſtanding both their own Profeſſions, and the Prophet's Declarations, (wherein they [†] blam'd *Baruch*, as being *acceſſary)* they were reſolutely bent upon going into *Egypt*; and accordingly, taking all the Remnant of *Judah*, Men, Women, and Children, the King's Daughters, *Jeremiah* the Prophet, and *Baruch* his Scribe, with them, they went and ſettled in the Country, until the Judgments, wherewith God had threaten'd their Diſobedience, came upon them.

Where they fall into Idolatry, and are reprov'd by Jeremiah.

THE *Jews* [†] were no ſooner ſettled in *Egypt*, than they gave themſelves wholly up to *Idolatry*, worſhipping the *Queen* [†] of *Heaven*, and the other falſe Deities of

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[†] This Place may be ſuppos'd, from 2 *Sam.* xix. 38, to have been antiently given by King *David* to *Chimham*, the Son of old *Barzillai* the *Gileadite*, and which, at this Time, bore his Name, tho' near five hundred Years after the firſt Donation. It was in the Neighbourhood of *Bethlehem*, about two Leagues from *Jeruſalem*, and hither the poor People betook themſelves, becauſe it was at a much farther Diſtance from *Babylon*, than *Mizpah*, and in their ſtrait Way to *Egypt*, in caſe they ſhould determine to go thither, as they ſeem'd inclinable to do, becauſe there they ſuppos'd they ſhould *have no War, nor hear the Sound of the Trumpet, nor have Hunger of Bread*, Jer. xlii. 14.

[†] The Words in the Text are, ——— *The Lord our God hath not ſent thee to ſay, Go not into* Egypt *to ſojourn there; but* Baruch, *the Son of* Neriah, *ſetteth thee on againſt us, for to deliver us into the Hands of the* Chaldeans, *that they may put us to Death, and carry us away Captives into* Babylon, *Jer.* xliii. 2, 3. But what Foundation the People ſhould have for this their Accuſation againſt *Baruch*, it is no eaſy Matter to conceive; only we may ſuppoſe, that as *Baruch* was preſerv'd, and taken Care of by the *Chaldeans*, as well as his Maſter, and was equally againſt maintaining the Siege of *Jeruſalem*, when *Nebuchadnezzar* came before it; and that, as he had been ſome Time at *Babylon* himſelf, (Vid. *Baruch* i. 1, 3.) and was probably not ſo virulent in his Speeches againſt the *Chaldeans*, as the other *Jews* were; *this*, to a blind and mutinous Mob, was Reaſon enough to ſuſpect him of being engaged in the Enemies Party. *Calmet*'s Commentary.

[†] The Places, in which the *Jews* are ſaid to have ſettled themſelves in *Egypt*, were *Migdol*, *Tahpanhes*, *Noph*, and *the Country of Pathros*, Jer. xliv. 1. *Migdol* is the ſame Place in *Egypt*, which *Moſes* makes mention of, *Exod.* xiv. 2. over-againſt *Baal-zephon*, not far from the *Red-Sea*. *Tahpanhes* is *Daphne*, not far from *Peluſium*, the firſt City in *Egypt*, in the Road from *Judea*, and, as it were, its Key. *Noph* is *Memphis*, ſituate above the Parting of the *Nile*, or where the *Delta* begins, and not a little famous for its *Pyramids*; and the Country of *Pathros* is the ſame with *Thebais*, or the *Upper-Egypt*, ſo called from the City *Thebes*, which was the firſt Capital of it.

[†] By which is meant the *Moon*, at leaſt, if not all the Planets; for, what we render *Queen*, in the *Marginal* Note, is called *the Frame of Heaven*.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

of the Land, whereupon *Jeremiah* made loud Remonſtrances; but all the Effect, which they had upon them, was only to make them more obſtinate in their Impiety: So that the Prophet was oblig'd to denounce God's ſevereſt Judgments againſt them in expreſs Terms, and, at the ſame Time, to foretel, that the King of *Egypt* (under whoſe Protection they liv'd ſecure, as they thought) ſhould be deliver'd into the Hands of *Nebuchadnezzar* †, God's Agent for that Purpoſe, in like Manner, as *Zedekiah* was; which, in the Space of eighteen Years afterwards, accordingly came to paſs.

Some Account of his Prophecies, and thoſe of Ezekiel.

AFTER this we have no more of the Prophet *Jeremiah* *, and very little of his Contemporary, *Ezekiel* *. They both, no doubt, continu'd in their *prophetick* Office until their Death; but *when*, and *where* that happen'd, or by whoſe Means it was occaſion'd, the Scripture is ſilent, and Tradition is uncertain. This however we may learn from their own Writings, that, after they had diſcharg'd their Duty to their own People the *Jews*, they were directed by God to addreſs the reſt of their Predictions chiefly to the *Gentiles*. Accordingly we find *Jeremiah* propheſying againſt *Egypt* in the xlvith Chapter; againſt all the *Philiſtines*, in the xlviith: againſt the *Moabites*, in the xlviiith; againſt *Ammon*, *Edom*, and other People, in the xlixth; and againſt *Babylon* in the lth and liſt; with ſome Promiſes, here and there interſpers'd, concerning the Redemption of *Iſrael*. In like Manner we find *Ezekiel* propheſying againſt the *Ammonites*, in the xxvth Chapter; againſt the *Tyrians*, and thoſe that traded with them, in the xxvith and xxviith; againſt the Prince of *Tyre*, in the xxviiith; aagainſt *Egypt*, in the xxixth, xxxth, xxxiſt, and xxxiid; againſt the *Shepherds of Iſrael*, in the xxxvth; againſt the *Edomites* in the xxxvth; and againſt the Enemies of the Church of God, under the Name of *Gog* and *Magog*, in the xxxviiith and xxxixth; with Promiſes of a Reſtoration (eſpecially in the xxxvith and xxxviith) to his Captive Countrymen, and a long Deſcription of the Rebuilding of the Temple and City, (wherewith he concludes) as a ſure *Confirmation* of it.

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† It is very obſervable, that, in ſeveral Places of *Jeremiah*'s Prophecy, (*viz.* Chap. xxv. 9. Chap. xxvii. 6. and Chap xliii. 10.) *Nebuchadnezzar* is called God's *Servant*, on Purpoſe to ſhew us, that, as great a Prince as he was, he was no more than the Executioner of his Commands; that he was the *General* of his Troops, and that all the Victories he gain'd, and the Conqueſts he won, were by his Direction and Appointment; for no Writers ſpeak with ſo much Deference of God, as do the Prophets, becauſe they only knew, by the Inſpiration of the Divine Spirit, to expreſs, with a proper Dignity, what the greateſt Monarchs are in Compariſon with the Divine Majeſty. *Calmet*'s Commentary.

* St *Jerom* (in the Life of this Prophet) and *Dorotheus* (in his *Synopſis* of the Lives and Deaths of the Prophets and Apoſtles) tells us, that he was ſton'd to Death in *Egypt* by his own Renegado Countrymen, the *Jews*, for preaching againſt their Idolatry; and of this ſome interpret St *Paul*'s ἐλιθάσθησαν, *they were ſtoned*, Heb. xi. 37. It appears indeed by the Account we have of their Behaviour, *Jer.* xliv. 16. that they were bent both againſt him, and his Reproofs; and therefore it was the more likely that they were the Authors of his Death, than (as ſome ſay) the *Egyptians* were, for his propheſying againſt them, and their King *Pharaoh-hophra*. For the *Egyptians* (according to the ſame Tradition) having, by the Prophet's Prayers, been freed from the *Crocodiles*, which very much infeſted them, had him in ſuch great Honour and Eſteem, that, in Teſtimony thereof, they bury'd him in one of their royal Sepulchres. The Truth is, *Jeremiah* was, all his Life-Time, expos'd to the ill Treatment of the *Jews*, whoſe Irregularities and ſad Apoſtacy he was always reproving; and therefore the Author of the Book of *Eccleſiaſticus*, in the Encomium which he gives of this Prophet, ſeems to draw his Character from the Perſecutions he endur'd; *They intreated him evil, who nevertheleſs was a Prophet, ſanctify'd in his Mother's Womb*, Ecclus. xlix. 7.

* St *Jerom*, in his Life of this Prophet, tells us, that he was put to Death by a Prince of the Children of *Iſrael*, whom he reprov'd for his Idolatry; but who this Prince of the *Jewiſh* Nation ſhould be, upon the River *Chebar*, where *Ezekiel*, in the Time of his Captivity, liv'd, it is difficult to tell. He was bury'd, as ſome ſay, in the ſame Cave, wherein *Shem* and *Arphaxad* were depoſited, upon the Banks of the *Euphrates*; but *Benjamin of Tudela* (in his Travels) tells us, that at ſome Leagues from *Bagdat*, he ſaw a magnificent *Mauſolæum*, which was ſaid to be this Prophet's Tomb, upon the Top of which there was a famous Library, wherein (as they ſay) was the *Original* of the Prophet's Prediction, written with his own Hand; that, in the Prophet's Tomb, there is a Lamp continually burning, maintain'd at the Expence of the Head of the Captivity of *Bagdat*; that, every Year, this Tomb is frequented by the ſeveral Heads of the Captivity, who reſort thither with a numerous Retinue; and that, not only the *Jews*, but the *Perſians*, *Medes*, and many of the *Muſſulmen* made this a Place of Devotion, and came thither to make their Preſents, and perform their Vows. *Calmet*'s Dictionary, under the Word *Ezekiel*.

A. M. 3417, *&c.* Ant. Chriſ. 587, *&c.*

Daniel's *Name chang-ed, and his great Proficiency in Learning in* Babylon.

DANIEL, who was deſcended from the Royal Family of *David*, in the firſt Captivity of *Judah* (which happen'd under King *Jehoiakim*) together with his Friends *Hananiah*, *Miſhael*, and *Azariah*, was carry'd to *Babylon*, when he was as yet but a Youth. The Cuſtom among Conquerors then was to change the Names of their *Captives*, (eſpecially when they were to ſerve in any Capacity about the Court) and therefore, by the Order of *Aſpenaz* † Maſter of the Eunuchs, *Daniel* † was called *Belteſhazzar*; *Hananiah*, *Shadrach*; *Miſhael*, *Meſhac*; and *Azariah*, *Abednego*.

FOR three Years they were inſtructed in all the Learning of the *Chaldeans*, and had a daily Allowance of Meat and Wine from the King's Table; but *Daniel*, who was a devout Obſerver of the Religion of his Country, deſir'd of the chief Eunuch, that they might be excus'd from *that*, and have only a ſufficient Quantity of Water and Pulſe allowed them, which accordingly was granted; and, by the Time that they had finiſh'd their Studies, they were found to excel in the ſeveral Parts of Learning there in Vogue; all the *Magicians* in the Country †, and eſpecially *Daniel*, was become very famous for his ſingular Skill in the Knowledge and Interpretation of *Dreams*.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

He tells the King his Dreams, *and their Interpretation.*

IT ſo happen'd one Night, that King *Nebuchadnezzar* had a Dream, which left ſtrong Impreſſions upon his Spirits; but the Thing which made him uneaſy, was, that he could not recollect the Subſtance of it. To aſſiſt his Memory in this Reſpect, he ſummon'd all his wiſe Men together, (thoſe eſpecially that pretended to *Divination*) demanding of them what his Dream was; but, when they endeavour'd to excuſe themſelves upon the preſum'd Impoſſibility of the Thing, he fell into ſuch a Paſſion, that he order'd all, who profeſs'd *Magick* † in his Dominions, to be inſtantly put to Death.

UNDER

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† What we render *Maſter of the Eunuchs*, may very likely ſignify the chief Miniſter of *Nebuchadnezzar*'s Court. Such Officers, in the Palaces of *Eaſtern* Princes, were uſually called *Eunuchs*; becauſe they, who had the Controul of the King's Houſhold (as we ſay) were ordinarily *ſuch*, tho' many Times it might be otherwiſe. The *Jews* have a Notion, that *Daniel*, and his three Companions, were, by the Order of *Nebuchadnezzar*, made Eunuchs, that the Prophecy of *Iſaiah* might be fulfilled, *Thy Sons that ſhall iſſue from thee, ſhall they take away, and they ſhall be Eunuchs in the Palace of the King of* Babylon, Chap. xxxix. 7. But that is no concluſive Reaſon; becauſe, in that Prophecy, as well as in the Paſſage we are now upon, the Name of *Eunuch* might mean no more, than any Perſon, who had an Employment at Court. *Calmet*'s Commentary.

† It is very remarkable, that, as all their former Names related to the *true* God, ſo all the Names, which, on this Occaſion, were impos'd upon theſe four *Jewiſh* Youths, had ſome Reference or other to *Babyloniſh* Idols. *Daniel*, in *Hebrew*, ſignifies *God is my Judge*; *Belteſhazzar*, in *Chaldee*, is *the Treaſure of Baal*; *Hananiah, in Hebrew, is well-pleaſing to* God; *Shadrach*, in *Chaldee*, the *Inſpiration of the Sun*; *Miſhael*, in *Hebrew*, *proceeding from God*; *Meſhac*, in *Chaldee*, *belonging to the Goddeſs* Sheſhach; *Azariah*, in *Hebrew*, *God is my Help*; and *Abednego*, in *Chaldee*, the *Servant of Nago*, i. e. the *Sun*, or the *Morning-Star*, both Deities among the *Babylonians*, and ſo called, becauſe of their Brightneſs. *Calmet*'s Commentary on *Dan*. i. 7.

† The Prophet *Daniel* makes great Mention of theſe Sort of People, and ranks them under theſe four different Kinds. The *Chartumim*, the *Aſaphim*, the *Mecaſphim*, and the *Chaſdim*, Chap. ii. 2. *Chartumim*, according to the *Septuagint*, ſignifies *Sophiſts*; but, according to St *Jerom*, *Diviners*, *Fortune-tellers*, Caſters *of Nativity*, &c. *Aſaphim* has no Derivation from the *Chaldee* Tongue, but no ſmall Reſemblance to the *Greek* Word σοφὸς, (whether the *Greeks* took this Word from the *Babylonians*, or the *Babylonians* from them) and therefore the *Septuagint* have render'd it by *Philoſophers*. *Mecaſphim* is thought by ſome to be *Necromancers*, ſuch as pretended to raiſe the *Dead* to gain Intelligence of Things *future*; but the *Septuagint* have render'd it by a Word, that denotes ſuch *Enchanters*, as made Uſe of noxious Herbs, and Drugs, the Blood of *Victims*, and the Bones of the Dead, for their ſuperſtitious Operations. The other Word, *Chaſdim*, is the ſame with *Chaldeans*, and here ſignifies a Sort of *Philoſophers* among the *Babylonians*, who dwelt in a ſeparate Part of the City, and were exempt from all publick Offices and Employments. Their Study was natural Philoſophy, Aſtrology, Divination, or the Foretelling of future Events by the Obſervation of the Stars, the Interpretation of Dreams, the Science of Auguries, the Worſhip of their Gods, *&c.* as *Diodorus Siculus*, lib. i. gives us an Account of them. *Calmet*'s Dictionary under the Word *Magicians*.

† *Magick* is properly of three Kinds, *Natural*, *Artificial*, and *Diabolical*. The firſt of theſe is no other than *Natural* Philoſophy, but highly improv'd and advanc'd; whereby the Perſon, that is well ſkilled in the Power and Operation of natural Bodies, is able to produce many wonderful Effects, miſtaken by the Illiterate for *diabolical* Performances,

A. M.
3417, &c.
Ant. Chriſ.
587, &c.

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

UNDER this Denomination, and Sentence, were *Daniel* and his three Friends included; and therefore, underſtanding the Reaſon of this ſudden Decree, *Daniel* apply'd himſelf to *Arioch*, Captain of the Guard, deſiring a ſhort Reſpite of its Execution, in which Time he did not in the leaſt doubt but to give the King full Satiſfaction both as to his Dream †, and the Interpretation of it: And ſo proceeding to his three Friends, he acquainted them with what he had undertaken, and deſir'd their joint Prayer to God, that he would be pleas'd to reveal this great and important Secret to him; which accordingly was done that very Night.

THE next Morning, after he had return'd Praiſe and Thankſgiving to God for this ſingular Vouchſafement, he repair'd to the Palace, and, being introduc'd by the Captain of the Guard, was aſk'd by the King, if he had found out his Dream? "You ſaw *, *ſays he*, O King, an Image of a vaſt Dimenſion †, excellent in Brightneſs, but terrible in Aſpect. The Head of this Image was of fine Gold, the Breaſt and Arms of Silver, the Belly and Thighs of Braſs, the Legs of Iron, and the Feet, partly Iron, and partly Clay. You ſaw likewiſe, O King, a Stone cut out of the Mountain, but from whence it came you knew not. This Stone, falling upon the Feet of the Image, brake them into Pieces, and then the reſt of the Image moulder'd into Duſt, which the Wind diſpers'd, ſo that it was no more to be ſeen; but the Stone, which, in this Manner, deſtroy'd the Image, increas'd to a great Mountain, and filled the Earth. This, O King, was

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formances, but ſuch as lie perfectly within the *Verge* of Nature. *Artificial Magick* is what we call *Legerdemain*, or Sleight of Hand (the merry Tricks of Jugglers, as we corrupt the *Joculatores*) far from exceeding the Power of Art, tho' many Times they paſs with the Vulgar for *diabolical* likewiſe. *Diabolical* Magick is that which is done by the Help of the Devil, who, having great Skill in natural Cauſes, may aſſiſt thoſe, that are in League and Covenant with him, to do many ſtrange and aſtoniſhing Things. It ſeems however by the Diſcourſe, which paſs'd between *Nebuchadnezzar* and his *Magicians*, that they had no Knowledge in the *Sciences* they pretended to; that the King himſelf look'd upon them as no better than a Pack of Impoſtors: And that they had no Familiarity with any wicked *Demons*, who might have help'd them out at this dead Lift; otherwiſe, they would not have told the King, *It is a rare Thing, which the King requireth, and there is none other, that can ſhew it before the King, except the Gods, whoſe Dwelling is not with Fleſh*, Dan. ii. 11. Vid. *Edwards*'s Body of Divinity, Vol. I.

† Some are of Opinion, that *Nebuchadnezzar*'s Dream, and the Interpretation thereof, were both revealed to *Daniel*, while he was aſleep; but others rather think, that it was in a *Viſion*, while he was awake, becauſe the Prayer and Thankſgiving which he made to God, ſeem to inſinuate, that he was awake; tho' we cannot ſee, why he might not receive the *Revelation* in his Sleep, and return God Thanks for it, as ſoon as he awoke. *Calmet*'s Commentary.

* *Joſephus* introduces *Daniel*, as making this *Preamble* to his Diſcovery, and Explanation of the King's Dream: "It is not any high Conceit of my own Wiſdom, as if I underſtand more than the *Chaldeans* do, or any deſign'd Reproach upon them, for not being able to reſolve a Queſtion, which I am able to unriddle, that I engage in this Matter; for I am not a Perſon, that pretends to more Skill and Knowledge, than my Neighbours; but it is purely the Work of God, in Pity to the Miſerable, and in Mercy to my Prayers, for the Life and Safety of myſelf and my Friends, that has now laid open this Dream to me, and explain'd the Meaning of it. Nor have I been ſo ſollicitous for the Safety of myſelf, and my Companions under your Diſpleaſure, as for your own Honour and Glory, leſt you ſhould tarniſh them, by putting to death (contrary to all Right and Juſtice) ſo many worthy Men, merely becauſe they were not able to do a Thing, that is impoſſible for Fleſh and Blood to perform." *Jewiſh* Antiq. lib. x. c. 11. This is to be obſerv'd however, that, tho' a great Part of the Book of *Daniel* be in *Hebrew*, yet this Speech of his to the King, as well as the Dialogue, which paſs'd between the King and the *Magicians*; the King's Decree, wherein he orders the Golden Statue to be worſhipp'd; and that other, wherein he declares his Dream of the vaſt large Tree, which *Daniel* expounded; the Hiſtory of the Feaſt, which *Belſhazzar* made; of his Profanation of the ſacred Veſſels, and the terrible Viſion of the *Hand-Writing*, which he ſaw upon the Wall; the Beginning of the Reign of *Darius*; the Honours he conferr'd on *Daniel*, and the Viſion of the four Beaſts, denoting the four Monarchies; that all theſe, I ſay, (*viz.* from the 4th Verſe of the iid Chapter, to the Beginning of the viiith Chapter) are wrote in the *Chaldee*, or *Syriack* Language, which, at that Time, were both the ſame, and both as familiar to our Prophet, as was his Mother Tongue. *Calmet*'s Commentary on *Dan.* ii. 4.

† *Grotius* accurately obſerves, that the Image appear'd with a glorious Luſtre in the Imagination of *Nebuchadnezzar*, whoſe Mind was wholly taken up with Admiration of worldly Pomp and Splendor; whereas the ſame Monarchies were repreſented to *Daniel* under the Shape of fierce and wild Beaſts, (Chap. vii.) as being the great Supporters of *Idolatry* and *Tyranny* in the World. *Lowth*'s Commentary, on *Dan.* ii.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

“ was the Dream : And the Interpretation “ † of it is this : ——You, who are *Supreme* above other Kings, and to whom “ the God of Heaven hath given Power, “ and Strength, and Glory, are ſignify'd “ by this *Head of Gold*. After you ano- “ ther Kingdom ſhall ariſe, but as inferior “ to your's, as *Silver* is to *Gold:* After “ that, there ſhall ariſe a third Kingdom, “ emblem'd by *Braſs*, which ſhall govern “ the Earth ; but the fourth Kingdom “ ſhall be as ſtrong as *Iron*, and vanquiſh “ all the reſt. And, whereas the Feet were “ partly *Iron*, and partly *Clay*, this King- “ dom ſhall be divided ; Part of it ſhall be “ ſtrong, and Part of it weak, as Clay and “ Iron cannot be ſolidly mix'd together ; “ but in the Times of theſe Empires the “ God of Heaven ſhall ſet up another “ Kingdom, (ſignify'd by the *Stone*) which “ ſhall prevail above all, and itſelf never be “ deſtroy'd. &c.

Surpriz'd at this wonderful Diſcovery, the King fell proſtrate before *Daniel*, † and was ready to pay him divine Honours. He loaded him however with Preſents, and rich Gifts ; ſet him at the Head of his learned Men ; made him Governor over the whole Province of *Babylon* ; and, at his Requeſt, put his three Friends into Places of the higheſt Truſt under him. But all this happen'd *(a)* before the Siege of *Jeruſalem*.

He, and his Friends, refuſing to worſhip the Image, which the King had ſet up, are miraculouſly reſcued from the fiery Furnace.

NEBUCHADNEZZAR, being now return'd Home, out of the Spoils which he had brought from *Syria* and *Paleſtine*, order'd a golden Statue * to be made, thirty Yards in Height, and of proportionable

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† By theſe different *Emblems* of Metals and Stones, God intended to ſignify to *Nebuchadnezzar* the ſeveral Empires, that were to be in the World. The *Aſſyrian* or *Chaldean* is repreſented by *Gold*, becauſe it was the *firſt*, and the moſt magnificent, if not the moſt *extenſive* ; and *Nebuchadnezzar*, being then upon the Throne, is ſaid to be *Head* of it. That of *Silver* is the *Perſian*, founded by *Cyrus*, upon the Ruins of the *Chaldean*, but inferior to the *Chaldean* in its Duration at leaſt, if not in its Extent. That of *Braſs* is the *Grecian*, founded by *Alexander*, upon the Ruins of the *Perſian*, and its Character is, that it *ſhould bear Rule over all the Earth*, Dan. ii. 39. which was verify'd in its great Founder ; for, upon his Return from *India* to *Babylon*, the Embaſſadors of almoſt all the known Parts of the World reſorted thither, to pay their Homage and Acknowledgment of his Dominion. That of *Iron* is the *Roman* Empire, which is diſtinguiſh'd by its *breaking in Pieces, and ſubduing all Things*, Ver. 40. For, whilſt it was in its full Strength and Vigour, under its *Conſuls* and firſt *Emperors*, it brought under its Dominion all the Kingdoms and States, that were then ſubſiſting in *Europe*, *Africa*, and a great Part of *Aſia* ; but, from that Time, it became a Mixture of Iron and Clay. Its Emperors prov'd moſt of them vicious and corrupt, either by their Tyranny making themſelves hateful to their Subjects, or, by their Follies and Vices, contemptible. Laſtly, that of the *Stone out of the Mountain* is the *fifth* Monarchy, or the Kingdom of the *Meſſias* ; which, againſt all the Power and Policy of the *Roman* Empire, prevailed, not by an external Force, but by the powerful Preaching of the Goſpel, to the Suppreſſion and Defeat of Wickedneſs and Impiety, Idolatry and Superſtition, and *it ſhall ſtand for ever, and never be deſtroyed*, Dan. ii. 44. which can be ſaid of no other Kingdom, but that of *Jeſus Chriſt*, which, for theſe ſeventeen hundred Years and upwards, has withſtood the Violence of Perſecutions, and all other Contrivances form'd againſt it, and has the ſure Promiſes of its Almighty Founder on its Side, that *the Gates of Hell ſhall not prevail againſt it*, Matt. xvi. 18. *Calmet*'s Commentary.

† *Nebuchadnezzar* ſeems, in a ſudden Tranſport, to have look'd upon *Daniel*, as having ſomething more than Human in him ; juſt as the *Barbarians* thought of St *Paul*, Acts xxviii. 6. and therefore it is ſaid, that *he fell on his Face and worſhipped him* ; becauſe the doing of Reverence, by Way of Proſtration, is not only an Act of Worſhip paid to God, but frequently given to Kings and great Men in the Old Teſtament, according to the Cuſtom of *Eaſtern* Countries, 2 *Sam.* ix. 6. and ſometimes even to Prophets, on Account of the Sanctity of their Office, 1 *Kings* xviii. 7. nor was it uſually refus'd by them, except ſuch Circumſtances were added to it, as made it look like Divine Worſhip, and then it was always rejected, as in the Caſe of St *Peter*, Acts x. 26. *Lowth*'s Commentary on *Dan*. ii. 43.

(a) Viz. in the ſeventh Year of *Jehoiakim*, according to *Prideaux*.

* *Grotius* is of Opinion, that the *Image*, which *Nebuchadnezzar* ſet up, was the Figure of his Father *Nabopolaſſer*, whom, by this Means, he intended to *deify* ; but others think, that it was his own Statue, which he erected, to gain the Adorations of his People in this Form. We cannot however, in what we find *Nebuchadnezzar* ſaying to *Daniel*'s Friends, perceive that he any where upbraids them with Contempt offer'd either to his Perſon, or his Statue, but only that they *would not ſerve his Gods, nor worſhip the Image, which he had ſet up*, Dan. iii. 14. and therefore others have imagin'd, that this was neither his *own*, nor his *Father*'s Statue, but that of *Jupiter*, which was afterwards found in the Temple of *Belus*, when *Xerxes* plunder'd it of its immenſe Riches, among which were ſeveral Images of *maſſy* Gold, but one more eſpecially *fifty Feet high*, which might be the ſame, that *Nebuchadnezzar* conſecrated in the Plains of *Dura*. For, tho' that is ſaid to have been *ſixty Cubits*, i. e. ninety Feet high, yet we may ſuppoſe, that it ſtood upon a *Pedeſtal* of fifty Feet high, and ſo the Image, and the Pedeſtal together, might make ninety (vid. Page 179, in the Notes) otherwiſe there would be no Proportion between its Height and its Breadth, according to the Deſcription we have of it, in *Dan*. iii. 1. *Prideaux*'s Connection An. 573.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

proportionable Bigneſs; and having ſet it up in the Plains of *Dura*, near *Babylon*, he ſummon'd all his Subjects, of whatever Order and Degree, to be preſent at the *Dedication* of it, and, the Moment they heard the Muſick ſtrike up, (which was to be the Signal) to fall proſtrate on their Faces, and adore it, upon Pain of being thrown into a burning [†] *Furnace*.

Among the Captive *Jews*, the three Friends of *Daniel*, *Shadrach*, *Meſhach*, and *Abednego*, were accus'd to the King, as having violated his Command; and, when they were brought before him, perſiſted in their Refuſal to pay Adoration to the Image, with ſo much Conſtancy, that the King, being incens'd thereat, order'd thoſe about him to have the Furnace made ſeven times hotter, than it was before; to bind theſe bold Contemners of his Will, and caſt them immediately into it.

The Furnace indeed was ſo intenſely hot, that the Perſons who were order'd to throw them in, were ſcorch'd to Death, but they themſelves came to no Manner of Harm: For an Angel [†] from Heaven came, and, ſuſpending the Agency of the Fire, walk'd in the Midſt of the Furnace with them, bleſſing [†] and praiſing God; ſo that when the King (who ſtay'd to ſee the Execution) perceiv'd it, he ſtarted up on a ſudden, and, coming nearer to the Mouth of the Furnace, called upon them to come forth, which they inſtantly did, in the Preſence of him, and all his Attendants, without [*] ſo much as an Hair of their Heads being ſing'd, or the leaſt Smell of Fire about them. Convinc'd by the Greatneſs of this Miracle, the King himſelf glorify'd the God of *Iſrael*; publiſh'd an Edict in Favour of the *Jewiſh* Religion; and gave theſe three glorious *Confeſſors* ſtill higher Promotion in the Province of *Babylon*.

Nebuchadnezzar *conquers* Egypt, *and deſtroys the* Jews, *who had retreated thither.*

Not long after this, the *Judgments*, which the Prophet *Jeremiah* (b) had denounc'd

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[†] This Kind of Puniſhment was pretty common in theſe Parts of the World, ſo that ſome will have it, that *Abraham*, before he departed from *Chaldea*, was made to undergo it, but eſcap'd by a miraculous Preſervation; founding their Opinion on *Gen.* xi. 31. Of this Furnace in particular it is related, that *the King's Servants*, having receiv'd the Command to heat it *ſeven Times* hotter, *ceaſed not to make the Oven hot with Roſin, Pitch, Tow, and ſmall Wood; ſo that the Flame ſtreamed forth above the Furnace forty and nine Cubits; and paſſed through, and burnt the* Chaldeans, *it found about the Furnace*. The Song of the three holy Children, Ver. 23, *&c.*

[†] *Nebuchadnezzar*'s Expreſſion upon this Occaſion, is, *Lo! I ſee four Men walking, looſe in the Midſt of the Fire, and the Form of the Fourth is like the Son of God*, Dan. iii. 25. whereupon ſome have thought, that this Prince, having little or no Knowledge of the true Religion, imagin'd, that he ſaw ſome *Demi-god*, (an *Apollo*, an *Hercules*, a *Mercury* for Inſtance) the Son of a *ſuperior* God, walking with the three *Hebrew* Youths in the fiery Furnace. The Notion, it muſt be own'd, agrees very well with the antient *Theology* of the *Grecians*, to which that of the *Chaldeans* had no ſmall Reſemblance: But, as Angels are ſometimes in Scripture called the *Sons of God*, Job i. 6. and xxxviii. 7. and moſt Nations had not only a Belief of their Exiſtence, but high Conceptions likewiſe of their Power; the King explains himſelf what he means by *the Son of God*, when, in Joy for their Deliverance, he cries out, *Bleſſed be the God of* Shadrach, Meſhach, *and* Abednego, *who hath ſent his* Angel, *and delivered his Servants, that truſted in him!* Dan. iii. 28. For, (as it is in the Song of the *three holy Children) The Angel of the Lord came down into the Oven, together with* Azariah *and his Fellows, and ſmote the Flame of the Oven, and made the Midſt of the Furnace, as it had been a moiſt and whiſtling Wind, ſo that the Fire touched them not at all, neither hurt, nor troubled them.*

[†] According to the Vulgar *Latin* Edition, in the Third Chapter of *Daniel*, between the Twenty-third and Twenty-fourth Verſes, is added the *Song of the three Children*; but being no where extant, either in the *Hebrew*, or *Chaldee* Language, and never receiv'd in the *Canon* of Holy-Writ by the *Jewiſh* Church, or by the ancient *Chriſtians*, our Church has thought proper to place it among the *Apocryphal* Writings, where it ſtands next to the Book of *Baruch*, tho' the Church of *Rome*, by a Decree of the Council of *Trent*, (Seſſ. iv.) has not only given *it*, but the Hiſtory of *Suſanna* likewiſe, and of *Bel* and the *Dragon*, (which moſt of the Antients look'd upon as mere Fables) a Place among the *Canonical* Scriptures. The *Song* itſelf conſiſts of two Parts; a *Prayer*, and a *Thankſgiving*. The *Prayer* is a devout Confeſſion of the Sins of the People, and Acknowledgment of God's Righteouſneſs, in bringing their Captivity, and other Calamities upon them: And the *Thankſgiving* is a ſolemn Excitation of all Creatures whatever, but more eſpecially of the three *Hebrew* Children, who were thus *ſaved from the Hand of Death, to bleſs the Lord, praiſe him, and exalt him above all for ever.*

[*] *As if the Flame itſelf* (according to the Expreſſion of *Joſephus) had been conſcious of the Injuſtice of their Sentence, and ſuſpended the very Nature of its conſuming Quality, in Favour of the Innocent. Jewiſh* Antiquities, lib. x. c. 11.

(b) Jer. xliv. 27, 28.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

denounc'd againſt his Countrymen, the *Jews*, when they rejected the Counſel of God, and fled into *Egypt* for Protection, (as they vainly thought) began to operate: For, when *Nebuchadnezzar* underſtood [*], that the Subjects of *Pharaoh Hophra* had revolted from him, and declar'd *Amaſis* (an Officer of his Court) their King, he took the Advantage of the inteſtine Troubles enſuant thereupon, and having, in a ſhort Time, over-run the Country from *Migdol* to *Syene* [†], i. e. from one End of *Egypt* to the other, he plunder'd, and laid it waſte; and of the *Jews*, who, after the Murther of *Gedaliah*, had fled thither, ſome he ſlew, and others he carry'd away Captive to *Babylon*; ſo that ſcarce any eſcap'd, but ſuch as fled out of *Egypt*, and afterwards ſettled themſelves in their own Land, at the End of the Captivity.

Daniel *interprets another Dream of his.*

Having thus reduc'd the Kingdom of *Egypt*, and conſtituted *Amaſis* his *Viceroy*, he return'd to *Babylon*, where he had another Dream, which gave him freſh Diſquiet. This Dream he very well remember'd; and therefore he ſent for his own *Magicians* firſt, in Hopes that they could have interpreted it; but, when he met with no Satisfaction from them, he was forc'd to have Recourſe to *Daniel* again; and thus, upon his Entrance, he accoſted him:

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

"I saw [†] a Tree of a prodigious Bigneſs, which ſeem'd to reach from Earth to Heaven. It was fair, and full of Fruit; yielded Shelter to the Beaſts, and Fowls, and Suſtenance to all Fleſh. I ſaw [†] likewiſe an Angel coming down from Heaven, who cry'd with a loud Voice, Hew down the Tree, cut off the Branches, ſhake off the Leaves, ſcatter the Fruit, and let all Creatures depart from it; but let the *Stump* remain in the Earth, and bind it with a Band of Iron and Braſs, in the tender Graſs of the Field, and let it be wet with the Dew of Heaven, and let his Portion be with the Beaſts in the Graſs of the Earth: Let his Heart be chang'd from that of a Man, and a Beaſt's Heart be given him

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[*] The Occaſion of this Revolt is, to this Effect, related by *Herodotus*,———That *Pharaoh Hophra* (whom he calls *Apries*) having loſt a great Army in *Lybia* (and as ſome imagin'd) on Purpoſe, that, being rid of them, he might, with more Eaſe and Security, govern the reſt, fell under the Reſentment of his Subjects to ſuch a Degree, that ſeveral of them join'd together in a Body, and revolted from him; that, to appeaſe, and reduce them to their Duty, he ſent *Amaſis*, one of the Officers of his Court, to them, but, inſtead of *his* perſuading *them*, they prevail'd with him to be their King; that hereupon *Hophra* ſent *Palerbamis*, a Perſon of the firſt Rank, to arreſt *Amaſis*, and bring him with him; but, when he return'd without being able to execute his Commiſſion, he commanded his Ears and his Noſe to be immediately cut off, which Indignity to a Man of his Worth and Character ſo exaſperated the reſt of his Subjects, that they, almoſt all, forſook him, ſo that he was forc'd to hire an Army of *Foreigners*, wherewith he attempted to give *Amaſis* Battle not far from *Memphis*; but had the Misfortune to be vanquiſh'd, taken Priſoner, and carry'd to the City *Sais*, where he was ſtrangled in his own Palace. *Herodotus*, lib. i. and *Diodorus Siculus*, lib. i. Part ii.

[†] This is a City in the *Southern* Frontiers of *Egypt*, between *Thebes* and the great Cataracts of the *Nile*, of which the Antients ſpeak frequently, as the fartheſt Part in *Egypt* of any Note towards *Ethiopia*. *Calmet*'s Dictionary, under the Word.

[†] It is very obſervable, that, in the Writings of the Prophets, Princes are frequently compar'd to Trees, (*Ezek.* xvii. 5, 6. and xxxi. 3. *Jer.* xxii. 15. *Pſal.* xxxvi. 35.) and 'tis the Notion of *Grotius*, that a Tree ſeen in a Dream, according to the Principles of the *Indians*, *Perſians*, and *Egyptians*, denotes ſome great and excellent Perſonage; but nothing is more precarious than theſe *Principles*, or more uncertain than theſe Obſervations, becauſe in the Dreams, which come from God, he may repreſent an eminent Perſon under a thouſand different Types, as well as that of a ſtately Tree. *Calmet*'s Commentary on *Dan.* iv. 7.

[†] The Words, in our Tranſlation, are, I ſaw a *Watcher*, which, as it came down from Heaven, could be no other than an Angel. The *Chaldee* Word is *Nir*, from whence St *Jerom* imagines that the *Pagans* deriv'd their *Iris*, the Meſſenger of the Gods; and by ſome Expreſſions in *Dan.* iv. 17. it looks as if the *Chaldeans* had a Notion, (for the King, we may ſuppoſe, ſpeaks according to the common Sentiments of the People) that theſe *Watchers*, or *Holy Ones* in Heaven, did conſtitute an Aſſembly of Judges, or were an Order of bleſſed Spirits, who took under their Cognizance and Deciſion the Fate of Men; for by the Decree of theſe *Watchers* it was, that the *Tree* (in the Viſion) was order'd to be cut down. *Calmet*'s Commentary.

A. M. 3417, *&c.* Ant. Chriſ. 587, *&c.*

"him †, and let *ſeven Times* paſs over "him."

As ſoon as *Daniel* heard the Dream, he was ſo affected with the dreadful Judgments, which it portended to the King, that he ſtood ſilent for the Space of an Hour; but being encourag'd by the King to expound the Thing to him, be it what it would, he addreſs'd himſelf to him in theſe Words:—— "The Tree, O "King, which thou ſaweſt in thy Dream, "is thyſelf; for thy Greatneſs reacheth "unto the Heavens, and thy Dominions "to the End of the Earth: But the An"gel, which came from Heaven with "Orders to cut down the Tree, denotes "the Decree of the Moſt High, which "is determin'd againſt thee, *viz.* that "thou ſhalt be driven from Men, and thy "Dwelling ſhall be with the *Beaſts of the* "*Field*; that thou ſhalt eat Graſs with "the Oxen, and be wet with the Dew "of Heaven; that ſeven Years ſhall paſs "over thee, before thou comeſt to con"ſider, that *God ruleth over the Kingdoms* "*of Men*; and that, after ſuch a Term, "thou ſhalt be reſtor'd to thy King"dom again, which is the Thing inti"mated by the *Stump* of the Tree, that "was order'd to be left. And now, that "thou haſt heard the Interpretation of "this Dream, permit me, O King, to ad"viſe thee to atone for thy Sins by an "holy Life, and by Acts of Mercy to the "Poor, and to recommend thyſelf to the "Mercy of God, that he may prolong thy "Poſterity." This was the Advice of a faithful *Miniſter*; but *Nebuchadnezzar*, it is to be fear'd, had † not the Heart to purſue it.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Nebuchadnezzar *chang'd into a Beaſt, and, in ſeven Years, reſtor'd to his Reaſon again.*

His Ceſſation from War, (in which he had been long engag'd) had by this Time given him an Opportunity of finiſhing his ſtately Buildings at *Babylon*; and upon the Survey of theſe, as well as other Monuments of his Greatneſs, he became ſo intoxicated with Pride and Arrogance, that God, in Puniſhment of his haughty Mind, depriv'd him of his Senſes, and, for exalting himſelf above the State of Men, reduc'd him to the Condition of a Beaſt.

For ſeven Years he liv'd abroad in the Fields, eating Graſs like an Ox, and taking up his Lodging on the Ground in the open Air. But at the Expiration of this Time, when he became ſenſible of God's ſuperior Power and Dominion, his Senſes return'd to him again. His Kingdom was reſtor'd, and he re-inſtated in his former Majeſty; whereupon he made this ſolemn and grateful Acknowledgment: *(c) And now I,* Nebuchadnezzar, *praiſe, and extol, and honour the King of Heaven,*

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† The Ambiguity of this Expreſſion (which the Prophet, in his Expoſition of the Dream, ſtill adheres to) has occaſion'd a great Variety of Opinions concerning it. Some maintain, that, as the *Perſians* diſtinguiſh'd their Years into two *Seaſons*, Winter and Summer, the ſeven Years of *Nebuchadnezzar* muſt be reckon'd in this Manner, which will therefore reduce them to the Space of three Years and an half. *Dorotheus* (in his *Synopſis* of the Lives of the *Prophets* and *Apoſtles*) tells us, that God did indeed condemn *Nebuchadnezzar* to ſeven Years Habitation with Brutes, but that, at the Prayers and Interceſſions of *Daniel*, the ſeven Years were reduc'd to ſeven Months. The Word *Time*, according to others, denotes no more than the Space of a Month; ſo that the King's Diſorder, of courſe, laſted no longer than ſeven Months; whereof (according to their Computation) for the firſt forty Days he continu'd in his Frenzy, as a Madman; in the forty Days following, he bewail'd his Offences; and, in the laſt forty Days, he recover'd by Degrees from his Infirmity: But all theſe are idle Conjectures. A Year was a common Meaſure of Time among the *Chaldeans*, eſpecially in the Chronicles of their Kings; and therefore, in this Particular, we need no other Interpreter for *Daniel*, than *Daniel* himſelf, who in ſundry Places of this Prophecy, particularly in Chap. xii. 7, has ſet *a Time, and Times, and the dividing*, or half *of a Time*, for the Space of three Years and an half. *Calmet*'s Dictionary, under the Word *Nebuchadnezzar*.

† God delay'd the Execution of his Threats againſt this Prince, and gave him a whole Year's Reprieve, Chap. iv. 29. to ſee, if he would repent, and turn unto him; but, perceiving that he ſtill perſiſted in his Crimes, as ſoon as the Meaſure of his Iniquity was full, he ſmote and reduc'd him to the Condition of a Beaſt. This is *Theodoret*'s Notion of the Matter; but St *Jerom* rather thinks, that this King, being terrify'd with the Threats, and touch'd with the Exhortations of the Prophet, began to ſet about his Reformation, and, by Acts of Charity and Mercy, to reconcile himſelf to God, for which he obtain'd a Delay of his Puniſhment for a Year's Space; but that, inſtead of perſevering in theſe good Purpoſes, he ſuffer'd himſelf to fall into Pride, upon the Contemplation of the mighty Works, he had done, and ſo, by his Vanity, loſt what he had gain'd by his Charity. *Bonum Miſericordiæ perdidit malo Superbiæ*. *Calmet*'s Commentary.

(c) Dan. iv. 37.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

ven, all whoſe Works are Truth, and his Ways Judgment, and thoſe, that walk in Pride, he is able to abaſe, when he pleaſes.

Evil-merodach *ſucceeds him, is murther'd, and ſucceeded by* Nerigliſſar, *who is conquer'd and ſlain by the King of the* Medes.

UPON the Death of *Nebuchadnezzar* [*], (for he liv'd not long after his *Reſtoration*) his Son *Evil-merodach* ſucceeded to the Throne of *Babylon*, and, to make ſome Amends for his Father's hard Uſage of *Jehoiachin*, the captive King of *Judah*, he releas'd him (as we ſaid before) from an Impriſonment, that had laſted near 37 Years, and promoted him to great Honour in his Palace. His Reign however was but ſhort: For his Luſts and Wickedneſſes had, in the Space of two Years, made him ſo intolerable, that even his own Relations conſpired againſt him, and put him to Death; whereupon *Nerigliſſar*, his Siſter's Huſband, (who was at the Head of the Conſpiracy) reign'd in his Stead; and, as *Jehoiachin* [†] did not long ſurvive him, *Salathiel*, his Son, ſucceeded as *nominal* Prince [†] of the *Jews*. Upon his Acceſſion to the Throne, *Nerigliſſar* made great Preparations for War againſt the *Medes*, which oblig'd *Cyaxares*, their King, to call in the Aſſiſtance of his Nephew *Cyrus* [†] out of *Perſia*, who, coming with a Body of thirty Thouſand *Perſians*, was by his Uncle made *General* of the *Medes* likewiſe, and thereupon, with his joint Forces, gave *Nerigliſſar* Battle, ſlew him, and put his Army to the Rout.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Laboroſoarchod *ſucceeds him, and being murther'd by his Subjects, is ſucceeded by* Belſhazzar.

THE Death of this Prince prov'd a great Loſs to the *Babylonians*, eſpecially conſidering, that his Son *Laboroſoarchod*, (who ſucceeded him) was in every Thing the very *Reverſe* of his Father, a Man given to

all

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[*] This Prince died in the Year of the World 3442, and before Chriſt 562; after he had reign'd, from the Death of his Father, according to the *Babyloniſh* Account, three and forty Years. He was certainly one of the greateſt Princes that had appear'd in the *Eaſt* for many Ages before him, and, according to *Megaſthenes*, (as he is cited by *Joſephus*, Antiq. lib. x. c. 11.) both for his Enterpriſes, and Performances, far excelled even *Hercules* himſelf. The ſame Hiſtorian (as he is quoted by *Euſebius*, Præp. lib. ix. c. 41.) informs us, that, a little before his Death, he foretold his Subjects of the Coming of the *Perſians*, and their ſubduing the Kingdom of *Babylon*; but this he might gather from the Prophet *Daniel*, and eſpecially from the Interpretation of his Dreams. *Prideaux*'s Connection, Anno 562.

[†] 'Tis not unlikely, that *Jehoiachin*, being a Favourite, fell with him; for that beſt agrees with *Jeremiah*'s Prophecies concerning him, wherein it is denounc'd, Chap. xxii. 30. that he *ſhould not proſper in his Days*; which could not be ſo well verify'd of him, had he died in the full Poſſeſſion of all that Proſperity, to which *Evil-merodach* had advanc'd him. *Prideaux*'s Connection, Anno 559.

[†] Long after the Loſs of all Authority, the *Jews* kept up the Title of a King among them, and had a Perſon deſcended of the Houſe of *David*, who, by the Name of the *Head of the Captivity*, was acknowledg'd and honour'd as a *Prince*, and, as far as it was conſiſtent with the Government, they liv'd under, was inveſted with ſome Sort of Juriſdiction over them. Nay, to this very Day, the ſame *Pageantry* is ſaid to be kept up among the *Jews*, and chiefly with this View, that they may be furniſh'd from hence with an Anſwer againſt the *Chriſtians*, urging the Prophecy of *Jacob* againſt them, *viz.* that *the Sceptre is departed from* Judah; for thereupon their uſual Reply is, That the *Sceptre* is ſtill preſerv'd among them, in the *Head of the Captivity*; though ſome of them have Modeſty enough to give up this. *Prideaux*'s Connection, Anno 559.

[†] It is on all Hands agreed, that *Aſtyages*, King of the *Medes*, had a Son, whom *profane* Hiſtory calls *Cyaxares*; and a Daughter whoſe Name was *Mandana*, marry'd to *Cambyſes*, a *Perſian*, by whom ſhe had *Cyrus*; but whether this *Cambyſes* was King of the Country, or only a private Perſon, it is not ſo well agreed. The two chief Hiſtorians who write of this Matter, are *Herodotus* and *Xenophon*; but their Relations in this Regard are different; foraſmuch as the latter makes his Father King of *Perſia*, the former a meaner Man. The Account of *Herodotus* indeed contains Narratives, that are much more ſtrange and ſurpriſing, and conſequently, more diverting and acceptable to the Reader; and for this Reaſon, more have choſen to follow him, than *Xenophon*: But though *Xenophon* (as being a great *Commander*, as well as a great *Politician*) had certainly grafted many *Maxims* of War and *Policy* into his Hiſtory, yet, where nothing of this appears, he muſt be allow'd to be an Hiſtorian of much more Credit in Matters of Fact, than *Herodotus*. *Herodotus* having travelled through *Egypt*, *Syria*, and ſeveral other Countries, in order to the writing of his Hiſtory, did, (as Travellers us'd to do) put down all Matters upon Truſt, and in many, no doubt, was impos'd on: But *Xenophon* was a Man of another Character. He wrote all Things with great Judgment, and due Conſideration; and, having liv'd in the Court of *Cyrus the Younger*, a Deſcendant of the *Cyrus*, whom we now ſpeak of, had Opportunities of being better inform'd of what he wrote concerning this great Prince, than *Herodotus* had; and confining himſelf to this Argument only, no doubt he examin'd all Matters relating to it more thoroughly, and gave a more accurate and juſt Account of them, than could be expected from the other, who wrote of all Things at large, as they came in his Way. *Prideaux*'s Connection Ann. 563.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

all Manner of Wickedneſs[*], Cruelty, and Injuſtice, for which he became ſo odious to his own Subjects, that they conſpir'd againſt him and ſlew him, after he had reign'd only nine Months.

BELSHAZZAR[†] (in all Probability the Grandſon of the great *Nebuchadnezzar)* ſucceeded him; in the firſt Year of whoſe Reign, *(d) Daniel* had his Dream of the *four Beaſts*, repreſenting the four Empires of the *Chaldeans*, *Perſians*, *Greeks*, *(e)* and *Romans*; and, in the third, the famous Viſion of the *Ram* and the *He-goat*, by the latter of which was ſignify'd *Alexander the Great*, and by the former *Darius Codomannus*, the laſt of the *Perſian* Kings, who were the Succeſſors of *Cyrus*. *Cyrus* indeed, who was to lay the Foundation of the *Perſian* Monarchy, had ſeveral Conflicts with *Belſhazzar*'s Armies, but at length, having overthrown him in a pitch'd Battle, he ſhut him up in the City of *Babylon*, and there beſieg'd him.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

To him Daniel *explains the Hand-Writing on the Wall, which portended his Deſtruction.*

During the Siege, *Belſhazzar*, having made a great Feaſt for all his Courtiers, order'd that the Veſſels of Gold and Silver, which his Grandfather *Nebuchadnezzar* had taken out of the *Temple* of *Jeruſalem*, ſhould be brought into the Banqueting-houſe, that he and his Princes, together with his Wives and Concubines, might drink out of them; which accordingly was done, and (to add to their Profaneneſs) in the Midſt of their Cups, they ſang Songs in the Praiſe of their ſeveral *Idols*. But it was not long before God[†] put a Damp to the King's Mirth, by cauſing an Hand to appear upon the Wall, which in three Words wrote the Sentence of his Condemnation. The King ſaw the Hand that wrote; and, being exceedingly affrighted and troubled at it, he commanded all his *Wiſemen*, *Magicians*, and *Aſtrologers*, to be immediately called, that they might read the Writing, and explain its Meaning; but when none[†] of them could do either, notwith-

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[*] Two Acts of his *tyrannical* Violence, towards two of his principal Nobility, *Gobrias*, and *Gadates*, are particularly mention'd by *Xenophon*, viz. That the only Son of the former he ſlew at an Hunting, to which he had invited him, for no other Reaſon, but his throwing a Dart with Succeſs at a wild Beaſt, when he himſelf had miſs'd it: And that the other he caus'd to be caſtrated, merely becauſe one of his *Concubines* had commended him for an handſome Man. *Cyropædia*, lib. 5.

[†] Great is the Difference among Hiſtorians, and others, who this *Belſhazzar* (who is generally believ'd to be the ſame with the *Nebonnedus* in *Beroſus*, and the *Labynetus* in *Herodotus)* was. Some will have him to be of the Royal Blood of *Nebuchadnezzar*, and others, no Way related to him. Some maintain, that he was a *Babylonian*, and others affirm, that he was a *Mede*; and of thoſe, who allow him to be of the Royal Family of *Nebuchadnezzar*, ſome will have it, that he was his *Son*, and others that he was his *Grandſon*; and therefore, to clear this Matter, we muſt obſerve, 1ſt, That *Belſhazzar* (be he who he will) was certainly of the Seed of *Nebuchadnezzar*, becauſe he is expreſsly called his *Son* in ſeveral Places of the vth Chapter of *Daniel*, and in 2 *Chron*. xxxvi. 20. it is ſaid, that *Nebuchadnezzar* and his Children, or Offspring, reign'd in *Babylon*, until the Kingdom of *Perſia* commenc'd. 2dly, That according to the Prophecy of *Jeremiah*, (Chap. xxvii. 7.) the Nations of the *Eaſt* were to ſerve *Nebuchadnezzar*, and his *Son*, and his *Son*'s *Son*, and therefore he muſt have had a Son, and a Son's Son, Succeſſors to him in the Throne of *Babylon*. 3dly, That as *Evil-merodach* was *Nebuchadnezzar*'s Son, of all the Kings, that reign'd after him at *Babylon*, none but *Belſhazzar* could be his Son's Son: For *Neriglissar* was only his Daughter's Huſband, and *Laboroſoarchod* was *Neriglissar*'s Son; ſo that neither of them was either Son or Grandſon to *Nebuchadnezzar*. 4thly, That, according to *Herodotus*, lib. i. the laſt King of *Babylon* (who without Doubt was *Belſhazzar*, becauſe, immediately after his Death, the Kingdom was given to the *Medes* and *Perſians*, Dan. v. 28, 30, 31.) was Son to the great Queen *Nitocris*; but now *Nitocris*, to have a Child, that was Grandſon to *Nebuchadnezzar*, could be Wife to no other, than *Evil-merodach*; and therefore putting all this together, it appears, that *Belſhazzar*, the laſt King of *Babylon*, was the Son of *Evil-merodach*, by *Nitocris* his Queen, and conſequently, Son's Son to *Nebuchadnezzar*; nor muſt it ſeem ſtrange, that we find him in *Dan*. v. called *Nebuchadnezzar*'s Son, and *Nebuchadnezzar* his Father, becauſe it is the uſual Stile of Scripture to call any *Anceſtor* upward, Father, and any *Deſcendant* downward, Son. *Prideaux*'s Connection, Anno 555.

(*d*) Chap. vii. (*e*) Chap. viii.

[†] Next to Murther, no Sin is ſo remarkably puniſh'd in this World, as that of *Sacrilege*. This appears from innumerable Inſtances taken from all Hiſtories, both ſacred and profane. But, in the heathen Story, remarkable Examples of this Kind are the miſerable End of the *Phoceans*, who robb'd the Temple of *Delphos*, and were the Occaſion of that War, which was called from thence the Holy War: The Deſtruction of the *Gauls* in their Attempt upon the ſame Temple, and of *Craſſus*, who plunder'd the Temple of *Jeruſalem*, and that of the *Syrian* Goddeſs; as theſe two laſt Stories are related by *Prideaux*, Part ii. *Lowth*'s Commentary on *Dan*. v. 5.

[†] The Writing very probably might be in a Character unknown to the *Chaldeans*, as the old *Hebrew*, *Phœnician*, and

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587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

notwithſtanding the great Honours [†] and Preſents which he offer'd them, at the Inſtances of the [‖] Queen-mother, *Daniel* was ſent for.

As ſoon as he came into the King's Preſence, he [‖] receiv'd him very courteouſly, and made him the ſame Offer of Honours and Preſents, that he had done to his own Magicians, if he would but explain the Writing. *Daniel* modeſtly refus'd the Offers he made him; but, having undertook to perform what he requir'd of him, he firſt reprov'd him, with ſome Freedom, for his Ingratitude to God, who had advanc'd him to the Rank of a *Sovereign*, and for the Profanation of the Veſſels, which were conſecrated to his Service; and then proceeded to the Interpretation of the Words, which were theſe, MENE. TEKEL. UPHARSIN. "*Mene*, ſays he, which ſignifies *Number*, intimates, that the Days, both of your Life, and of your Reign, are number'd, or that you have but a ſhort Time to live. *Tekel*, which ſignifies *Weight*, intimates, that you have been weigh'd in the Balance of God's Juſtice, and found too light; and *Upharſin* [†], which ſignifies a *Fragment*, intimates, that your Kingdom ſhall be divided, and given to the *Medes* and *Perſians*," which accordingly came to paſs; for, that very Night, in the Midſt of their Feaſting and Revelling, the City [*] was taken by Surprize,

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and *Samaritan* were; or, if they were acquainted with the Character, yet ſuch is the Genius of moſt of the *Oriental* Languages, where ſo little Uſe is made of *Vowels*, and where the Pronunciation and Sequel of the Diſcourſe generally determine the Signification of the *Letters*, that a Man may be a perfect Maſter of a Language, and yet not able to read and comprehend a Word, when it ſtands alone, and without any *Context*, as it is in the Caſe of *Mene. Tekel. Upharſin.* A Man, for Inſtance, that underſtands the *Hebrew* Tongue never ſo well, were he to meet *dbr* ſtanding alone, would have much ado to read them, becauſe, according to the Manner, that we pronounce them, the Letters will admit of many different Significations; and 'tis much the ſame in the *Chaldee* Language, wherein the Words, we are now ſpeaking of, were wrote. *Calmet*'s Commentary on *Dan.* v. 7.

[†] The King's Words are theſe,——— *Whoſoever ſhall read this Writing, and ſhew me the Interpretation thereof, ſhall be cloathed with Scarlet, and have a Chain of Gold about his Neck, and ſhall be the third Ruler in the Kingdom,* Dan. v. 7. From whence it appears, that the Kings of *Babylon* wore the ſame Ornaments, and, in rewarding their Favourites, gave the ſame Marks of Honour, that the Kings of *Perſia* and their Succeſſors did. For Purple, we find, in ſeveral *Greek* Authors, was the ordinary Habit of the Kings of *Perſia*, and of the Princes of their Court, that were in the higheſt Poſts of Honour. The *Chain*, or Collar of Gold, was one of the greateſt Marks of Diſtinction, that the *Perſian* Kings could beſtow upon their Subjects; and *to be the third Ruler of the Kingdom* was the ſame ſublime Office, that *Darius the Mede* put *Daniel* in, Chap. vi. 1, 2. when he conſtituted him one of the Preſidents over the hundred and twenty *Princes*, that he had made Governors over Provinces. *Xenophon*'s Cyropædia, lib. viii. *Diodorus*, lib. xviii. *Joſephus*'s Antiquities, lib. xi. c. 6. *Briſſon*, de Regno *Perſar*. lib. i.

[‖] In the 2d Verſe of the vth Chapter of *Daniel*, we read, *that the King, his Princes, his Wives, and his Concubines* were all at the *Feaſt*, which he made for them; and yet, in the 10th Verſe, it follows, that the *Queen*, upon hearing the News of the Hand-writing, *came into the Banquet-Houſe*; but then it muſt be obſerv'd, that this Queen was not one of his Wives, but *Nitocris*, his Mother, and ſhe ſeems there to be called the Queen by Way of *Eminency*, becauſe ſhe had the *Regency* of the Kingdom under her Son, for which her great Wiſdom duly qualify'd her. For this Reaſon *Herodotus* ſpeaks of her, as if ſhe had been *Sovereign* of the Kingdom, (in the ſame Manner, as *Semiramis* is ſaid to have been) and attributes to her all thoſe Works about *Babylon*, which other Authors aſcribe to her Son. *Prideaux*'s Connection, Anno 547.

[‖] And yet it is obſervable, that, when he came into his Preſence, he aſk'd him, *Art thou that Daniel?* Which ſeems to imply, that, tho' he was one of the chief Miniſters of State, *Dan.* v. 13. the King did not know him: But this only ſhews, that *Belſhazzar* was a Man, who minded nothing but his Pleaſures, and left all Things elſe to the Management of others; a Conduct too often follow'd by ſuch Princes, as think Kingdoms made for nothing elſe, but to ſerve their Pleaſures, and gratify their Luſts! *Prideaux*'s Connection, Anno 547.

[†] *Daniel*, in repeating the Words, inſtead of *Upharſin*, puts in *Peres*; but they both ſignify the ſame Thing.

[*] *Cyrus* had lain before the Town to little or no Purpoſe for the Space of two Years, when, underſtanding that a great *annual* Feaſt was approaching, wherein the *Babylonians*, in Honour of their Idol *Sheſhach*, were wont to ſpend the whole Night in Revelling and Drunkenneſs, he thought this no improper Time to attempt to ſurprize them. To this Purpoſe, having poſted one Part of his Men at the Place, where the River ran into the City, and another, where it came out, with Orders to enter, by Way of the *Channel*, as ſoon as they found the River *fordable*: About the Cloſe of the Evening, he fell to Work, broke down the Dams, and turn'd aſide the Stream; ſo that, by the Middle of the Night, the River was ſo drain'd, that the Parties, according to their Orders, enter'd the Channel, and finding the Gates, leading down to the River, open, by them they aſcended into the City, and made directly to the Palace,

A. M. 3417, &c.
Ant. Chriſ. 587, &c.

Darius's great Eſteem for Daniel, which occaſion'd Ill-Will, and Conſpiracies againſt him.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Surprize †, *Belſhazzar* ſlain, and the Kingdom tranſlated to *Cyaxares* †, whom the Scripture calls *Darius the Mede*.

DARIUS, from his very firſt Acceſſion to the Throne, had a great Eſteem for *Daniel*, as knowing him to be a Perſon of extraordinary Parts and Learning, and long verſ'd in Affairs of State; and therefore, having divided the whole *Empire* into an hundred and twenty Provinces, over which he ſet Governors, and over theſe three *Preſidents*, as the King's chief Miniſters, he made *Daniel* the *Firſt* of theſe; but it happen'd to him, as it uſually does to all *Favourites*, to be malign'd, and envy'd by others.

His Adminiſtration of publick Affairs however was ſo juſt, that, in that Capacity, he gave them no Room for any Accuſation againſt him, and therefore they laid their *Plot* another Way. He, they knew, was a ſtrict Obſerver of the Religion of his Country, and a conſtant Reſorter to God in Prayer; and therefore they apply'd themſelves to *Darius*, in the Name of his whole Council and Officers of State, that he would be pleaſ'd ſo far to indulge his People, as to paſs a Decree, (only for thirty Days) that, whoever † ſhould aſk any Petition either of God or Man, except of the King only, for that Space of Time, ſhould be thrown to the Lions: Which the King, taking it for a great Teſtimony of their Affection and Loyalty to him, at his firſt Acceſſion to the Throne, without any Manner of Heſitation, paſſed into an Act, and iſſu'd out his Proclamation to that Purpoſe.

DANIEL was not ignorant that this wicked Contrivance was deſign'd to enſnare him; but, nevertheleſs, he continu'd his uſual Courſe of paying his Adorations to God, three Times every Day, and that, not in any *clandeſtine* Manner, but with his Chamber-Window open towards *Jeruſalem* †. His Enemies who had laid this Snare for him, were not forgetful to watch him diligently; and therefore, having

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Palace, where they ſlew the King, and all thoſe that were about him. By this Stratagem, *Cyrus* became Maſter of *Babylon*, but he took no Care to repair the Breach in the Banks of the River; ſo that all the Country, on that Side, was overflown, and the Current, which went to *Babylon*, grew afterwards ſo ſhallow, as to become unfit for the ſmalleſt Navigation. So fully verify'd were all theſe Prophecies, concerning *Babylon*: *Behold I will ſtir up the* Medes *againſt her*, Iſa. xiii. 17. *I will dry up her Sea, and make her Springs dry*, Jer. li. 36. Babylon, *the Glory of Kingdoms, the Beauty of the* Chaldees *Excellency, ſhall be like* Sodom *and* Gomorrah, Iſa. xiii. 19 *for I will make it a Poſſeſſion for the Bittern, and Pools of Water*, Iſa. xiv. 23. *ſaith the King, whoſe Name is the Lord of Hoſts.* *Prideaux*'s Connection, Anno 547.

† Of the Manner wherein this was done, we find *Xenophon* (Cyropædia lib. vii.) thus relating the Story, *viz.* "That two Deſerters, *Gadata* and *Gobryas*, having aſſiſted ſome of the *Perſian* Army, to kill the Guards, and ſeize "upon the Palace, they enter'd into the Room where the King was, whom they found ſtanding up in a Poſture of "Defence, but that they ſoon diſpatch'd him, and thoſe that were with him, and thereby fulfilled the Prophecy of "*Jeremiah*," *I will make drunk her Princes, and her wiſe Men, her Captains, and her Rulers, and her mighty Men; and they ſhall ſleep a perpetual Sleep, and not awake, ſaith the King, whoſe Name is the Lord of Hoſts.* Chap. li. 57. *Lowth*'s Commentary on *Dan.* v. 30.

† For, tho' the whole Power of the Army and the chief Conduct of other Affairs were in the Hands of *Cyrus*, (and therefore we find him, in *Ptolemy*'s Canon, ſet down, as immediate Succeſſor to *Belſhazzar*, who is there called *Nabonadius)* yet, as long as his Uncle liv'd, *Cyrus* allow'd him a joint Title with him in the Empire, and, out of Deference to him, yielded him the firſt Place of Honour in it; tho', in Reality, he had no more, than the Name and Shadow of *Sovereignty*, except in *Media*, which was his own proper Dominion before any Conqueſts were made. *Prideaux*'s Connection, Anno 538.

† It may ſeem a little ſtrange, that *Darius* ſhould ſo readily accept of an Honour, which was due to God alone: But we ſee what a Pitch of Vanity and Arrogance theſe *Eaſtern* Princes were arriv'd at, when we find *Nebuchadnezzar*, in *Daniel*, aſking the three *Hebrew* Youths, *Who is that God, that ſhall deliver you out of my Hands?* Dan. iii. 15. when we find it ſaid of another of that Name, in the Book of *Judith*, *Who is God, but* Nabuchodonoſor? *He will ſend his Power, and deſtroy them from the Face of the Earth*, Chap. vi. 2, 3. and, more eſpecially, when we find the *Perſians* making it a Matter of *State-Policy*, to have the Perſons of their Kings in the ſame Veneration as they had their Gods. *Quint. Curt.* lib. viii.

† It was a conſtant Cuſtom among the *Jews*, for thoſe, that were in the Country, or in any diſtant Land, to turn themſelves towards *Jeruſalem*; and for thoſe, that were at *Jeruſalem*, to turn towards the *Temple*, when they pray'd: And the probable Reaſon of this might be, the Words of *Solomon*, in his Prayer to God, at the Conſecration of the Temple: *If thy People, when led away captive, pray unto thee toward their Land, which thou gaveſt unto their Fathers, the City, which thou haſt choſen, and the Houſe, which I have built for thy Name; then hear thou their Prayers, and their Supplication, in Heaven, thy Dwelling Place, and maintain their Cauſe*, 1 Kings viii. 48, 49.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

having taken him in the Act of Prayer, they immediately went to the King, accus'd *Daniel* of a Contempt of his Decree, and deſir'd that the Sentence might inſtantly be executed upon him.

He is caſt into the Lions Den; is miraculouſly deliver'd from thence.

THE King too late perceiv'd, that his eaſy Compliance with a fallacious Offer had betray'd him into a Miſtake, that was likely to prove fatal to his Servant *Daniel*, and therefore he labour'd, what he could, to *reverſe* the Decree; but the *Grandees*, on the other Hand, repreſented to him, that the Royal Decrees (according to the Law of the *Medes* and *Perſians* [†]) were unalterable, and conſequently, the Penalty, which *Daniel* had incurr'd, irreverſible; ſo that, what through the Importunity of theſe wicked Men, and a falſe Notion of Honour in adhering to his Word, the King deliver'd up *Daniel* to their Mercy, but not without ſome glimmering Hopes, that the God whom he ſerv'd continually, would, by ſome Means or other, preſerve him.

NO ſooner was *Daniel* deliver'd into their Hands, but they hurry'd him away to the Lions Den; and, having thrown him in, they not only rolled a large Stone to the Mouth of it, but had it ſeal'd likewiſe [†] with their *own*, as well as the King's Signet, that thereby they might prevent all Poſſibility of his making an Eſcape. The King, in the mean Time, went penſive home; and, having paſſed the Night in much Uneaſineſs and Anxiety of Mind, he roſe early next Morning, and repair'd to the Den, where, to his great and ſurpriſing Joy, he found *Daniel* alive; and, having caus'd him to be taken out, he order'd, that his Accuſers [†], their Wives, and their Children, ſhould all be caſt into it, where the Lions fell upon them, and inſtantly deſtroy'd them: While the King, in grateful Acknowledgment of a wonderful Providence in *Daniel*'s Preſervation, made publick Proclamation, that, in all the Parts of his Dominions, the God, whom *Daniel* worſhipp'd, ſhould be *revered*.

And makes Interceſſion with God for the Reſtoration of the Jews.

THE Term of *ſeventy Years*, which the Prophet *Jeremiah* [†] had prefix'd for the Continuance of *Judah*'s Captivity, being now drawing toward a Concluſion, *Daniel* (*f*) thought it his Duty to humble himſelf before God, and to make his ardent Supplications to him, that he would remember

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[†] So *Diodorus Siculus* tells us (lib. iv.) of *Darius*, the laſt King of *Perſia*: That he would have pardon'd *Charidemus* after he was condemn'd to Death, but could not reverſe the Law that had paſs'd againſt him. What made theſe Laws thus unalterable, we are at a Loſs to know, unleſs we ſuppoſe, that, when they paſs'd, either the King confirm'd them by an Oath, and then they became immutable; or, that they were ſealed not only by the King, but by all the Princes then in Council, as one would be apt to gueſs, from *Dan*. vi. 8. and xii. 9. *Lowth*'s Commentary on *Dan*. vi. and *Patrick*'s Commentary on *Eſther* i.

[†] By this it ſeems, as if the *Perſian* Government, at this Time, was a Kind of *mix'd Monarchy*, conſiſting of a King and Nobles; foraſmuch as we find that the King could do nothing of Importance without his Counſellors, nor had he Power to alter any Thing, that was determin'd in Council. *Calmet*'s Commentary.

[†] The *Lex Talionis* condemn'd all *Calumniators* to the ſame ſort of Puniſhment, which they intended to have brought upon others; and, in this Caſe, among the *Perſians*, it was a frequent Thing to include all the Family in the Penalty inflicted on the Father; but *Abominandæ Leges* (ſays *Ammianus Marcellinus*) *per quas, ob noxam unius, omnis propinquitas perit*. *Calmet*'s Commentary.

[†] The particular Prophecies, to which *Daniel* alludes, might probably be theſe,——*Thus ſaith the Lord of Hoſts, becauſe ye have not heard my Words, behold, I will ſend and take all the Families of the* North, *and* Nebuchadnezzar, *the King of* Babylon, *my Servant, and will bring them againſt this Land, and the Inhabitants thereof,*——*And this whole Land ſhall be a Deſolation, and an Aſtoniſhment, and theſe Nations ſhall ſerve the King of* Babylon *ſeventy Years; and it ſhall come to paſs, when ſeventy Years are accompliſhed, I will puniſh the King of* Babylon, *and that Nation*, ſaith the Lord, *for their Iniquity: But I will viſit you, and perform my good Word towards you, in cauſing you to return to this Place. For I know my Thoughts that I think towards you*, ſaith the Lord, *Thoughts of Peace, and not of Evil, to give you an expected End*, Jer. xxv. 8, &c. and xxix. 10, 11. But Prophecies, he knew very well, were but *conditional*, and, for their Accompliſhment, dependent in a great Meaſure upon the Behaviour of thoſe, to whom they were made. One Part of this Prediction he had ſeen executed, in the Puniſhment of the King of *Babylon*, and the Tranſlation of his Kingdom to the *Medes* and *Perſians*; but Reaſon good he had to fear, leſt the Sins of his Countrymen, the *Jews*, ſhould retard the Completion of the other Part, *viz.* their Return from Captivity, beyond the Compaſs of *ſeventy Years*: And this was both the Cauſe of his Grief, and the Motive of his Prayer. *Calmet*'s Commentary.

(*f*) Chap. ix.

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Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

remember his People, and grant a Reſtoration to *Jeruſalem*, and make his Face again to ſhine upon this *holy City*, and *his Sanctuary, which was deſolate:* Whereupon he had, in a *Viſion*, Aſſurance given him by the Angel *Gabriel*, not only of the Deliverance of *Judah* from their *temporal* Captivity under the *Babylonians*, but alſo of a much greater Redemption, which God would give his Church, by delivering them from their *ſpiritual* Captivity under Sin and Satan, to be accompliſh'd at the End of *ſeventy Weeks*, after the going forth of the Commandment to rebuild *Jeruſalem*, i. e. at the Expiration of *four hundred and ninety Years*, as we ſhall have occaſion to explain that *remarkable* Paſſage *(g)* hereafter.

Cyrus's *Advancement to the* Perſian *Empire, upon the Deſtruction of the* Babyloniſh.

Upon the Reduction of *Babylon*, *(h)* which put an End to the *Chaldean* Empire, after it had continu'd, from the Reign of *Nebonaſſar*, who (founded it) two hundred and nine Years, *Cyrus* went into *Perſia*, to make a Viſit to his Father and Mother, who were yet living; and, on his Return through *Media*, marry'd the Daughter and only Child of his Uncle *Darius*, and had, in *Dower* with her, the Reverſion of the Kingdom of *Media*; after her Father's Death: So that, in a ſhort Time, he ſucceeded, not only to the *Babyloniſh* Empire, but to the two additional Kingdoms of *Perſia* and *Media* likewiſe, and from hence the whole Extent of his Dominions took the Name of the *Perſian* Empire.

His Kindneſs to the Jews, *and Decree for their Reſtoration.*

(i) As ſoon as *Cyrus* was come into the full Poſſeſſion of the Empire, he publiſh'd a *Decree* †, wherein he gave free Liberty to the *Jews* to return into their own Country, and to rebuild the Houſe of the Lord at *Jeruſalem*. † Many of the ſacred Veſſels, (to the Number of 5400 ||) which *Nebuchadnezzar* had taken out of the former Houſe, brought to *Babylon*, and plac'd in the Temple of his God *Bel*, he order'd his Treaſurer to reſtore; and wrote Letters * recommendatory to the Governors

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(g) Dan. ix. 24, &c. *(h)* *Prideaux*'s Connection, Anno 540. *(i)* Ezra i. 1, &c.

† It is a good deal more than probable, that this Decree in Favour of the *Jews* was, in a great Meaſure, owing to *Daniel*'s good Offices. *Cyrus*, at his firſt coming to *Babylon*, after he had taken the City, found him there an old Miniſter of State, fam'd for his great Wiſdom over all the *Eaſt*, and, in many Things, for a Knowledge ſuperior to the reſt of Mankind; and, accordingly, we find, that he not only employ'd him as ſuch, but, upon the ſettling of the Government of the whole Empire, made him firſt *Superintendant*, or *Prime Miniſter of State*, over all the Provinces of it. In this Station of Life, *Daniel* muſt have been a Perſon of great Authority at Court, and highly in the Eſteem of his Prince, and therefore, as we find him earneſt in his Prayer to God for the Reſtoration of his People, *Dan*. ix. we cannot but think, that he would be equally warm in his Interceſſions for it with the King. To which Purpoſe it is not improbable, that he might ſhew him thoſe Paſſages in *Iſaiah*, which ſpeak of him by Name, (an hundred and fifty Years before he was born) as a great Prince, and Conqueror, the Ruler of many Nations, and the Reſtorer of his People, by cauſing his Temple to be built, and the City of *Jeruſalem* re-inhabited. For, that *Cyrus* had ſeen thoſe Prophecies, the Thing is plain, not only from the Teſtimony of *Joſephus*, Antiq. lib. xi. c. 1. but from the Recital, that is made of them in the Decree itſelf, *Ezra* i. 2. and, if ſo, who ſhould be ſo proper to ſhew them to him, and to recommend the Accompliſhment of them to his Princely Care, as *Daniel*, who had ſo great Credit with him, and ſo paſſionate a Concern for the Reſtoration of *Sion? Prideaux*'s Connection, Anno 538.

† Some are of Opinion, that, among the ſacred Things, which *Cyrus* order'd to be reſtor'd, the *Ark of the Covenant* was one; but it no where appears, that this Ark was carry'd from *Jeruſalem* to *Babylon*. They tell us indeed, that, in the *ſecond* Temple, Sacrifices were offer'd, as in the *firſt*, and all ſolemn Days obſerv'd, eſpecially the great Day of Expiation, when the Law ordain'd, that the Blood ſhould be ſprinkled before the *Mercy-Seat*; and the *Mercy-Seat, ſay they*, was Part of the Ark: But, beſides that the Ark, without the *Shechinah*, or *Divine Glory*, (which was then withdrawn) would have been of no great Significance, the *Jews* univerſally acknowledg'd that the *Ark* was one of the five Things, that were wanting in the *ſecond* Temple.

|| The Sum total of the Veſſels, as they are nam'd in *Ezra* i. 9, 10, do not amount to half this Number; and therefore ſome have thought, that there muſt be a numerical Error, either in one Place, or the other; whilſt others ſuppoſe, that, as in 2 *Chron*. xxxvi. 18. *Nebuchadnezzar* is ſaid to have carry'd away all the *Veſſels, both great and ſmall*, in this Detail the larger Veſſels only, and ſuch as were of great Value, are mention'd, but that the groſs Sum comprehends all, and amounts to the Number ſpecify'd. *Patrick*'s Commentary on *Ezra* i. 11.

* *Joſephus* has recorded one, which is directed to the Governors of *Syria*, in the following Manner:

" *Cyrus*, the King, to *Syſina* and *Sarabaſan*, ſendeth greeting.

" Be it known unto you, that I have given Leave to all the *Jews*, that are in my Dominions, to return into their own " Country, and there to rebuild their *capital* City, with the holy Temple at *Jeruſalem*, in the ſame Place, where " it ſtood before. I have likewiſe ſent my Treaſurer *Mithridates*, and *Zerubbabel*, the Governor of *Judea*, to ſuper-" intend

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Governors of ſeveral Provinces to aſſiſt the *Jews* in their Undertaking.

The Encouragement, which was given them by Virtue of this *Decree*, made the *Jews* ſoon gather together out of the ſeveral Parts of the Kingdom of *Babylon*, to the Number of forty-two Thouſand three hundred and ſixty, which, together with their Servants, (who were ſeven Thouſand three hundred and thirty-ſeven more) amounted in all to 49,697 Perſons. For, not only thoſe of *Judah* and *Benjamin*, but ſeveral alſo of the other Tribes, that had been carry'd away by *Tiglath-Pileſer*, and *Eſarhaddon*, yet ſtill retain'd the true Worſhip of God in a ſtrange Land, took the Benefit of this Decree to return into their own Country.

Their chief Leaders, their Return, and laying the Foundation of the new Temple.

The chief Leaders of theſe returning Captives were *Zerubbabel* and *Joſhua. Zerubbabel* † (whoſe *Babyloniſh* Name was *Sheſhbazzar*) was the Son of *Salathiel*, the Son of *Jehoiakim* King of *Judah*, who was kept ſo long Captive in *Babylon*; and *Joſhua* was the Son of *Jozadach*, the Son of *Seraiah*, who was High-Prieſt, when *Jeruſalem* was deſtroy'd, and put to Death by *Nebuchadnezzar* at *Riblah* in *Syria*; ſo that the former of them was deſcended from the *Regal*, and the latter from the *Pontifical* Family in a direct Line. *Zerubbabel* was made Governor of the Land by a Commiſſion from *Cyrus*; *Joſhua* of courſe ſucceeded to the chief Prieſthood; and with them were joined ſeveral others, as *Aſſiſters* for the ſettling all Affairs both in Church and State.

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On the firſt Month of the *Jewiſh ſacred* Year, (which is called *Niſan*, and anſwers to Part of *March*, and Part of *April*, in our *Calendar*) the People arriv'd in *Judea*; and, having diſpers'd themſelves, according to their Tribes and Families, in their ſeveral Cities, they ſet about the Rebuilding of their Houſes, and the Cultivation of their Lands, after they had laid deſolate, from the Murther of *Gedaliah*, two and fifty Years. On the ſeventh Month, (which is called *Tizri*, and anſwers in Part to our *September* and *October*) all the People, from their ſeveral Cities, met together at *Jeruſalem*, and, on the firſt Day of that Month, there celebrated the † *Feaſt of the Trumpets*. On the *tenth* was the great Day of *Expiation*

“ intend the Building, and to ſee it rais'd ſixty Cubits upward from the Ground, and as many over; the Walls to “ be three Rows of poliſh'd Stone, and one of the Wood of the Country, together with an Altar for Sacrifices, “ and all this to be done at my Charge. ——— It is my further Pleaſure, that they receive entire to themſelves “ all the Profits, and Revenues, that were formerly enjoy'd by their Predeceſſors, and that they have an Allowance “ paid them of 205,500 Drachma's, in Conſideration of Beaſts for Sacrifices, Wine, and Oil, and 2,500 Meaſures “ of Wheat, in Lieu of fine Flour, and all this to be rais'd upon the Tribute of *Samaria*; that the Prieſts may offer “ up Sacrifices, according to the Laws and Ceremonies of *Moſes*, and pray daily for the King, and the Royal Family, “ and for the Welfare and Happineſs of the *Perſian* Empire; and let no Man preſume to do any Thing, contrary to the Tenor of this my Royal *Will* and *Proclamation*, upon Pain of forfeiting Life and Eſtate.” *Jewiſh* Antiq. lib. xi. c. 1.

† In the Time of the Captivity, it was a common Thing for the great Men of *Judah* to have two Names; one of their own Country, which was *domeſtick*, and another of the *Chaldeans*, which was us'd at Court. *Zerubbabel* was born in *Babylon*; and his Name, which ſignifies an *Exile*, or *Stranger in Babylon*, imports the Miſery of the People of *Iſrael* at that Time; but *Sheſhbazzar*, which is a Compound of two Words, ſignifying *fine Linnen and Gold*, ſeems to be a Name of a better *Omen*, and to denote their future more flouriſhing Condition. *Patrick*'s Commentary.

† The firſt Day of the Month *Tizri* was the Beginning of the *Jewiſh Civil* Year, and on it was the *Feaſt of Trumpets*, ſo called, becauſe it was proclaim'd by Sound of *Trumpet*; but, upon what Occaſion it was at firſt inſtituted, the Scripture is ſilent. *Theodoret* (Quæſt. xxxii. in Levit.) is of Opinion, that it was in Memory of the *Thunder* and *Lightning* upon Mount *Sinai*, when God gave his Law from thence. The ancient *Rabbins* will have it, that it was in Remembrance of the Deliverance of *Iſaac*, in whoſe Stead *Abraham* ſacrific'd a *Ram*; but ſome modern *Jews* maintain, that it was in Memory of the World's Creation, which they accordingly aſſert was in the Beginning of *Autumn*; and, as they hold it by *Tradition*, that on this Day God particularly judges all the Actions of the foregoing Year, and diſpoſes all the Events of the Year following, for this Reaſon, they generally apply themſelves, for the whole eight Days preceding this Feaſt, to the Works of *Penance* and *Mortification*. On the Feaſt itſelf (which laſts for two Days) all Labour and Buſineſs is ſuſpended, and (while Sacrifices were in Uſe) the *Jews* offer'd, in the Name of the whole Nation, a ſolemn *Holocauſt* of a Calf, two Rams, and ſeven Lambs, all of the ſame Year,

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Expiation †, when the High-Prieſt made Atonement for all the People; and on the *fifteenth* began the *Feaſt of* Tabernacles †, which laſted till the *twenty-third*. During all which Solemnities, the People ſtay'd at *Jeruſalem*, and, to promote the Reſtoration of God's Worſhip in that Place, the *Free-Will* Offerings, which they made upon that Occaſion, (beſides an hundred Veſtments for the Prieſts) amounted to ſixty-one Thouſand *Drams* of Gold, and five Thouſand *Mana's* of Silver, which, in all, comes to about † ſeventy-five Thouſand five hundred Pounds of our Money;

Year, together with the Flour and Wine, that uſually went along with ſuch Sacrifices: But, inſtead of that, they *now* go to the Synagogue, where they repeat ſeveral Prayers and Benedictions, and, having taken the *Pentateuch* very ſolemnly out of the Cheſt, and read to five Perſons the Sacrifice, that us'd to be perform'd on that Day, they ſound twenty Times upon an Horn, ſometimes very low, ſometimes very loud; and this, *they ſay*, makes them think of the Judgments of God, to intimidate Sinners, and put them upon Repentance. *Calmet*'s Dictionary under the Word *Trumpet*.

† This was one of the principal Solemnities of the *Jews*, and the Ceremonies to be obſerv'd hereon were ſuch as theſe. The *High-Prieſt*, after he had waſh'd, not only his Hands and Feet, (as uſual in common Sacrifices) but his Body likewiſe, dreſs'd himſelf in a plain *Linnen Garment* like one of the Prieſts, and had neither his Purple Robe, his Ephod, nor his *Pectoral* on, becauſe he was going to expiate his own, as well as the People's Sins. He firſt of all offer'd a *Bullock* and a *Ram* for his own Sins, and thoſe of the other Prieſts, putting his Hand upon their Heads, and confeſſing his own Sins, and the Sins of his Houſe; then he receiv'd from the Princes of the People two *Goats* for a Sin-Offering, and a *Ram* for a Burnt-Offering, to be offer'd in the Name of all the People. By Lots it was determin'd which of the two Goats ſhould be ſacrific'd, and which ſet at Liberty; and therefore, after that he had perfum'd the *Sanctuary* with ſome burning Incenſe, he took of the Blood of the Bullock, which he had ſacrific'd, and, dipping his Finger in it, ſprinkled it ſeven Times between the Ark and the Veil, which ſeparated between the *Holy of Holies*, and the Body of the Tabernacle, or Temple. After this, he came out again, and, having ſacrific'd the *Goat* upon which the Lot was fallen, he return'd with ſome of its Blood into the *Sanctuary*, and there ſprinkled it, as he had done before: Then, coming out again, he ſprinkled both Sides of the *Court* with the Blood of the *Goat*, and ſo proceeding to the Altar of *Burnt-Offerings*, he wet the four Horns of it with the Blood of the Goat and the Bullock, and ſprinkled it ſeven Times with the ſame. After all theſe Ceremonies were finiſh'd, the *Goat*, that was to be ſet at Liberty, (which was commonly called the *Scape-Goat*) was brought to the High-Prieſt, who put both his Hands upon its Head, and having confeſs'd all his own Sins, and the Sins of the People, deliver'd it to Perſons appointed to that Office, who carry'd it into the Wilderneſs, and left it upon the Brink of a Precipice, at twelve Miles Diſtance from *Jeruſalem*. After all which, the High-Prieſt waſh'd himſelf all over again in the Tabernacle, or Temple, and, putting on his *pontifical* Dreſs, ſacrific'd two Rams for a Burnt-Offering, one for himſelf, and the other for the People; and ſo concluded the Day, with reading the Law, and giving the Bleſſing to the People, who all upon this Occaſion, behav'd with great Devotion, faſted punctually, and return'd Home with a full Perſuaſion and Aſſurance, that their Sins were entirely done away, and expiated. The modern *Jews*, who have no Sacrifices, content themſelves with reading in *Leviticus* what relates to the ſolemn Service of this Day, and the Ceremonies concerning the *Scape-Goat*. They, in like Manner, faſt very ſtrictly, and pray very devoutly, until the Concluſion of the Day, when, having receiv'd the *Rabbin*'s Bleſſing, they go home, fully ſatisfy'd that all their Iniquities are pardon'd: For their ſtanding Maxim is, that *Repentance*, though accompanied with a Reſolution of living well, *does but ſuſpend Sins; whereas the Feaſt of Expiation does abſolutely aboliſh them*. The Reader, that is deſirous to know more of this, may conſult *Baſnage*'s Hiſtory of the *Jews*, and *Calmet*'s Dictionary, under the Word *Expiation*.

† This was one of the great *Solemnities* of the *Jews*, wherein all the *Males* were oblig'd to preſent themſelves before the Lord. In *Hebrew* it is called *Chag haſſuchoth*, the *Feaſt of Tents*; becauſe it was kept under green Tents and Arbours, in Memory of their dwelling in Tents in their Paſſage thro' the Wilderneſs, and immediately after the *Harveſt*, in grateful Acknowledgment to God for the Fruits of the Earth, which they had lately gather'd in. It was obſerv'd for ſeven Days; and, of the ſeveral Sacrifices, which were appointed for each Day, we have a punctual Account in the Book of *Numbers*, Chap. xxix. 12, &c. The modern *Jews*, not having now an Opportunity of going to the Temple, and performing all the Ceremonies preſcrib'd by *Moſes*, make (each for himſelf) in ſome open Place, a Bower, or Arbour, of the Branches of Trees of ſuch a determinate Height, hung round about, and adorn'd, as much as they can; where they eat and drink, and paſs at leaſt as much Time, as they do in their Houſes, for all the Days of the *Feſtival*; but ſuch as are old, or ſick, are excus'd, and, when it rains very hard, they are permitted to retire to their Houſes. On the firſt Day of the Feaſt, they take one Branch of *Palm*, three of *Myrtle*, and one of *Willow*, bound together, which they carry in their Right-Hand, and, having a Branch of *Citron*, with its Fruit, in their Left, they thus make four Turns, about the *Reading-deſk*, in their Synagogues. On the *ſeventh* Day, (which is accounted more holy than the reſt) they riſe with the Sun, and, going to the Synagogue, ſing abundance of Prayers (which they repeat all the *Feaſt*) with prodigious Rapidity, as ſuppoſing, that, during their Journey, they were oblig'd to make haſte even in the Service of God. On the *eighth*, (for they have added *two* Days to what *Moſes* at firſt preſcrib'd) they get their Friends together, and give them an Entertainment; and on the *ninth*, which they call *the Joy of the Law*, they compleat the Reading of the *Pentateuch*, according to the Order of its Sections. *Baſnage*'s Hiſtory of the *Jews*, and *Calmet*'s Dictionary, under the Word *Tabernacles*.

† For every Dram of Gold is worth Ten Shillings of our Money, and every Mina of Silver Nine Pounds; for it contain'd

A. M. 3417, *&c.* Ant. Chriſ. 587, *&c.*

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Money; and with this Fund they began the Work of rebuilding the Temple.

TO this Purpoſe, having employ'd the firſt Year in preparing Materials and providing Workmen, in the ſecond Month of the ſecond Year, (which anſwers in Part to our *April* and *May)* they laid the Foundation of it with great Joy and Solemnity; only the old Men, who had ſeen the Glory of the firſt Temple, and had no Expectation, that This, which was now a-building by a few poor Exiles, lately return'd from their Captivity, would ever equal That, which had all the Riches of *David* and *Solomon* (two of the wealthieſt Princes of the *Eaſt)* expended on it, wept at the Remembrance of the *old*, whilſt the others rejoic'd at the laying the Foundations of the *new* Temple.

The Samaritans *offer their Aſſiſtance, but, being refus'd, obſtruct the Work.*

WHILST the *Jews* were going on with this Work, the *Samaritans*, who were planted in ſeveral Cities of *Iſrael* in the Room of the *Iſraelites*, whom *Salmanaſſar*, King of *Aſſyria*, had long before carry'd away Captive, hearing that they were about rebuilding their Temple, came to the Governor *Zerubbabel*, and deſir'd to join with them in the Work, alledging, that they worſhipp'd the ſame God, that the People of *Judah* did. The Governor, however, and the Chiefs of the Families of *Iſrael* would by no Means allow them to have any Share in the Work, being apprehenſive, that they, who were no better than *Idolaters* †, notwithſtanding they pretended to worſhip the God of *Iſrael*, might have ſome evil Deſign in the Offer of their Service, and therefore they abſolutely refus'd them; which ſo exaſperated the other, that, from that very Moment, they made it their Endeavour, as much as in them lay, to obſtruct the Work: And tho' they could not alter the Decree, which *Cyrus* had made in Favour of it; yet, by Bribes, and underhand Dealings with his Miniſters, they, in a great Meaſure, defeated its Effect. So that, for ſeveral Years, the Building went but ſlowly on, and, upon the Death of the Prophet * *Daniel*, who was a powerful Advocate for his

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contain'd ſixty Shekels, and every Shekel of Silver is worth three Shillings of our Money.——From whence it appears, that the *Jews* were not made ſuch poor Slaves in *Babylon*, as wrought for their Lords and Maſters, but had ſome of them very conſiderable Offices at Court, and all Liberty to trade, and get Riches for themſelves; and conſequently, that there may not be all the Truth imaginable, in that common Saying among them, *viz.* That *they were only the Bran*, i. e. the Dregs of the People, *who return'd to* Jeruſalem, after the End of the Captivity, and *that all the fine Flour ſtay'd behind at* Babylon. *Prideaux*'s Connection, Anno 536.

† For although, from the Time that they had been infeſted with Lions, in the Days of *Eſarhaddon*, they had worſhipp'd the God of *Iſrael*, yet it was only in Conjunction with their other Gods, whom they worſhipp'd before; and therefore, notwithſtanding their Worſhip of the true God, ſince they worſhipp'd falſe Gods too at the ſame Time, they were, in this Reſpect, *Idolaters*, which was Reaſon enough for the true Worſhippers of God to have no Communion with them. *Prideaux*'s Connection, Anno 534.

* We do not find that *Daniel* took the Advantage of the Edict, which *Cyrus* made in Favour of the *Jews*; and therefore we may ſuppoſe, that, as he did not return with them to *Jeruſalem*, the King might require his Continuance with him, and *Daniel* might the rather conſent to it, as having thereby a better Opportunity to befriend his Countrymen upon any Exigence. To this Purpoſe, it is highly probable, that he attended the *Perſian* Court, which, after the taking and defacing of *Babylon*, reſided in Summer at *Shuſhan*, or *Suſa*, and, in Winter, at *Ecbatana*. In the Palace of *Shuſhan*, *Daniel* (as himſelf tells us, Chap. viii. 1, *&c.)* had ſeveral Viſions. In this City (as *Joſephus* informs us, Antiq. lib. x. c. 12. where, inſtead of *Ecbatana*, St *Jerom* reads *Suſa)* he built a famous Edifice, finiſh'd with ſuch exquiſite Art, that it continu'd freſh and beautiful in his Days; and in this City, the common Tradition is, that he died in the third or fourth Year of *Cyrus* and about the 91ſt Year of his Age; for even to this Day (as we learn from *Benjamin*'s *Itinerarium)* the Inhabitants of the Place (at preſent called *Tuſter)* ſhew his Monument. But the moſt valuable Monument, left behind him, is in his Writings, whereof the *Jewiſh* Hiſtorian gives us this Character:——"He had this peculiar Bleſſing attending him, that he liv'd in great Reputation, both with Prince and " People, and, when he died, left an immortal Memory behind him. His Writings which are ſtill extant, and in " common Uſe, we keep as a ſure Pledge, that he had an Intimacy and Converſation with God:——For, " whereas other Prophets were more employ'd in foreboding Calamities, and ill News, which drew upon them Diſ" grace from Princes, and Hatred from the People, *Daniel*, on the contrary, foretold nothing, but happy Events, " and what was agreeable; ſo that the Nature of his Predictions were ſuch, as gain'd him the Good-Will of all, and " ſuch the Certainty of them, as gain'd him a ready Credence with all: Which (as the Hiſtorian remarks) may ſerve, " not only to eſtabliſh a Veneration for the Memory of a Man, whom God ſo ſignally honour'd, but to confound " likewiſe the impious Doctrines of the *Epicureans*, which will not allow of any over-ruling Providence interpoſing in " the

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his Countrymen at the *Perſian* Court, and the Death of their great Benefactor *Cyrus* [*], which happen'd not long after, it was quite intermitted, until the ſecond Year of the Reign of *Darius*, the Son of *Hyſtaſpes*, wherein it was re-aſſum'd.

The OBJECTION.

"BUT what Credit ſoever *Daniel* might have with *Cyrus* the *Perſian*, and with the Kings of *Babylon*, his *Predeceſſors*, as a *State-Miniſter* and Politician, 'tis certain, that he never was look'd upon, even by his own Countrymen, as a *Prophet*; nor was the Book, which goes under his Name, ever receiv'd into their Canon of Holy Writ. The Truth is, the Method of his Education was abhorrent to the *Spirit of Prophecy*. He was inſtructed in the Learning of the *Chaldeans*, and (*k*) bred among a Set of *Magicians*, *Sorcerers*, and *Aſtrologers*, whom, in their different Faculties, he is ſaid (*l*) to have vaſtly ſurpaſs'd, and was therefore (*m*) made their *Preſident*: But, though with theſe Qualifications, he might have ſet up for a *top Conjurer*, yet who would ever have ſuſpected his taking upon him the Character of a *Prophet*?

"(*n*) THE Law of *Moſes* threaten'd with immediate Death, not only the *Profeſſors* of *Magick*, but every one, who reſorted to them. The People, whom God had expelled from *Canaan*, were *Diviners*, *Soothſayers*, *Obſervers of Times*, and *Interpreters of Dreams*, (*o*) whom he declares to be his Abomination; and therefore we may juſtly wonder, that *Daniel*, who ſeem'd to be ſo *ſcrupulous* in other Matters, (*p*) as not to dare to eat of the Meat, which the King had appointed for him and his Companions, for Fear of *Pollution*, ſhould not much more fear to be *defiled*, by living in Community with ſuch, as taught theſe black *Arts*, and by becoming himſelf one of their *Diſciples*; and much more may we wonder, how he comes to deſerve ſo high a Commendation for that very Thing, *viz.* (*q*) his *underſtanding Viſion and Dreams*, for which other Pretenders to that Kind of Knowledge were accounted an *Abomination*.

"(*r*) IN *all Matters of Wiſdom and Underſtanding, that the King enquired of them*, his Companions, *he found them ten Times better, than all his Magicians*, *and*

"the Government and Preſervation of the *Univerſe*, but will have the whole Courſe of ſublunary Things to be nothing more, than one grand Huddle of Contingencies. For, when I conſider the Prophecies of *Daniel*, (ſays he) I cannot but blame the Ignorance, or Irreverence of thoſe, who make it their Profeſſion to decry Providence, as if God took no Care of us; ſince it is impoſſible to conceive, how there ſhould be ſuch a Correſpondence between the Things foretold at one Time, and fulfilled ſo many Ages after, if, according to their Opinion, every Thing were left to run at Random, and fall out at Hap-hazard." *Jewiſh* Antiq. lib. x. c. 12.

[*] It is generally agreed by Hiſtorians, that *Cyrus* was much about ſeventy Years old, when he died, but then they widely differ among themſelves, as to the Manner of his Death. Some ſay, that he was taken in an Engagement, and hang'd; others, that he died of a Wound, which he receiv'd in his Thigh; and others, that he was killed in a Battle with the People of *Samos*. *Herodotus*, *Juſtin*, and *Valerius Maximus* relate, that, in his War againſt the *Scythians*, falling into an Ambuſh, which Queen *Thomyris* had laid for him, he was taken Priſoner, and, with Inſult enough, had his Head cut off by her Order; but *Xenophon*'s Account is,———That he died peaceably in his Bed, amidſt his Friends, and in his own Country; as indeed there is little Reaſon to think, either that ſo wiſe a Man, as *Cyrus*, ſhould, in his advanc'd Years, engage in ſo deſperate an Undertaking, as this *Scythian* Expedition is repreſented on all Hands; or that, had he died in *Scythia*, his mangled Body could have ever been got out of the Hands of theſe *Barbarians* to be bury'd at *Parſargada* in *Perſia*, as moſt Authors agree it was, and where his Monument was to be ſeen, in the Time of *Alexander the Great*. *Calmet*'s Dictionary, under the Word *Cyrus*, and *Prideaux*'s Connection, Anno 530.

(*k*) Dan. i. 4. (*l*) Ibid. ver. 17. (*m*) Chap. ii. 48. (*n*) Levit. xx. 6. (*o*) Deut. xviii. 12. (*p*) Dan. i. 8. (*q*) Ibid. ver. 17. (*r*) Ibid. ver. 20.

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“ *and Aſtrologers*, and yet *Daniel* is repreſented as a *Proficient*, far ſurpaſſing the reſt; which perhaps may help to unfold the *Secret*, why, when the other three were caſt into the *fiery Furnace*, it was thought proper to exempt him, namely, becauſe the *College* of *Magicians* might be loth to loſe an *Adept*, ſo renown'd for his Age, and who was like to prove ſo great an Ornament to their Body.

“ HOWEVER this be, 'tis certain, that the Author of the Book, which goes under *Daniel*'s Name, was never a *Prophet*, but a certain *Hiſtorian*, who liv'd ſome hundred Years after *Daniel*'s Time; and, relating Events, which, a long while before, were paſs'd and gone, made uſe of *Allegories*, and a *ſymbolical* Way of expreſſing himſelf, merely to give his Writings the Air of Prophecies. *(s)* For, if the ancient *Daniel*, who was carry'd away in the *Babyloniſh* Captivity, was the Author of this Book, how comes it to paſs, that he miſtakes the very Names of the Princes, whoſe Courts he liv'd in; and uſes ſo many Words, derivative from the *Greek*, which was a Language unknown to the *Jews*, till a long while after this Captivity? How comes he not to be found (as well as other Books of the *Old Teſtament)* in the Verſion of the *Seventy*; not to be nam'd among the Prophets, recited in *Eccleſiaſticus (t)*; nor ſo much as taken notice of by *Jonathan*, who is ſuppos'd to have made, ſome Time before our Saviour's Coming, his *Paraphraſes* upon the Books of the Prophets.

“ HAD he been thought of *Canonical* Authority, it is ſcarce imaginable, how he could have been paſs'd by in this diſhonourable Manner: But the Truth is, the *Jews*, to do themſelves Credit, were great Compoſers of Books under the Names of their Prophets, and particularly under the Name of *Daniel*. We have ſeveral *ſpurious* Pieces, ſuch as the Song *of the three Children*, the Stories of *Suſanna and the two Elders*, and *of Bel and the Dragon* extant at this Day; and, in like Manner, have Reaſon to believe, that the Author of the Book of *Daniel* was a *Counterfeit*, who liv'd about the Time of *Antiochus Epiphanes*, and wrote of Things paſt, in a *prophetical* Stile; eſpecially conſidering, that the Way of repreſenting large Scenes of Affairs by ſuch *Images* and *Symbols*, as he makes uſe of, is intirely unlike the Books of the other Prophets, but vaſtly conformable to the Mode of Writing, which, at that Time, prevail'd in the Schools of the *Greeks*.

“ *ÆSOP*'s *Lion* indeed may be a fit Emblem of a lawleſs *Tyrant*, or his *Fox*, of a crafty Politician; but where is the Senſe of *(u)* a Lion with Eagle's Wings, or a Bear, with three Ribs in his Mouth; of a Leopard with four Heads, or another Beaſt, different to all theſe, with Eyes in his Horns? A Ram with two Horns (tho' the one may chance to be higher than the other) is not ſo incongruous a Matter; but an He-goat, *caſting down the Hoſt of Heaven*, and trampling upon the very *Stars*, is a mad *Hyperbole*, and can have nothing reſemblant of it in Nature. *(x)* The Angel indeed may pretend to unfold the Myſteries couch'd under theſe dark *Hieroglyphics*, but what he ſays upon that Head conveys no more Knowledge to the Reader, than does his

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(s) Collins's Scheme of Literal Prophecy.

(t) Chap. xlix.

(u) Dan. vii. 4.

Humano capiti cervicem Pictor equinam
Jungere ſi velit, & varias inducere plumas,
Undeque collatis membris, ut turpiter atrum
Deſinat in piſcem, mulier formoſa ſuperne,
Spectatum admiſſi riſum teneatis, amici?
Hor. de Art. Poët.

(x) Dan. vii. 17. and viii. 19.

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“his (*y*) famous Explication of the *ſeventy Weeks*, which has ever ſince been a Rack to *Commentators*, and enough to crack Brains innumerable to comprehend it.

“The Truth is, the very Notion of a Revelation implies, that all Things in it ſhould be made plain. An obſcure Diſcovery of this Kind ſeems to be a Contradiction in Terms: And therefore we can hardly blame thoſe of the *Jewiſh* Sanhedrim, who were for ſuppreſſing the Prophecies of *Ezekiel*, (as well as his Brother *Daniel*'s) (*z*) becauſe the Viſion of the *myſterious Chariot*, in the firſt Chapter, and the Story of *Gog* and *Magog*, towards the Concluſion of the Book, they could not but look upon as a ſtrange *Rhapſody* of unintelligible *Jargon*.

“But it is not a greater Flaw in a Revelation to be *unintelligible*, than it is to be *abſurd* and *contradictory*; and therefore, when, in comparing the groſs Sum and Particulars together of the People, that return'd from the Captivity, we find the latter fall ſhort to the Number of above twelve Thouſand Perſons, we cannot but think, that ſome Error has crept into the Text itſelf. When we find (*a*) fourſcore *Iſraelites* coming with *Offerings and Incenſe in their Hands, to bring them to the Houſe of the Lord*, when they could not but know that it was utterly deſtroy'd above ſix Months before, we cannot but conceive, that herein muſt be ſome ſmall Slip of Memory in the ſacred Penman; and, (*b*) to introduce the Elders of *Iſrael*, as diſturbing the publick Joy, at the laying of the Foundation of the Temple, with their Cries and Tears, when Thankfulneſs (tho' but for ſmall Beginnings) would have much better becom'd them, is far from placing theſe venerable Rulers of the People in any advantageous Light.”

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Anſwer'd, by ſhewing the Genuineneſs of Daniel's *Book, from* ancient *Teſtimonies.*

That there was ſuch a Perſon as *Daniel*, of the *Jewiſh* Captivity in *Babylon*, famous for his Diſcovery of future Events, and for his great Piety and Devotion towards God, can hardly be deny'd; that the Diſcourſes and Predictions of a Perſon, ſo highly in Favour with God, ſhould be put in Writing, either by himſelf, or ſome other, and, when committed to Writing, ſhould be carefully preſerv'd, is reaſonable to believe; and that the *Book*, which has deſcended to us, contains the Revelation, and other Accounts of Things, which God was pleas'd to communicate to him, will ſufficiently appear by the Sequel.

The Character, which the Prophet *Ezekiel* gives his Contemporary *Daniel*, (*c*) is, his ſingular Prevalence with God in Prayer; and, whoever looks into the Book, that goes under his Name, will find its Author verifying (*d*) this Character, and his Succeſs in this Particular exemplify'd in ſeveral Inſtances. (*e*) His Deliverance out *of the Den of Lions*, and that of his Companions out *of the fiery Furnace*, (Facts that are recorded in the preſent Book) are expreſsly mention'd in the Prayer of (*f*) old *Eleazar* in *Egypt*, under the Rage of *Ptolemy Philopater* againſt the *Jews*, and (*g*) of *Mattathias* (the Father of the *Maccabees*) in *Judea*, under the Perſecution of *Antiochus Epiphanes*; and their Examples (among other Scripture Inſtances) are propos'd, as Motives to Confidence in God, and Conſtancy in their Religion: (*h*) So that the *Jews*, in thoſe Times, took this Book to be written by *Daniel* himſelf, and accordingly made uſe of it. Nay, long before theſe Times, (*i*) we find *Nehemiah* beginning his ſolemn Prayer to God in *Daniel*'s own Words, almoſt with no Variation: *O Lord, the great and dreadful God, keeping the Covenant and Mercy to them, that love him, and keep his Commandments*, which

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(*y*) Dan. ix. 25. (*z*) Chap. xxxviii. and xxxix. (*a*) Jer. xli. 5. (*b*) Ezra iii. 12.

(*c*) Ezek. xiv. 14. (*d*) Dan. ii. 6, 9. (*e*) Chap. vi. and iii. (*f*) *Joſeph.* Jewiſh Antiq.

(*g*) 1 Maccab. ii. 60. (*h*) Biſhop *Chandler*'s Vindication of his Defence of Chriſtianity. (*i*) Compare *Nehem.* i. 5. with *Dan.* ix. 4.

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which is a plain Proof, not only that he look'd upon this Book of *Daniel* as true and authentick, but that he eſteem'd his Manner of praying likewiſe not unworthy his Imitation.

Particularly that of Joſephus.

JOSEPHUS, we know, was a Prieſt, well vers'd in the Law, and in the ſacred Writings, whoſe Authority he profeſſes to follow thro' all his *Antiquities*; and yet he ſeems to prefer *Daniel* above other Writers of that Kind, and to give us a more particular Account of *his*, than of all the other Prophecies of the *Old Teſtament* put together: For he informs us, (k) "That *Daniel* not only foretold "future Things, (which was common to "him with other Prophets) but that he "ſet the Time likewiſe for their coming "to paſs; (l) that this Book therefore "was held among the *ſacred Writings*, "and (m) read in *publick Aſſemblies* "(which is the peculiar Privilege of "*Canonical* Books) in his Days, becauſe "the Completion of the Events he foretold gain'd him Belief with all Mankind." Nay, if we will give Credit to this ſame *Joſephus*, this Book of *Daniel*'s was look'd upon as *genuine*, and of divine Authority, even in the Days of *Alexander the Great*; otherwiſe, the *High-Prieſt* had put a Banter upon him, when, (n) at his coming to *Jeruſalem*, and going into the Temple, he ſhew'd him a Paſſage in it, wherein it was foretold, under the Emblem of an *He-goat with one Horn*, overcoming a *Ram with two*, that a certain King of *Greece* would conquer the *Perſians*; which *Alexander* took to himſelf, and perhaps, upon that very Account, might treat the *Jewiſh* Nation with more Clemency, than he did their Neighbours.

And the People, who liv'd in our Saviour's Time.

BUT however this be, 'tis certain, that in, and before the Time of our bleſſed Saviour, the *Jews* receiv'd the Book of *Daniel*, as *authentick* Scripture, without any Suſpicion to the contrary. For, whereas the Name of the *Meſſias*, and of *the Son of Man*, which they apply'd to the *Deliverer*, whom they expected, the Title of the *Kingdom of God*, and of *Heaven*, us'd for the State of Things under that Deliverer, his coming in the *Clouds of Heaven*, his taking *all Judgment upon himſelf, and the Reſurrection of the Dead*, purſuant upon that his Coming, are Expreſſions manifeſtly borrow'd from *Daniel*: Theſe Expreſſions were, at that Time, the current Language of the *Jews*, inſomuch, that we find none of them ſurpris'd, when they heard the *Baptiſt* telling them, that *the Kingdom of God was at hand*, or our Saviour calling himſelf ſo frequently *the Son of Man*, and citing *Daniel* the Prophet by Name; which they certainly would have been, and thereupon rais'd no ſmall Clamour, had they perceiv'd that he was obtruding a *ſpurious* Book upon them for *canonical*.

UPON the whole therefore we may conclude, that, ſince there confeſſedly was ſuch a Perſon as *Daniel*, whoſe Character in the Prophet *Ezekiel* agrees with what we find in our preſent *Daniel*; ſince this Book of his has the Teſtimony of *Joſephus*, (no incompetent Judge in a Matter of this Nature) was commonly cited in the Times of our Saviour, was referr'd to before the Times of the *Maccabees*; nay, was thought *genuine* in the Times of *Alexander*, and has receiv'd no ſmall Confirmation from the Uſe and Application, which *Nehemiah* makes of it; either we muſt ſuppoſe, that all theſe Perſons, in their different Generations, were miſtaken, or elſe we muſt allow, that our preſent Book of *Daniel* is no *fictitious* Piece of later Date, but the Work of the Prophet, whoſe Name it bears, and who liv'd in the Age, which the ſacred Records have aſſign'd him.

To which, his Education in the Chaldean *Learning*.

IT is no valid Objection, either againſt his *perſonal* or *prophetick* Character, that he was educated in the Learning of the *Chaldeans*, and became a remarkable Proficient

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(k) Antiq. lib. xii. c. 11.

(l) Ibid. lib. x. c. 11.

(m) Ibid. c. 12.

(n) Ibid. lib. ix. c. 8.

A. M.
3417, *&c.*
Ant. Chriſ.
587, *&c.*

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

ficient therein. The Learning of the *Chaldeans* conſiſted chiefly in what they call *Aſtrology*, or the Knowledge of the celeſtial Motions, the Art of Building, and the Art of War. Some curious and ſuperſtitious Arts, that were abhorrent to the Law of *Moſes*, they were famous for practiſing; but there is no Neceſſity for us to infer from thence, that *Daniel* and his Friends were ever initiated in theſe; on the contrary, we may be allow'd to argue thus:——That, had there been any Thing criminal in the Method of their Education, they, who refus'd to *defile themſelves with the King's Meat*, would never have comply'd with it. They refus'd the King's Proviſions, not only becauſe he might probably have ſuch Things ſerv'd up at his Table, as were prohibited by their Law, but becauſe it was cuſtomary likewiſe in moſt Nations, before their Meals, to make an *Oblation* of ſome Part of what they eat or drank, to their Gods, as a thankful Acknowledgment, that whatever they enjoy'd proceeded from their *Bounty:* So that every Entertainment had in it the Nature of a *Sacrifice*; and therefore *Daniel* and his Friends look'd upon the Proviſions, which came from the King's Table, as *Meats offered to Idols*, and upon that Account eſteem'd them *unclean*. But the ſame Principle, that mov'd them to this, would have reſtrain'd them from the Study of the *Chaldean* Learning, had any of their impious or unwarrantable Sciences been impos'd upon them.

The King indeed is ſaid (*o*) *to have found them ten Times better, than all the Magicians, and Aſtrologers, that were in his Realm:* But theſe Words in antient Times were not appropriated to the evil Senſe, which they now bear, but ſignify'd, in the general, Men of Wiſdom and Learning, ſkilled in the Knowledge of Things natural and divine. (*p*) Thoſe, who in St *Matthew* are called μάγοι, our Tranſlation has render'd *wiſe Men*, becauſe the *Evangeliſt* ſeems to have given them that Name, not as a Note of Infamy, but as an honourable Title. And, in like Manner, why may not the Words be here underſtood of ſuch Perſons, as employ'd themſelves in the lawful Search of natural Cauſes and Effects, of the curious Products of the Earth, and the regular Motions of heavenly Bodies? For, when *Daniel* made Interceſſion to the Captain of the Guard, that (*q*) the *wiſe Men of* Babylon *might not be ſlain*, we can hardly ſuppoſe, that all of theſe were ſuch, as ſtudy'd unlawful Arts and Sciences, ſince he himſelf was afterwards made Maſter and *Preſident* over them.

Nay, even ſuppoſing, that theſe *wiſe Men of* Babylon made Profeſſion of ſome Sciences, whoſe only Foundation was Superſtition and Deceit, yet, why muſt their *Hebrew* Diſciples be oblig'd to purſue the ſame? Might they not follow ſuch Studies, as beſt ſuited their *Genius*, and the Principles of their Religion? The ſame Indulgence, which they obtain'd from *the Maſter of the Eunuchs*, with Regard to their *Proviſions*, may well be ſuppos'd to have been granted them in Relation to their Studies, in Caſe any Difficulty of this Kind had been impos'd upon them. But there is no Occaſion for our imagining this. The Maſters of theſe *occult Sciences* (as they call them) had many good Reaſons for not obtruding them upon their Diſciples; and *Daniel*, and his Companions, who were deſign'd to attend in the King's Preſence, were more properly to be educated in another Way, *viz.* in the Knowledge of the Purity of the *Chaldee* Tongue, of the Arts of *War* and *Policy*, of the State and Revenues of the Kingdom, and ſuch other lighter and more polite Accompliſhments, as would make their Perſons and Services more acceptable at Court, than any Proficiency in theſe abſtruſe Matters could do. But, put the Caſe, that they were at any Time called to Lectures in any of the Sciences, that were not ſo ſtrictly warrantable, we cannot ſee why they might not be permitted to attend to them with the ſame Spirit, that (*r*) *Moſes* was

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(*o*) Dan. i. 20. (*p*) *Whitby*'s Paraphraſe on *Matth.* ii. 1. (*q*) Dan. ii. 24. (*r*) Acts vii. 22.

was learned in all the Wiſdom of the Egyptians, *viz.* (*s*) not with a Purpoſe to follow them, or to ſquare their Lives or Sentiments according to them, but purely to put themſelves into a Capacity, upon a proper Occaſion, to confute them, and with more Advantage to expoſe their Falſeneſs and Abſurdity.

Exemption from the fiery Furnace.

It was not for any more excellent Proficiency therefore in thoſe *black Arts*, which were prohibited by the Law of God, that *Daniel* obtain'd an Exemption from the Puniſhment of the fiery Furnace, but either becauſe he was abſent upon ſome Pretence or other, (as moſt of the *Jews* might chuſe to be abſent upon this Occaſion) or becauſe he was not accus'd to the King, at this Time, for refuſing to worſhip the Idol which he had ſet up, tho' he might be preſent at the *Dedication*.

NEBUCHADNEZZAR, (*t*) we read, had ſummon'd all his Princes, Counſellors, Governors, Captains, and all other his Officers and Miniſters, to be preſent, and aſſiſting at the Solemnity of this *Dedication*; and therefore 'tis not likely, that *Daniel*, who was one of the chief of them, ſhould be allow'd to be abſent; but his Enemies thought it more adviſable, not to begin with him, becauſe of the great Authority he had with the King, but rather to fall firſt upon his three Friends, (whoſe Promotion in the Province of *Babylon* rais'd their Envy) that thereby they might more ſucceſsfully pave the Way to his Ruin: But the miraculous Interpoſition of Providence, in Behalf of his Friends, quaſh'd all farther Accuſations againſt him; and for this Reaſon it is, that no Mention is made of him in this whole Tranſaction.

His Knowledge in Dreams.

It is ſaid indeed of him, (*u*) *that he had Underſtanding in all Viſions and Dreams*, and Dreams, we know, among the *Eaſtern* People, were held in great Regard. They obſerv'd them much, and apply'd to ſuch Perſons, as pretended to explain them, for their Interpretation: Nor can it be deny'd, that, in the earlieſt Ages of the World, it was the receiv'd Opinion, that ſuch Dreams, as were attended with unuſual Circumſtances, did portend, and ſignify ſome future Event; that they were frequently ſent from God, (*x*) *who in a Dream, in a Viſion of the Night, ſpeaks once, yea twice, to Men*, as *Eliſha* affirms in *Job*. Now, if Dreams be *ſignificative*, and often ſent from God, it can hardly be thought, that, in all Caſes, the Interpretation of them ſhould be unlawful; and therefore we may obſerve, that, in that very Place, where *Moſes* forbids the *Hebrews* to conſult Magicians and Interpreters of Dreams, he nevertheleſs tells them, (*y*) *that the Lord their God would raiſe up to them, from among their Brethren, a Prophet like unto him, whom they ſhould conſult, and hearken to.* So that, tho' the *Iſraelites* were forbidden to make uſe of *Soothſayers*, or *Diviners*, as the Cuſtom of the Nations was, to whoſe Poſſeſſions they ſucceeded; yet they were permitted to addreſs themſelves to God, and his Prophets, in order to learn the Explanation of their Dreams, and the Prediction of future Events; conſequently, there could be no Crime in *Daniel*'s applying himſelf to this Kind of Knowledge, ſince, whatever Excellency he had this Way, the Scripture takes care to aſcribe it to the peculiar Gift of God.

His uſing Names different from the Greek Hiſtorians.

DANIEL indeed liv'd in great Proſperity, and in the Capacity of a *Prime Miniſter*, under ſome of the *Babylonian* and *Perſian* Monarchs; and therefore, if, through Ignorance, he has miſtaken their Names, or recorded any Thing of them, that is not true, this we allow will have a ſuſpicious Aſpect upon the *Authority* of his Writings: But, when it is conſider'd, how common a Thing it was for the Princes of the *Eaſt*, upon one Occaſion or other, to multiply their Names, and, not only by *Foreigners*, but even by their own People, to be called ſometimes by one Name, and ſometimes by another; how

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(*s*) *Calmet*'s Commentary on *Dan.* i. 17. (*t*) Dan. iii. 2. (*u*) Ibid. i. 17. (*x*) Job xxxiii. 14, 15. (*y*) Deut. xviii. 15.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

uſual it was for them to continue the *Titles of Honour*, which were conferr'd in Conſideration of thoſe great Exploits, whereby the Dignity of their Family was originally rais'd, and to adopt them into the Number of their own; how cuſtomary it was, upon their Acceſſion to the Kingdom, for them to change their Names, and yet the firſt and *private* Name be ſtill retain'd by moſt other People, while the *Imperial* Name appear'd in publick Acts, and was us'd at home only: Whoever conſiders this, I ſay, will ceaſe his Wonder, when, amidſt ſuch a Variety of *Appellations* for one and the ſame Perſon, he finds *this* Hiſtorian making Uſe of one, and *that* of another, according as his Fancy, his Pronunciation, or the Cuſtom of the Country, where he liv'd, led him. *Daniel*, in all Probability, calls the ſame Perſon *Darius Medus*, whom the *Greek* Hiſtorians call *Cyaxares the Second:* But, when it is obſerv'd, that theſe Hiſtorians agree with *Daniel*, as to the main Points of his Narration, *viz.* (z) that *Babylon* was taken by an Army of *Medes* and *Perſians*, whereof the *Medes*, being the ſuperior, were, at that Time, nam'd firſt; that *Cyaxares*, King of *Media*, aſſiſted at the Siege, and was treated by *Cyrus* as his *Chief*; that, after a Day of Riot and Revelling, the City was taken in the Night-time, by diverting the Courſe of the River *Euphrates*, and the King of *Babylon* ſlain in his Palace; that *Cyaxares*, being old, and naturally unactive, choſe rather to live at *Ecbatana*, the Capital of *Media*, while *Cyrus* attended the Affairs of the Government of *Babylon*; and that *Cyrus*, upon his Death, ſucceeded to the whole Empire: If we obſerve, I ſay, the exact Agreement between theſe Hiſtorians, as to the chief Matters of Fact, we may eaſily diſpenſe with ſome ſmall Difference in Point of *Names*; eſpecially conſidering, that the Authors liv'd at no leſs a Diſtance than *Babylon* is from *Greece*, and that the *Greeks* conſequently might make uſe of the Name, which he went by in *Media*, as beſt known to them, which the *Babylonians*, after he had taken their City, chang'd into *Darius Medus*, or the *Victorious Mede*, and which *Daniel*, being a Captive in the Place, might, in Conformity, call him.

And technical Terms.

It (a) may happen indeed, that there is now and then a Word or two, in the Book of *Daniel*, which may ſeem to have ſome Analogy to the *Greek* Tongue, and, with ſome little Variation, may be deriv'd from it; but then it is to be obſerv'd, that the Words of this Kind are, for the moſt Part, *technical* Terms, ſuch as might ſlip into any Language, without being perceiv'd, and ſuch as a Writer might properly enough uſe, without underſtanding any more of the Tongue, from whence they are borrow'd. *Architects* and *Mechanicks*, we know, uſe to this Day ſeveral *Greek* and *Arabick* Terms of Art in their reſpective Profeſſions; and yet they do not pretend to underſtand the Language from whence they came: And why might not *Daniel*, ſpeaking in Terms of Art, (as he certainly does when he † names the *muſical* Inſtruments (very probably of the *Grecian Make*) which were us'd at the Conſecration of *Nebuchadnezzar*'s Golden Image; why might not he, I ſay, make uſe of Words of a *foreign*

(z) *Xenophon*, lib. v. and viii. and *Herodotus*, lib. i.

(a) Biſhop *Chandler*'s Vindication of the Defence of Chriſtianity.

† Our learned Biſhop *Chandler* is fully of Opinion, that the Names of the Inſtruments, mention'd in *Dan.* iii. 5, are not *Greek*, but *Eaſtern* Derivations, and that from thence they did paſs to the *Greeks*, who, with a little Alteration, adapted them to their Pronunciation, or Termination of Words. For, (as he argues) "That their Names "were at firſt given them in the Country, where the Inſtruments themſelves were invented, can hardly be doubted: "If therefore ſuch Inſtruments, as are here ſpecify'd, were us'd in the *Eaſt*; if their Names be prov'd to be barbarous; and if an *Eaſtern* Root can be aſſign'd for their Derivation, which no *Greek* Theme will ſuit ſo well," (all which he endeavours to prove in ſeveral Inſtances) then may we be allow'd to infer, that the Names of theſe Inſtruments (whatever Affinity they may ſeem to have to the *Greek* Language) were originally *Oriental*; which Opinion is confirm'd by the Teſtimony of *Strabo*, lib. x. who aſſures us, that the Names of *muſical* Inſtruments, ſuch as *Nablia*, *Sambuca*, and *Barbitos*, were deriv'd from *barbarous* Languages, by which the *Greeks* denote the *Eaſtern* Tongues. Vid. Vindication of the Defence of Chriſtianity, and *Lowth*'s Commentary on *Dan.* iii.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

foreign Extract, and, at the ſame Time, be ſuppos'd a Stranger to the other Parts of the Language? This I think is the common Privilege of moſt Writers: Nor is the Mixture of ſome *Greek* Terms in the *Chaldee* Language ſo difficult a Matter to account for, if we will but allow, what *Grotius*, upon the Place, obſerves, *viz*, “That, before *Daniel*'s Age, many “Colonies both of the *Ionians*, and “*Æolians*, having ſettled themſelves in “*Aſia Minor*, (which lies contiguous to “ſome Provinces of the *Eaſtern* Kingdoms) might, that Way, communicate the Names of what they invented, “or improv'd, even as far as *Babylon* itſelf.”

His being omitted in the Verſion of the Septuagint.

The Tranſlation of the *Septuagint* has been held in ſuch Eſteem, that, to have any Part of Scripture omitted in it, would give a juſt Suſpicion, as if it had not been extant, or not known at the Time, when thoſe learned Men undertook the Work: But this is ſo far from being true in the Caſe of *Daniel*, that we find the *Septuagint* Verſion of him read publickly in our Saviour's Time; that we find *Juſtin Martyr (b)*, and *Clemens Romanus (c)* (who both wrote before *Theodotian*'s Verſion was made) citing Paſſages out of it; that we find St *Jerom (d)* giving us ſeveral *various Readings*, different from thoſe in *Theodotian*, and ſometimes from thoſe of *Aquila* and *Symmachus*, out of it; and, at the ſame Time, telling us, why this Tranſlation of *Daniel* was *repudiated*, and that of *Theodotian* ſubſtituted in its Room by the Doctors of the Church.

It was *Origen* indeed, who firſt brought it into Diſcredit, by comparing it with that of *Theodotian* from the Original, in his *Hexapla*, which ſhew'd its Imperfections a little too plainly; but then its Degradation proves, that, before this happen'd to it, it was all along us'd in the *Chriſtian* Church.

In the Catalogue of Prophets in Eccleſiaſticus.

The Omiſſion of *Daniel*'s Name, in the Enumeration of the Prophets, which we meet with in *Eccleſiaſticus (e)*, is of no great Moment, becauſe we find no Mention made of *Job*, or *Ezra*, and yet they had both Books, that went under his Name, as well as he. The Truth is, the Hiſtory of the Book itſelf may give us ſome Grounds to think, that *Daniel*'s Character might poſſibly have been in it at firſt, tho', upon ſome Occaſion or other, it afterwards came to be dropped. *Jeſus* the Grandfather (as we read in the *Prologue)* wrote it in *ſeveral Volumes*, and left it behind him *unfiniſh'd*: The *Original* fell into ſuch Hands, as carry'd it into *Egypt*, where *Jeſus* the Grandſon met with it, and having compil'd it all *orderly into one Volume*, upon Account of the Pains which he had taken with it, he join'd his own Name with that of his Grandfather, in the *Title-page*: *(f)* But it far'd with *this*, as it does with other Books, to loſe in the Tranſlation, and to ſuffer by *Copyiſts*; inſomuch, that whoever will be at the Trouble to compare the *Greek* Editions with one another, and with the various *Tranſlations*, will diſcover Words, Parts of Sentences, and whole Periods to be ſo frequently omitted, alter'd, contracted, explain'd, or enlarg'd, as to abate his Wonder, that the Mention of any Perſon (tho' never ſo conſiderable) ſhould be omitted in a Book, that is deliver'd to us ſo variouſly and imperfectly. But there may be another Reaſon aſſign'd for this Omiſſion: Moſt Part of the *Old Teſtament* was written in *Hebrew*, which was the common Language of *Judea*, and in it did *Jeſus* the Son of *Sirach* write this Book of *Eccleſiaſticus*. Now, as a great Part of the Books of *Ezra* and *Daniel* was written in *Chaldee*, which was a Tongue not ſo well known in *Judea*, it may reaſonably be ſuppos'd, that the Author's Ignorance of that Tongue might be the true Occaſion, why he omitted theſe two great Men, and all Account of their Writings, in his Catalogue of the Prophets.

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(b) Dial. cum Tryph. pag. 87. (c) Ap. Corinth. Ep. i. (d) In Dan. iv. 8. (e) Chap. xlix.

(f) Biſhop *Chandler*'s Vindication, &c.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

In the Chaldee *Paraphraſe.*

There are ſundry Reaſons likewiſe to be given, why we have no *Chaldee* Paraphraſe upon *Daniel*, as well as the reſt of the Prophets: For, beſides that a good Part of *Daniel* is in the *Chaldee* Tongue, and, upon that Account, might leſs need one; it is a general Complaint among the *Jews* themſelves, that a great many of their antient *Targums* have been loſt, and an acknowledg'd Caſe, that ſome of their ſacred Writers (ſuch as *Ezra* and *Nehemiah* for Inſtance, Men famous in the *Jewiſh* Story, and the latter of them highly celebrated by the Son of *Sirach)* never had any. The Truth is, the frequent Calamities, which befel the *Jewiſh* Nation, and diſpers'd them into other Countries, made them negligent of their Books; left them no Leiſure to tranſcribe long *Paraphraſts*; and when, by mixing among other People, they had loſt the Knowledge of the Language, left them no Ability to do it: So that, amidſt this Ignorance and Confuſion, it is no Wonder, if many valuable Copies were loſt, ſome of which † have ſince come to Light; but there is Reaſon to apprehend, that the *Targum* upon *Daniel* never will. For ſo much does this Prophet ſpeak of the *Meſſiah*, deſcribe the *Signs*, and define the *Time* of his Coming ſo preciſely, that the *Jews*, perceiving the Advantage, which their Adverſaries the *Chriſtians* might make of it, were under ſtrong Temptations, either to omit, or ſuppreſs the Paraphraſe of a *Prophet*, ſo diametrically oppoſite to them. And, accordingly, we have a Story from *(g)* one of their *Rabbins*, that ſavours not a little of ſome ſuch Practice, *viz.* "That " when *Jonathan* had finiſh'd his *Targum* on *Job*, *Proverbs*, and the *Pſalms*, " and was going on to *Daniel*, he was " reſtrain'd by a Voice, which bad him " give over *there*, leſt the Sons of Men " ſhould learn from *Daniel* the Time of " the *Meſſias*."

However this be, *(h)* ſince *Daniel* is ſo far from being paſs'd by in *any diſhonourable Manner*, that even *Jonathan* himſelf, in his Targum on the other Prophets, expreſſes a great Regard to him, by applying Predictions, found only in his Book, to Texts in other Prophets, that he was then interpreting; ſince, in doing of this, he follows *Daniel* in his Ideas, Phraſes, and Words, and explains Paſſages in other Prophets by ſuch, as were plainer and fuller, in his Opinion, in him; it certainly follows, that (however his Paraphraſe be loſt) *Daniel* was in his Eſteem a Prophet of equal, if not ſuperior Credit to the Prophets, he was then commenting upon.

Books forg'd under his Name.

Whether the *Jews* were, more than other Nations, addicted to the publiſhing of *ſpurious* Tracts, under the Names of their great Authors, and particularly under *Daniel*'s Name, it concerns us not to enquire; ſince the very Suppoſition implies thus much, that with the *Jewiſh* Church, at that Time, the Writings of *Daniel* were held in high Eſteem, (for, in ſuch a Caſe, who would chuſe an inglorious Father?) when theſe baſe Pieces came out in his Name. The having *Impoſtures* father'd on him therefore is ſo far from being any Prejudice to *Daniel*'s genuine Writings, that it rather redounds to the Confirmation of their Authority, ſince what was ſpurious did no ſooner appear in the Light, but it was deſpis'd, rejected, and condemn'd. The *Prayer of the three Children* was not read in all the Copies of the *Septuagint*; the Story of *Suſanna*, in ſome *Manuſcripts*, ſtood apart from the Book of *Daniel*, in others after it; and as for the Fable of *Bel and the Dragon*, it was not intended by its firſt Inventor to paſs under the Name of *Daniel*, but of one *Habakkuk*, the Son of *Jeſus*, of the Tribe of *Levi*, till *Theodotian*, in his *Greek* Edition of the *Bible*, thought proper to change its *Title*.

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† It is but the other Day, that the *Targums* of the two Books of *Chronicles* were diſcover'd. Biſhop *Chandler*'s Vindication, &c.

(g) R. *Abruhadam* in Zaccath's Judaiſm, p. 54.

(h) Biſhop *Chandler*'s Vindication, &c.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

The Truth is, the *Jewiſh* Church always look'd upon theſe Pieces as *ſpurious*, and therefore allow'd them much the ſame Place in their Scriptures, that the *Apocryphal* Books have in our *Engliſh* Bibles; but the genuine Book of *Daniel* they held always in the greateſt Veneration, eſteeming the Author of it as one of the chief of their Prophets, until *Maimonides*, a learned *Jew* of the XIIth Century, in order to bar all Proofs, that might be drawn from him in Favour of *Chriſtianity*, thought fit to degrade him from his *prophetick Character*, and place him in the Number of † *Hagiographal* Writers only.

The Clearneſs of his Prophecies.

Hard is the Fate of a Prophet, when the very *Clearneſs*, as well as *Obſcurity* of his Writings, muſt be imputed as an Objection againſt his Authority; but certainly we muſt allow, that it is as eaſy for an *All-knowing* God to foretel all Circumſtances of an Event, or to reveal the whole Series of Events, in their proper Connection and Succeſſion, as to declare one ſingle Occurrence. Such Knowledge and ſuch Wiſdom are *eſſential* Attributes of God: Nor can there be any Abſurdity in his imparting his Knowledge of future Events, with more or leſs Reſerve, to one Man than another; only one would think, that the freer ſuch Communications were, and the more conſpicuous the Revelation, the more excellent ſhould the Prophet, whom God pleas'd to honour in this Manner, be accounted. So unreaſonable are the Prejudices of thoſe, who make the *Clearneſs* of Prophecies an Argument againſt them, and endeavour to exclude *Daniel*, from the Number of Prophets, for a Reaſon, that beſt entitled him to that Character!

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Their Obſcurity.

But what ſhall we ſay (*i*), to his "dark and abſtruſe Way of Writing in "other Places; his *figurative* and para-"bolical, his *enigmatical* and emblema-"tical Stile, his uncouth Images and Sym-"bols, entirely unlike the Writings of the "other Prophets, but vaſtly agreeable to "that Turn, which the *Jews* took up, "when they came to be form'd in the "Schools of the *Greeks*?" All the *Greek* Authors, that we are acquainted with, are Strangers to this Manner of Writing: They abound indeed in *Figures* and *Allegories*; but the *ſymbolical* and *emblematical* Form was purely *Oriental*, and what other Prophets, as well as *Daniel*, as Occaſion requires, purſue.

For doth not *Iſaiah* foretel the Deſtruction of the *Egyptians* under the Image of God's (*k*) *ſtriking with a great and ſtrong Sword the* Leviathan, (or Crocodile) *and ſlaying the great Dragon, that is in the Sea?* Does not *Jeremiah* (*l*) ſpeak of the *Aſſyrians* under the Name of a *Dove*, becauſe (*m*) *Semiramis* had made that Bird the Symbol of her Nation? Does not *Ezekiel* propheſy of *Pharaoh* under the Figure of (*n*) *a great Dragon, that lives in the Midſt of the Rivers*; of the King of *Babylon* under the Emblem of a (*o*) *large Eagle with great Wings*; and of the *Aſſyrian*, under the Similitude of (*p*) *a tall Cedar in* Lebanon, exalted above all Trees, and reaching the Clouds with its Top, &c. the very ſame Figure (*q*) whereby the Kingdom of *Nebuchadnezzar* was repreſented? It is the Genius of the *Eaſtern* People to be delighted with Fiction and Imagery, and (as Sir *John Chardin* in his Deſcription of *Perſepolis* tells us) nothing

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† It is much to be queſtion'd, whether ſuch a Diſtinction, as *hagiographal* Books, was known in our Saviour's Time. All the Partition, that we read of, is, *the Law, and the Prophets, and the reſt of the Books*, [Proleg. to Ecclus.] which in *Luke* (xxiv. 44.) are called the *Pſalms*; and according to *Philo* (de Vit. Cont.) *are Hymns, and other Books, conducing to the Promotion of Piety and Knowledge*. This threefold Diſtribution of the Books of Scripture is taken from the Nature and Subjects of the Books themſelves, and not from any ſuppos'd Degrees of Sacredneſs between them: And, if the Word *Cethubim*, or *Hagiographa*, was *then*, or rather in the next Century, made uſe of, it was apply'd only as a general Name for the *poetical* and *moral* Books of Scripture, to which Claſs neither *Daniel*, nor nor any *Hiſtorical* Book, was reducible. Biſhop *Chandler*'s Vindication, &c.

(*i*) Vid. *Collins*'s Scheme of literal Prophecy. (*k*) Iſaiah xxvii. 1. (*l*) Jer. xlviii. 28. (*m*) *Diodor. Sicul.* lib. iii. (*n*) Ezek. xxix. 3. (*o*) Chap. xvii. 3, 12. (*p*) Chap. xxxi. 3, &c. (*q*) Dan. iv. 10, &c.

thing is more common among their Authors, than to call Countries by the Names of their Emblems, which are, as it were, the *Arms* of that Nation; and, in forming theſe *Emblems,* to make uſe, not only of *natural* Animals, but of ſuch as are *chimerical* and *fabulous* likewiſe, Beaſts with Wings, and Birds with four Feet and long Ears.

Their ſymbolical Turns are not valid Objections.

“(s) Among the Figures, upon the Walls and Pillars of an antient Temple, in this * once famous *Metropolis* of *Perſia, ſays he,* there are ſome very monſtrous for Figure and Size. A wing'd Lion with a Crown on his Head; a wing'd Lion flying on the Back of a Bull; the Body of a Horſe with Wings on his Back; and a Man's Head cover'd with an high Bonnet crown'd, *&c.* In Images and *Hieroglyphicks, continues he,* here one may ſee the Wars of Princes, and Countries, and their Succeſſes, expreſs'd. The Beaſts repreſent the People, or Land in War; their running at each other, their Engagement; and the Crown on the Head of one of them, or his taking the other by the Hair of the Head, and ſtabbing him, points out his Victory.”

Now, ſince this Method of deſcribing Things by *Images* was ſo cuſtomary in the Age and Place where *Daniel* was captive, it is reaſonable to ſuppoſe, that he conform'd himſelf to it, and that the *fictitious* Animals, which he makes mention of, were no improper Emblems of the ſeveral Empires whereof he writes. The Ram for Inſtance, was the Royal Enſign of the *Perſians, (t)* as *Ammianus Marcellinus* obſerves; their *Goat,* ſince their King *Carinus,* was the Arms of *Macedon,* and therefore how aptly does *Daniel ſee a Goat with a notable Horn,* (for an Horn *(u)* is always an Emblem of Power and Dominion) to which he gives *Wings,* becauſe of the *Quickneſs* of his Succeſs, to *(x) run againſt a Ram with unequal Horns, and caſt him to the Ground,* when he foretels, what the *Mede* and *Perſian* Empire ſhould do, and ſuffer from the *Macedonian Greeks?* Upon *the Breaking of the great Horn,* on *Alexander's* dying in the Height of his Triumphs and Proſperity, how properly do *(y) four others come up towards the four Winds of Heaven,* to denote the Diviſion † of his Empire among four Kings, whereof *Ptolemy* had *Egypt,* and the adjoining Countries, to the *South*; *Antigonus* had *Aſia,* to the *North*; *Seleucus* had *Syria,* to the *Eaſt*; and *Antipater,* *Greece* and *Macedonia,* to the *Weſt.*

(z) A LITTLE *Horn coming out of one of theſe, and waxing exceeding great towards*

(s) Biſhop *Chandler's* Vindication, *&c.* page 152.

* While *Alexander* lay at this Place, he gave himſelf much to Feaſting and Drinking, for Joy of his great Succeſſes. In one of theſe Feaſts, which he made for his chief Commanders, he invited their Miſtreſſes likewiſe to accompany them; among whom was one *Thais,* a famous *Athenian* Courtezan, who was then Miſtreſs to *Ptolemy,* afterwards King of *Egypt.* This Woman, in the Heat of her Carouſals, propos'd to *Alexander* the burning down of the City and Palace of *Perſepolis,* in Revenge to the *Perſians*; eſpecially for their burning of *Athens* under *Xerxes*; and, as the whole Company was drunk, the Propoſal was receiv'd with a general Applauſe, ſo that every Man took a Torch, and (with *Alexander* at the Head of them) ſetting Fire to the City and Palace, in a ſhort Time, burnt them both to the Ground. Thus, at the Motion of a drunken Strumpet, was deſtroy'd by this drunken King one of the fineſt Palaces in the World; for that this at *Perſepolis* was ſuch, the Ruins of it ſufficiently ſhew, which are ſtill remaining at a Place near *Shiras,* nam'd *Chebelminar,* which, in the *Perſian* Language, ſignifies *forty Pillars*; and is ſo called, becauſe ſuch a Number of Pillars, as well as other ſtately Ruins of this Palace, are there ſtill remaining, even to this Day. *Prideaux's* Connection, Anno 330.

(t) Lib. xix. And Rams Heads with Horns, the one higher, and the other lower, are ſtill to be ſeen among the Ruins of *Perſepolis,* as Sir *John Chardin* takes notice in his Travels.

(u) Deut. xxxiii. 17. Pſal. lxxxix. 17. *(x)* Dan. viii 7. *(y)* Ibid. ver. 8.

† Dr *Prideaux* is of Opinion, that this Partition of *Alexander's* Empire, to which the Prophecy has Relation, did not happen, till after the Battle at *Ipſus,* where *Antigonus* was ſlain, and whereupon the four ſurviving Princes divided the Conqueror's Dominions into four diſtinct Kingdoms, whereof *Ptolemy* had *Egypt, Lybia, Arabia, Cœlo-Syria,* and *Paleſtine*; *Caſſander, Macedonia* and *Greece*; *Lyſimathus, Thrace, Bithynia,* and ſome other Provinces beyond the *Helleſpont* and the *Boſphorus*; and *Seleucus,* all the reſt. *Prideaux's* Connection, Anno 301. But others have made the Diviſion of his Empire enſuant immediately upon his Death. *Calmet's* Commentary on *Dan.* vii.

(z) Dan. viii. 9, *&c.*

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

towards the South, *and* Eaſt, *and pleaſant Land*, nay, *waxing ſo great, as to caſt down ſome of the Hoſt of Heaven, and of the Stars to the Ground, and ſo trample upon them*, may ſeem a wild extravagant Rant; but when it is conſider'd, that all this is meant of *Antiochus*, who was afterwards called by his Flatterers, *Epiphanes*, tho' himſelf a vile Perſon, and Uſurper of the Kingdom; that it is to repreſent him, as ſoon as he got Poſſeſſion of the *Syrian* Kingdom, taking advantage of the Youth of *Ptolemy Philometor*, and invading *Egypt* to the *South*; *Armenia* and *Perſia*, to the *Eaſt*; and *Judea*, which is here ſtiled the *pleaſant Land*, and frequently deſcrib'd as a Land *flowing with Milk and Honey*, that it is to repreſent him perſecuting the *Jewiſh* Church and Nation, here ſtiled the *Hoſt of Heaven*; murthering the principal Men of both, here called the *Stars*; depoſing their *High-Prieſt*, whoſe Title is the *Prince of the Hoſt*; profaning their Temple, polluting their Altar, aboliſhing their Law, and eſtabliſhing Idolatry by a ſolemn Edict, *(a)* as whoever has read of the mad and impious Actions of *Antiochus* [*] muſt know: When this is conſider'd, I ſay, a ſmall Allowance for the *Oriental* Manner of pompous Writing will reduce theſe Images to a tolerable Size.

THE plain Truth is, Princes and States were, in old Times, painted by their *Symbols*, which are therefore called their γνωρίσματα, and, in After-Ages, came to be diſtinguiſh'd by Writers under the Name of ſuch *Symbols*, as well as by their proper Appellations: And therefore *the Lion with Eagles Wings*, ſignifying the Strength of the *Aſſyrian* Empire, and the Celerity of its Conqueſts; *the Beaſts with three Ribs in his Mouth*, intimating the Reduction which *Cyrus* made of *Babylon*, *Lydia*, and *Egypt* to the *Perſian* Monarchy; the *Leopard with four Wings and Heads*, denoting *Alexander*, and his four Succeſſors; and the *other Beaſt with Iron Feet and ten Horns*, repreſenting the *Roman* Empire, and the ten Kingdoms [*], or Principalities, into which it was divided, was a Language as well known to ſkilful Readers at that Time, as are the Arms, the Colours, and the Field of *Eſcutcheons*, in theſe later Days, to *Heralds*.

His ſeventy Weeks explain'd.

[*] *PORPHYRY*, no doubt, was well acquainted with this *Hieroglyphick* Way

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(a) 2 Maccab. v. 24, &c.

[*] Many of the *Heathen* Writers give us this Account of him, *viz.* that he would frequently get out of the Palace, and ramble about the Streets of *Antioch*, with two or three Perſons only accompanying him; that, in his Rambles, he would drink with Strangers, and Foreigners, and even with the meaneſt and vileſt of them; that, when he heard of any young Company met together to make merry, he would intrude himſelf among them, and revel away the Time with them, in Cups, and Songs, and other Frolicks, without any Regard to common Decency, or his own Royal Character; that, in theſe Frolicks, he would often go out in the Streets, and there ſcatter his Money by Handfuls, for the Rabble to ſcramble for; that, at other Times, he would go about with a Crown of Roſes upon his Head, and, in a *Roman* Gown, would walk the Streets alone, carrying a Parcel of Stones in his Lap, to throw at thoſe that ſhould follow after; that he was much addicted to Drunkenneſs and Laſciviouſneſs; was frequently found in the Company of *Pathics*, and common *Proſtitutes*, on whom he would gratify his Luſt publickly, and in the Sight of the People; and that, having for his *Catamites* two vile Perſons, called *Timarchus* and *Heraclides*, who were Brothers, he made the *former* of them Governor of *Babylon*, and the *other* his Treaſurer in that Province. The ſhort is, his Freaks, Follies, and Vices were ſo many, that Men were in a Doubt whether he were a *Madman*, or a *Fool*, tho' the former of theſe was generally thought his trueſt Character; and therefore inſtead of *Epiphanes, the illuſtrious*, they commonly called him *Epimanes, the Madman*. *Prideaux*'s Connection, Anno 175.

[*] Biſhop *Lloyd* hath given us the following Liſt of the ten Kingdoms which aroſe out of the Diſſolution of the *Roman* Empire, and the Time of their Riſe. 1. *Hunns* erected their Kingdom in that Part of *Pannonia*, and *Dacia*, which from them was called *Hungary*, about A. D. 356. 2. *Oſtrogoths* ſettled themſelves in the Countries that reach from *Rhetia* to *Mæſia*, even as far as *Thrace*, about 377, and afterwards came into *Italy* under *Alaricus* in 410. 3. *Wiſigoths* ſettled in the *South* Parts of *France*, and in *Catalonia*, about 378. 4. *Franks* ſeiz'd upon Part of *Germany*, and *Gaul*, A. D. 420. 5. *Vandals* ſettled in *Spain*, and afterwards ſet up their Kingdom in *Africa*, A. D. 407. 6. *Suevians* and *Alans* ſeiz'd the *weſtern* Parts of *Spain*, A. D. 407, and invaded *Italy*, 457. 7. *Burgundians* came out of *Germany* into that Part of *Gaul*, called from them *Burgundy*, 407. 8. *Rugians* and *Thoringians* ſettled in *Italy* under *Doacer*, about 476. 9. *Saxons* made themſelves Maſters of *Great-Britain*, about the ſame Time, 476. And 10. *Longobards* ſettled firſt in *Germany*, A. D. 383, and afterwards ſucceeded the *Heruli* and *Thuringi* in *Hungary*. *Lowth*'s Commentary on *Dan.* vii. 24.

[*] This *Porphyry* was a learned *Heathen*, born at *Tyre*, in the Year of Chriſt about 230, and there called *Malchus*; but,

A. M. 3417, *&c.* Ant. Chriſ. 587, *&c.*

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Way of Writing, becauſe all the Objection, which he makes to theſe Prophecies of *Daniel*, concerning the four Empires, is, that they were too plain and perſpicuous, and more like *hiſtorical Narratives* of Facts already done, than *prophetical* Predictions of Things to come. But, however this Enemy of Chriſtianity might urge the Plainneſs of the Prophet's Predictions, in order to invalidate the Authority of his Book, it muſt not be deny'd, but that God, in his great Wiſdom, has ſo order'd the Matter, (for the Exerciſe of our Faith and Induſtry) and ſo fram'd the *prophetick* Stile, that there ſhould be ſtill ſome Shade, and Remains of Obſcurity, abiding upon the *Face* of almoſt every Prophecy, even after the Time of its Completion: And therefore, inſtead of being ſurpris'd at the great Variety of Computations, which *Chronologers*, and other learned Men, have put upon the (*b*) *ſeventy Weeks* mention'd in *Daniel*, we may much rather wonder, how, at this Diſtance of Time, they have been able to come to any tolerable Exactneſs.

The Words of the Prophecy are theſe: —— *Seventy Weeks are determined upon thy People, and upon thy holy City, to finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs, and to anoint the Moſt Holy. Know therefore and underſtand, that from the going forth of the Commandment to reſtore, and to build* Jeruſalem, *unto the* Meſſiah *the Prince* ‡, *ſhall be ſeven Weeks, and threeſcore and two Weeks; and the Street ſhall be built again, and the Wall, even in troublous Times; and, after threeſcore and two Weeks, ſhall* Meſſiah *be cut off, but not for himſelf: And the People of the Prince that ſhall come, ſhall deſtroy the City, and the Sanctuary, and the End thereof ſhall be with a Flood; and, at the End of the War, Deſolations are determined: And he ſhall confirm the Covenant with many, for a Week; and, in the Midſt of the Week, he ſhall cauſe the Sacrifice and the Oblation to ceaſe; and, for the Overſpreading of Abominations, he ſhall make it deſolate, even until the Conſummation, and that determined ſhall be poured upon the Deſolate.*

Now, to ſet theſe Words in a right Light, we muſt conſider, 1ſt, That the main Deſign and Intendment of them is, to foretel the Coming of the *Meſſiah*, his aboliſhing the *Jewiſh*, and ſetting up a new and more perfect Religion; which is ſo manifeſt to every common Reader, that later *Jews* (to avoid the Force of this one Prophecy) have even adventur'd to exclude the whole Book of *Daniel* from the Number of inſpir'd Writers, and to pronounce a Curſe upon any, that ſhall pretend to compute the Time of the *Meſſiah*'s Coming. 2dly, It is agreed by moſt Interpreters, that the *ſeventy Weeks* here ſpoken of (according to the *prophetick* Stile) are to be taken for *Weeks of Years*,

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but, upon his going among the *Greeks*, he chang'd it to *Porphyry*, which is much of the ſame Signification; for *Malchus* in the *Phœnician* Language (which was then ſpoken at *Tyre)* ſignifies a King, as πορφύρεος, in the *Greek*, denotes one that wore *Purple*, which none but Kings, and Royal Perſons, were then permitted to do. He was a bitter Enemy to the *Chriſtian* Religion; and therefore wrote a large Volume againſt it, containing *fifteen* Books, whereof the *twelfth* was wholly levelled againſt the *Prophecies* of *Daniel:* But, becauſe the Predictions of this Prophet, concerning the ſeveral Empires, were acknowledg'd, on all Hands, to have been fulfilled, he did not go about to diſprove it; on the contrary, he endeavour'd to maintain, by the Teſtimony of the beſt *Greek* Hiſtorians then extant, that they were fulfilled ſo exactly, and ſo minutely, that it was impoſſible for them to be the Predictions of the *Daniel*, who belong'd to the *Babyloniſh* Captivity, and muſt therefore be the ſpurious Compoſition of ſome later Author. But this Argument St *Jerom*, in his Comment upon *Daniel*, fully turns upon him. It is much to be lamented however, that not only this whole Work of *Porphyry* is loſt, but that alſo the Books of *Euſebius*, *Apollonarius*, and *Methodius*, which were wrote in Anſwer to this Heathen Adverſary, (to the great Damage both of *divine* and *human* Knowledge) have all undergone the ſame Fate. *Prideaux*'s Connection, Anno 164.

(*b*) Dan. ix. 24.

‡ The Colon, which, in our *Engliſh* Bibles, is plac'd after *ſeven Weeks*, in the Middle of this Sentence, ſhould be plac'd after *two Weeks*, at the End of it, which wrong Punctuation may poſſibly lead ſome People into an Error in their Computation.

A. M. 3417, &c.
Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Years, every one of which contain'd *ſeven* Years, and ſo the *ſeventy Weeks* will amount to 490 Years, at the Expiration of which Term, the Matters contain'd in this Prophecy were to have their Accompliſhment: But then the Queſtion is, at what Point of Time theſe *ſeventy Weeks,* or, what is all one, the 490 Years, either began or expir'd? For, if we can but find out one of theſe Periods, there will be leſs Difficulty in ſtating the other. Now, 3dly, It ſeems pretty plain, that the ſeveral Events, ſpecify'd in the Beginning of this Prophecy, *viz. To finiſh* or reſtrain Tranſgreſſions, 2. To make an End of Sin, 3. To make Expiation, or Reconciliation for Iniquity, 4. *To bring in everlaſting Righteouſneſs,* 5. *To ſeal up,* or compleat, and *fulfil Viſion and Prophecy,* and 6. *To anoint,* or conſecrate *the Moſt Holy,* were all accompliſh'd in the great Work of our Salvation, by the Death and Paſſion, and by the Doctrine and Reſurrection of our Saviour Chriſt. For, being born without *original,* and having liv'd without actual Sin, he truly was the *moſt Holy* of all, that ever bore our Nature, and, being thereby fully fitted for this great Work, *he was anointed with the Holy Ghoſt, and with Power,* to be our *Prieſt,* our *Prophet,* and our *King.*

As our *Prieſt,* he offer'd himſelf a Sacrifice upon the Croſs, and thereby made *Atonement* for our Sins, which is *making an End of them,* by taking away their Guilt; and, in ſo doing, working *Reconciliation* for us with God. As our *Prophet,* he gave us his *Goſpel,* a Law of *everlaſting Righteouſneſs,* and the only Revelation we are to expect: And as our *King,* he ſent his Holy Spirit into our Hearts, to guide and influence us according to this Law; whereby he has taken an effectual Method to reſtrain, and *extinguiſh in us* all Manner of *Tranſgreſſion*; and, in doing all this, he has *ſealed up,* i. e. fulfill'd, and thoroughly finiſh'd *all,* that by *Viſions and Prophecies* had been before reveal'd concerning him.

Since (c) therefore all theſe Events were brought to paſs, and accompliſh'd at the Time of Chriſt's Death, this muſt determine us, where to fix the End of the Weeks, wherein theſe Events were to be accompliſh'd: And if the End of theſe Weeks is to be fix'd at the Death of *Chriſt,* then, 4thly, This will determine us, where to place the Beginning of them, *viz.* 490 Years before, † which is the very Year and Month †, wherein *Ezra* had his Commiſſion from *Artaxerxes Longimanus,* King of *Perſia,* for his returning to *Jeruſalem,* and there to reſtore the Church and State of the *Jews.*

(c) *Prideaux*'s Connection Anno 409.

† Moſt learned Men agree, that the Death of *Chriſt* happen'd in the Year of the *Julian* Period 4746, and in the *Jewiſh* Month *Niſan*; and therefore, if we reckon 490 Years backward, this will lead us to the Month *Niſan,* and in the Year of the *Julian* Period 4256; which, according to *Ptolemy*'s Canon, was the ſeventh Year of *Artaxerxes*'s Reign, in which the Scripture tells us (*Ezra* vii. 7.) that this Commiſſion was granted. *Prideaux*'s Connection, Anno 578.

† Others are of Opinion, that the Commiſſion here intended was not that which was given to *Ezra,* but that which *Nehemiah* had from *Artaxerxes,* in the twentieth Year of his Reign, at which Period they place the Commencement of theſe *ſeventy Weeks*; which, being reduc'd to 490 *Lunar* Years, bring us down to the Time, when our Saviour *Chriſt* was put to Death. There are ſome Variations indeed concerning the *Caleulation* of theſe Years. *Chronologers* differ among themſelves a little; but the greateſt Difference does not exceed nine or ten Years; and yet even *this, Petavius,* who has treated of the Subject, in his twelfth Book *de Doctrinâ Temporum,* has endeavour'd to accommodate, by ſhewing, that the Words of the Prophecy of *Daniel,* concerning the *Going forth of the Command to reſtore and rebuild* Jeruſalem, ought to be underſtood of the *compleat* Execution of that Order, which was perform'd by *Nehemiah* only; and that the twentieth Year of *Artaxerxes,* mention'd in *Nehemiah* i. 1. ought to be explain'd, not of the twentieth Year of *Artaxerxes* alone, but of the twentieth, from the Time, that his Father made him his Aſſociate in the Throne, which was ten Years before his Death: Which ten Years being deducted from the Number of Years, that elaps'd from the Decree of *Artaxerxes* in Favour of *Nehemiah,* to the Death of *Jeſus Chriſt,* deliver the *Chronologers* out of all their Perplexities, and diſpel all the Difficulties, that the few *ſupernumerary* Years occaſion'd. *Calmet*'s Diſſer. ſur les ſeptante Semaines, &c. What the learn'd Biſhop *Lloyd*'s Manner of computing theſe Weeks is,

The only Objection againſt this Computation is,——That the Words of the Prophecy ſeem to denote a *real Building* of the City, ſince it makes mention of its *Streets and Walls*; whereas that Work was executed upon the Decree by *Cyrus*, ſeveral Years before *Ezra* was in Commiſſion. But this Objection will appear of little Force, if once it be conſider'd, that *figurative* Expreſſions are, in a Manner, neceſſary in Prophecies, and that nothing is more common in Scripture, than by *Jeruſalem*, in particular, to mean the whole *Political* and *Eccleſiaſtical* State of the *Jews*.

There is another Difficulty obſervable in this Prophecy, which deſerves our Attention, and that is, the Diviſion of the *ſeventy* Weeks into three diſtinct Periods, *i. e.* into ſeven Weeks, ſixty-two Weeks, and one Week, to each of which a different Event is aſſign'd. In the *ſeven Weeks*, or 49 Years, from the *Going-forth of the Commandment*, the *Streets and Walls of* Jeruſalem, *i. e.* the Reſtoration and Eſtabliſhment of the Church and State of the *Jews*, is to be accompliſh'd. In the *ſixty-two Weeks*, or 434 Years more, the *Meſſiah* is to come, and make his Appearance in the World; and in *one Week*, or 7 Years after this, he is to *confirm a Covenant with many, and cauſe the Sacrifice and Oblation to ceaſe:* All which were *literally* fulfilled. For, in the Space of 49 Years, which anſwers to *ſeven Weeks*, the Reformation and Eſtabliſhment of the *Jewiſh* Church and State was carry'd on, and compleated, firſt by *Ezra*, in Virtue of a Decree granted in the ſeventh Year of *Artaxerxes*, and afterwards by *Nehemiah*, in Virtue of *another*, granted him by the ſame Prince, in the twentieth Year of his Reign. From that Time, in the Space of 434 Years, which anſwers to *ſixty-two Weeks*, our bleſſed Saviour appear'd in the World as the *Meſſiah*; and for ſeven Years after that, (which anſwers to the one Week in the Prophecy) firſt, by his Forerunner *John the Baptiſt*, for the Space of three Years and an half more, he confirm'd the *Covenant* of the *Goſpel* with as many of the *Jews*, as were converted, and embrac'd theſe Laws of *everlaſting Righteouſneſs*, which he publiſh'd; and, at length, by the Sacrifice of his moſt precious Blood, made all other Victims and Oblations (which were but Types and Emblems of his) for ever ceaſe, and be aboliſh'd. As to the other Part of the Prophecy, it relates ſo evidently to the Deſtruction of *Jeruſalem*, that it needs no Explanation. Whoever has read *Joſephus* cannot but obſerve, that, by the Deſtruction of the *City* and *Sanctuary*, by the People of the *Prince that was to come*, who with their Armies, and deſolating Abominations, ſhould invade *Judea* as with a Flood, and, by a terrible and conſuming War, bring utter Ruin and Deſtruction upon it, and upon all the People of the *Jews* that ſhould dwell therein, can be meant nothing, but *Titus*, at the Head of the *Roman* Army, executing the Wrath of God for the Murther of his Son, our Saviour, upon that devoted City and People, in ſuch a terrible and *tragical* Manner, as their Hiſtorian has related.

Ezekiel's *Chariot.*

EZEKIEL indeed, according to the Sentiment of ſome *Rabbins*, was a Prophet of more Obſcurity, than *Daniel*, and, eſpecially, in the Deſcription of the Chariot, (as they call the *firſt Chapter*) ſo very intricate and abſtruſe, that they would not permit it to be read by any, until they were arriv'd at the Age of thirty. The Deſign of the Prophet in that Chapter is, to repreſent the great and glorious Appearance of *God*, coming to give him Inſtructions in the Management of his prophetick Office; and to this Purpoſe he makes uſe of *Images*, foreign indeed to our Manner of Writing, but what are all ſignificant, and full of Majeſty. He ſeats

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is, the Reader will find fully explain'd, and illuſtrated by Mr *Bedford*, in his Scripture Chronology, lib. vii. c. 1. and, if he would have ſtill farther Satisfaction herein, he may conſult *Pererius* upon *Daniel*, M. *Baſnage*'s Diſſert. upon the ſeventy *Weeks*, *F. Hardouin*'s Diſſert. on the ſame Subject, and that of *J. Friſchmuth*, in his *Theſaurus Diſſertationum*, at the End of the great *Criticks*.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

ſeats himſelf on a radiant Throne, ſupported by *Cherubims*, mov'd by *Wheels* of an uncommon Make, cover'd with the Canopy of Heaven, and encircled with the Rainbow: and, tho', in the Deſcription of the *Cherubims* and *Wheels*, there may be Something not ſo agreeable to our Way of Thinking, yet we are not to ſuppoſe, but that, in the whole, it was adapted to the Age, wherein the Prophet wrote, and in each Part perhaps did include an excellent *Moral*. Angels, of what Rank or Denomination ſoever, are all *miniſtering Spirits*, and the Inſtruments of God's Providence in the Government of the World; and therefore are repreſented here as *ſupporting his Throne*, and, in Alluſion (*d*) very likely to the *Triumphal* Chariots of *Eaſtern* Princes, which are drawn by ſeveral Sorts of Beaſts, they are ſaid (*e*) *every one to have four Faces*. Their Wings denote their Readineſs and Alacrity; their Eyes, their Sagacity and Vigilance; their Hands, their Prudence and Dexterity; their Feet, their Steadineſs and Reſolution in performing the Divine Commands; and (*f*) *the Noiſe of their Wings, when they went*, expreſs'd the Terribleneſs of the Judgments, which they were to execute upon *Jeruſalem*, and all the *Jewiſh* Nation.

AND, in like Manner, (*g*) *the Make* and *Faſhion* of the *Wheels*, which theſe *Cherubims* actuate, ſhews, that all the Ways of Providence are uniform, and ſubſervient to each other; as (*h*) their *going perpetually forward* intimates, that Providence does nothing in vain, but always accompliſhes its Deſigns. (*i*) The Largeneſs of the Rings, or Circumference of the Wheels, denotes the vaſt Compaſs of Providence, (*k*) *which reacheth from one End to another mightily* (*l*). Their being *full of Eyes* implies, that the Motions of Providence are directed by unerring Wiſdom; and (*m*) their *moving*, when the *Cherubs mov'd*, ſeems to demonſtrate, with what Readineſs and Alacrity all the Inſtruments of Providence do concur in carrying on his great Deſigns. Thus full of Inſtruction is every little *Symbol* in this Deſcription! And therefore it is doing Injuſtice to the Character of the Prophet, to find Fault with his *Images*, becauſe they agree not with the preſent *Mode*, or to cenſure his Writings, before we underſtand them.

And his Gog *and* Magog *explain'd.*

HIS Prophecy (*n*) concerning *Gog* and *Magog* is perhaps deſervedly thought one of the moſt difficult Paſſages, that occur in the *Old Teſtament*; and, accordingly, the Conjectures about it have been various. It is generally agreed however, that the Words ‖ *Gog* and *Magog* are not *real*, but fictitious Names; and therefore their Wars with the People of God ſome have apply'd to the Cruelties of *Antiochus Epiphanes* againſt the *Jews*; others, to the Perſecutions of the *Gentiles* againſt the *Chriſtians*; ſome, to the Irruption of the *Goths*, and other barbarous Nations into the *Roman* Empire; others, to the Ravages, which the *Turks* made in *Aſia*, and ſome Parts of *Europe*; and others again, to thoſe (as is propheſy'd elſewhere) Oppreſſions, which, in the latter Days, *Antichriſt* ſhall bring upon the true Profeſſors of our moſt holy Religion.

THE

(*d*) *Lowth*'s Comment. on *Ezek.* i. (*e*) Ezek. i. 6. (*f*) Ibid. ver. 24. (*g*) Ibid. ver. 16. (*h*) Ibid. ver. 17. (*i*) Ibid. ver. 18. (*k*) Wiſd. viii. 1. (*l*) Ibid. ver. 18. (*m*) Ibid. ver. 19. (*n*) Ezek. xxxviii. and xxxix.

‖ *Magog* was the Son of *Japhet*, Gen. x. 2. from whom the *Scythians* were generally ſuppos'd to be deriv'd; a People well known in the *Eaſt* for their frequent Irruptions, and Devaſtations therein made, and who, for their Rapine and Violence, Cruelties and Barbarities of all Kinds, for ſome Time, paſs'd into a Proverb; and therefore, whether we ſuppoſe *Cambyſes* or *Antiochus* (as we ſhall ſee hereafter) to be the *Gog* in *Ezekiel*, the Prophet's calling him by the Name of a *wild Scythian* can be no Objection, becauſe ſcarce ever were any two Men more cruel, more ſavage, and brutal in their Paſſions, than they; inſomuch, that we may truly ſay, that, as the *Scythians* were the Terror of all the *Eaſt*, ſo *Cambyſes* and *Antiochus* were the Horror and Abomination of Mankind. *Calmet*'s Comment. ſur *Gog* & *Magog*.

A. M.
3417, &c.
Ant. Chriſ.
587, &c.

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

(o) The main Current of Interpreters will have the *Gog* in *Ezekiel* to be *Antiochus*; but then there are ſome Exceptions to this Opinion, that may be gather'd from *Ezekiel* himſelf. For, whereas the *Gog* in *Ezekiel* *(p) was to fall upon the Mountains of* Iſrael; *(q) was to be buried in the* Eaſt *of the* Mediterranean *Sea*; was to have an Army deſtroy'd, *(r) by their turning their Swords upon one another*; and *(s)* the *Iſraelites* were to gather the *Spoils, and burn their Arms for ſeveral Years:* Whoever looks into the Hiſtory of *Antiochus*, will ſee, that he dy'd at a little Town, called *Taba*, in the Confines of *Perſia* and *Babylonia*; that, upon his Death, his Army ſuffer'd no Defeat, neither did the *Jews* reap any Advantage by it, becauſe his Son *Antiochus Eupater* continu'd to oppreſs and harraſs them with Wars, as much as ever.

But if *Antiochus* was not the *Gog* in *Ezekiel*, the Queſtion is, Who was? And to reſolve this Queſtion, we may obſerve, that (be the Perſon who he will) the Prophet ſpeaks of him as a powerful Prince, who ſhould come from the *North*, *(t)* with a numerous Army, *(u)* made up of different Nations, exaſperated againſt the *Jews*, and with full Intent *(x)* to plunder and ravage their Country; but that he ſhould be diſappointed in his Deſign, and *(y)* his Army miraculouſly deſtroy'd.

We may obſerve farther, that this Event was to happen, after the Return from the Captivity; becauſe the Prophet mentions it, as a Thing future: *(z) Thou ſhalt come into a Land*, (ſpeaking of *Gog*) *that is brought back from the Sword, and againſt a People, who have lately returned from amidſt the Nations, where they had been diſperſed*; which can be meant of none but the *Jews*; but *(a)* that it could not happen after the Time of the *Maccabees*, becauſe the *Jewiſh* Hiſtory is, from thence, ſo very well known, that a Tranſaction of this Nature could not well eſcape us; and therefore we may conclude, that it was between the Return from the Captivity, and the firſt Appearing of the *Maccabees*, (a very obſcure Interval as to the *Jewiſh* Affairs) that what the Prophet relates of *Gog*, and his Adventures, came to paſs; and if ſo, we can ſee no Prince or Potentate, to whom the Characters, which the inſpir'd Writers give of him, can ſo properly belong, as to *Cambyſes*, the Son of *Cyrus*.

According to the Accounts of all Hiſtory, he was cruel and barbarous, exceſſively impious, and inſatiably covetous. His Indignation againſt the *Jews* he expreſs'd *(b)* by a *Revocation* of a Grant, which his Father gave for the Rebuilding of their City and Temple. He led a large Army into *Egypt*, compos'd of all the different Nations, *(c)* that *Ezekiel* mentions, who were overwhelm'd (a great many of them at leaſt) by the driven Sands of the Deſerts. In his Return from *Egypt*, *(d)* he dy'd at *Ecbatana* in *Paleſtine*, at the Foot of Mount *Carmel*, which faces the *Mediterranean* Sea, of a Wound, which he receiv'd by his Sword's falling accidentally out of the Scabbard; ſo that a great many Lines of the Picture, which the Prophet draws of *Gog*, meet in *Cambyſes*, tho' it muſt be acknowledg'd that all do not.

(e) What bids fair for this Opinion however is, the Order and Series of Events, which *Ezekiel* ſeems to have obſerv'd in his Prophecies: For, having firſt foretold the Taking of *Jeruſalem*, the Captivity of *Babylon*, and the Deſolation of *Tyre*, *Egypt*, and ſome other Countries neighbouring upon *Judea*; he proceeds, in the next Place, to the Diſſolution of the *Chaldean* Monarchy, and the Return of the *Jews* from their Captivity: But, before they are well ſettled in their native Country, *Gog*, and his numerous Army, are introduc'd

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(o) Calmet's Diſſert. ſur *Gog & Magog*.

(p) Ezek. xxxix. 4.

(q) Ibid. ver. 11.

(r) Chap. xxxviii. 21.

(s) Chap. xxxix. 9, 10.

(t) Chap. xxxviii. 15.

(u) Ibid. ver. 2.

(x) Ibid. ver. 9, &c.

(y) Ibid. ver. 22, &c.

(z) Ibid. ver. 8.

(a) Calmet's Diſſert. ibid.

(b) Ezra iv. 19, &c.

(c) Ezek. xxxviii, 2. &c.

(d) Herod. lib. iii.

(e) Calmet's Diſſert. ibid.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

duc'd to trouble their Repoſe, and threaten their Ruin; but that God interpoſes to rid them of this fierce Enemy, who is ſaid to have fallen in the *Mountains of* Iſrael, he, and all his Army. It muſt be own'd indeed, that the Writers of the Life of *Cambyſes* make mention of no Intention in this Prince to fall foul upon the *Jews*, nor do they ſay any Thing of the Deſtruction of his Army, enſuant upon his Death; but upon the Suppoſition, that the Prophecy relates to him, God, who knew the evil Diſpoſition of that Prince's Heart towards the *Jews*, (which no profane Author could penetrate) has given us this Part of his Hiſtory: *(f) Thus ſaith the Lord, it ſhall alſo come to paſs, that at the ſame Time, thou ſhalt think an evil Thought, and ſhalt ſay, I will go up to the Land of unwalled Villages; I will go to them, that are at Reſt, that dwell ſafely, all of them dwelling without Walls, and having neither Bars nor Gates, to take a Spoil, and to take a Prey, to turn my Hand upon the deſolate Places that are now inhabited, and upon the People, that are now gathered out of the Nations.* What became of his Army after he was dead, we cannot tell. *Herodotus*, who gives us the largeſt Account of him, immediately after his Deceaſe, paſſes to the Hiſtory of the *Magian*, who uſurp'd his Throne: And therefore we may ſuppoſe, *(g)* that as they conſiſted of ſo many different Nations, and follow'd him only by Compulſion; when once their Head was gone, they crumbled into Parties, quarrelled, and (as *(h)* the Prophet had foretold) turn'd their Arms upon one another; which was no more, than what *(i)* the *Philiſtines* did in the Time of *Saul*, and *(k)* the *Midianites*, when *Gibeon* judg'd *Iſrael*.

Some ſeeming Inconſiſtencies reconciled.

We have been ſo large in our Anſwers to ſome of the laſt Objections, that we have leſs Room left for the Reconciliation of ſome ſeeming *Inconſiſtencies*, that are alledg'd in this Period of Hiſtory: But a little will ſuffice for this.

For, 1. Whereas the Number of the People, returning from the Captivity, is much larger in the *general* Sum than it is in the *Particulars*; it is to be remember'd, that not only thoſe of *Judah* and *Benjamin*, but ſeveral alſo of the other Tribes, took the Benefit of the Decree, which *Cyrus* granted in Favour of the *Jews*, to return again into their own Land. That they did ſo is plain from the Tenor of the Decree itſelf, which extends *(l) to all the People of the God of* Iſrael, whereof (as *Joſephus* informs us) *Zerubbabel* ſent a Copy into *Media*, to the reſt of the Ten Tribes, who (*together with the reſt of the Fathers of* Judah *and* Benjamin) are ſuppos'd to be thoſe, *(m) whoſe Spirit God had raiſed up to go*: And therefore the Difference between the *groſs* and the *particular* Sums ariſes from hence,—— *(n)* That, in the latter, the Tribes of *Judah*, *Benjamin*, and *Levi*, only are reckon'd by their Families; whereas, in the former, all thoſe of the other Tribes, that accompany'd them in their Return to *Jeruſalem*, are added.

This accounts for the Difference between the *general* and *particular* Sums in *Ezra*: And then why the *Particulars* in *Ezra* differ from the *Particulars* in *Nehemiah*, the Matter (according to a very competent *(o)* Judge) is to be conceiv'd and apprehended thus,——“That *Nehemiah* found the Liſt and Catalogue of “thoſe, that came up in the firſt of *Cyrus*, “as it was then taken, and that he called “over the Names of the Families, as “they lay in Order there; that he obſerv'd “the Order of the old Liſt, in calling “them over, and liſting them, but took “the real Number of them, as they were “at the Time, when he number'd “them;

(f) Ezek. xxxviii. 10, *&c.* *(g)* *Calmet*'s Diſſert. *(h)* Ezek. xxxviii. 21. *(i)* 1 Sam. xiv. 20. *(k)* Judg. vii. 22. *(l)* Ezra i. 3. *(m)* Ibid. ver. 5. *(n)* *Patrick*'s Commentary on *Ezra* ii. 64 and *Prideaux*'s Connection. *(o)* *Lightfoot*'s Chronology, Page 146.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

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“them; that ſome Families were now more in Number, than they were, when the firſt Liſt was made, and ſome fewer; and ſome, that were in that Liſt, were not to be found now; for ſome had more of the ſame Stock come up from *Babylon*, ſince the firſt Numbering, and others, who had come up at firſt, and were then number'd, were now gone back again.”

2. WHEREAS it is ſaid of the fourſcore *Iſraelites*, that they were (p) *carrying their Offerings to the Houſe of the Lord*, when the Houſe of the Lord at *Jeruſalem* had, for ſome Time before, been deſtroy'd by the *Babylonians*; (q) why may we not ſuppoſe, that the Place, where the Temple ſtood, (even after its Deſtruction) was held in ſuch Veneration, that the People, who were left in the Country, after the general Captivity, choſe to offer their Sacrifices and Oblations there, as long as they remain'd in the Land; and that, having no Prieſts at *Jeruſalem*, they might go to *Mizpah* (where theſe Servants of the Lord had, very probably, put themſelves under the Governor's Protection) to fetch one from thence, in order to aſſiſt them in their religious Offices?

(r) *SAMARIA* indeed, and the other Parts, from whence theſe devout Perſons came, lay to the *North*, and *Mizpah* to the *South* of *Jeruſalem*, a little too far diſtant, for them to go for a Prieſt; and therefore others have imagin'd, that, after the Deſtruction of the Temple, *Gedaliah*, by the Advice of the Prophet *Jeremiah*, and the Prieſts, that were with him, had eſtabliſh'd a Tabernacle, and built an Altar at *Mizpah*, where the People, for the preſent, might reſort to pay their Devotions, and preſent their Oblations, until, by ſome happy Turn of Affairs, their Temple might come to be built again; and that this Tabernacle and Altar might, with Propriety enough, be called *the Houſe of the Lord*.

WE can hardly believe indeed, that, after the Temple was gone, the People were to live without any Place of religious Worſhip; and therefore, conſidering that *Mizpah* was all along eſteemed a Place of more than ordinary Sanctity; that, after the Return of the Ark, there (s) *Samuel gathered together all* Iſrael *before the Lord*; that there he built an Altar, and (t) *offered a Sacrifice*; and that in the Time of the *Maccabees*, when the *Jews* were in the ſame Caſe as now, without a Temple, and without an Altar, they here (u) *aſſembled themſelves together*; *for* Mizpah (as the Author of that Hiſtory tells us) *was the Place where they prayed aforetime in* Iſrael; we cannot but think, that there is ſomething of Reality in the Suppoſition, and that theſe eighty pious Mourners were going to *Mizpah*, and not to *Jeruſalem*, (x) when the bloody and perfidious *Iſhmael* circumvented them.

3. ONCE more: Whereas it is ſaid, (y) *that the Prieſts, and Levites, and Elders of the Fathers*, who had ſeen the firſt Temple, wept, when the Foundation of the ſecond was laid, tho' it is manifeſt, that the latter Temple was (z) 40 Cubits larger than the former; it muſt be remember'd that the Reaſon of their weeping was, not ſo much becauſe it was like to prove far inferior to that of *Solomon* as to its outward Structure, but becauſe it was to want thoſe extraordinary Marks of the Divine Favour, wherewith the other Temple was honour'd. The ſecond Temple was built upon the ſame Foundations with the firſt; and therefore the different Meaſures, that we find of them in the Books of *Kings* and *Ezra*, are to be underſtood in Reſpect of the different Diſtances, between which the ſaid Meaſures were taken.

The

(p) Jer. xli. 5.

(q) *Prideaux*'s Connection, in the Notes, Anno 588.

(r) *Calmet*'s Commentary on *Jer.* xli. 5.

(s) 1 Sam. vii. 5, 6.

(t) Ibid. ver. 9.

(u) 1 Maccab. iii. 46.

(x) Jer. xli. 6.

(y) Ezra iii. 12.

(z) Compare *Ezra* vi. 3. with 1 *Kings* vi. 20. and 2 *Chron.* iii. 3.

A. M.
3417, *&c.*
Ant. Chriſ.
587, *&c.*

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

The *twenty Cubits Breadth*, which is ſaid of *Solomon*'s Temple, was from the Inſide of the Wall on the one Side, to the Inſide of the Wall on the other; but the *ſixty Cubits* Breadth of that to be built by *Zerubbabel*, was the Breadth of the whole Building, from the Inſide of the outer Wall of it on the one Side, to the Inſide of the outer Wall on the other. So that the Difference of the ſaid twenty Cubits Breadth, and of the ſaid ſixty Cubits Breadth, is no more than this; ——That the one is meant of the Temple ſtrictly ſo called; the other of the Temple and its appertaining Buildings. Both the Temples then, without all Doubt, were of the ſame Dimenſions; but then here was the Difference, the ſad Difference, which drew Tears from the Eyes of the *Elders*, *viz.* that, in all Appearance, there were little or no Hopes, that the poor Beginnings of the *latter* Temple would ever be raiſ'd to the Grandeur and Magnificence of the former, ſince the *one* had been built by the wiſeſt and richeſt King, and conſtantly adorn'd by ſome one or other of his Poſterity; the *other* now begun by a ſmall Company of Exiles, juſt return'd from their Captivity; the *one*, in a Time of profound Peace, and the greateſt Opulence; the *other* in a Time of common Calamity and Diſtreſs; the *one* finiſh'd with the moſt coſtly Stones and Timber, wrought with exquiſite Art, and overlaid with vaſt Quantities of Gold; the *other* to be raiſ'd out of no better Materials, than what could be dug from the ruinous Foundation of the *old* one. But the Occaſion of their Grief was not only this, that the Materials and Ornaments of the ſecond Temple (a) were even as nothing, *in Compariſon of the firſt*; but that the *Ark* of the Covenant †, and the *Mercy-ſeat* †, which was upon it, the *Holy Fire* † upon the Altar, the

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(a) Hagg. ii. 3.

† This was a ſmall Cheſt, or Coffer, three Feet nine Inches in Length, two Feet three Inches in Breadth, and two Feet three Inches in Height, *Exod.* xxv. 10, 22. In it were put the two Tables of the Law, the *broken* ones, as well as the whole ones, (ſay the *Rabbins*) and nothing elſe was put therein, when it was brought into *Solomon*'s Temple, 1 *Kings* viii. 9. but, in Proceſs of Time, *Aaron*'s Rod, the Pot of Manna, and the original Volume of the Law, written by *Moſes*'s own Hand, came to be likewiſe put in it, *Heb.* ix. 4. The *Jews* have a Tradition, which *Epiphanius* (in Vitâ *Jerem.* Prophetæ) takes notice of, that *Jeremiah*, foreſeeing the approaching Ruin of the Temple, carry'd the *Ark of the Covenant* into a Cave, and by his Prayers prevailed that it might be ſunk, and ſwallow'd up in the Rock, ſo that it might never more be ſeen; and this, tho' a Fiction, is deſign'd to inform us, that, in the Deſtruction of *Jeruſalem*, this ſacred Piece of Furniture was loſt. The *Jews* indeed, upon the Building of the ſecond Temple, made an Ark, of the ſame Shape and Dimenſions with the firſt, and put it in the ſame Place; but it had none of its Honours and Prerogatives; no Tables of the Law, no *Aaron*'s Rod, no Pot of Manna in it, no Appearance of the Divine Glory over it, no Oracles given from it; the only Uſe that was made of it, was, to be a *Repreſentative* of the former, on the great Day of *Expiation*, and to be a Repoſitory of the Holy Scriptures, *i. e.* of the original Copy of that *Collection* which was made of them, after the Captivity, by *Ezra*, and the Men of the great *Synagogue*. *Prideaux*'s Connection, Anno 535.

† This was the *Cover* of the Ark of the Covenant. It was made of ſolid Gold, and at the two Ends of it, were fix'd two Cherubims of the ſame Metal, which, by their Wings extended forwards, ſeem'd to form a Throne for the Majeſty of God, who, in Scripture, is repreſented to us as ſitting between the Cherubims, and the Ark itſelf was, as it were, his Footſtool. The *Hebrew* Word *Caphoreth*, by being tranſlated *Propitiatory*, ſeems to imply, that from thence the Lord heard the Vows and Prayers of his People, and pardon'd them their Sins; and by its being, at other Times, tranſlated *Oracle*, ſeems farther to imply, that from thence he manifeſted his Will and Pleaſure, and gave Reſponſes to *Moſes*. *Calmet*'s Dictionary, under the Word.

† This Fire came down from Heaven, firſt upon the Altar in the Tabernacle, at the Conſecration of *Aaron*, and his Sons, to the Prieſthood, *Levit.* ix. 24. and, afterwards it deſcended a-new upon the Altar in the Temple of *Solomon*, at its *Conſecration*, 2 Chron. vii. 1. and there it was conſtantly fed and maintain'd by the Prieſts, Day and Night, in the ſame Manner, as it had been in the Tabernacle. The *Jews* have a Tradition, that *Jeremiah*, foreſeeing the Deſtruction of the Temple, took this Fire, and hid it in a Pit, but that, at the Rebuilding of the Temple, being brought again from thence, it reviv'd upon the Altar; but this is all a Fiction: For the Generality of them allow, that, at the Deſtruction of the Temple, it was extinguiſh'd, and, in the Time of the ſecond Temple, nothing was made uſe of, for all their Burnt-Offerings, but common Fire only. *Prideaux*'s Connection.

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the *Urim* and *Thummim* †, the Spirit of *Prophecy* †, the *Shechinah* †, or Divine Preſence, the five great Things, for which the former Temple was ſo renown'd, were loſt and gone, and never to be recover'd to this other.

THIS was a juſt Matter of Lamentation to thoſe, that had ſeen theſe ſingular Tokens of the Divine Favour in the former Temple, and a Diſcouragement of their Proceeding with the Building of the preſent; and therefore the Prophet *Haggai* was ſent to inform them, that all theſe Wants and Defects ſhould be abundantly repair'd by the Coming of the *Meſſiah*, the true *Shechinah* of the Divine Majeſty, in the Time of the ſecond Temple: *(b) I will ſhake all Nations, and the Deſire of all Nations ſhall come, and I will fill this Houſe with Glory*; *the Glory of this latter Houſe ſhall be greater than of the former, ſaith the Lord of Hoſts*.

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† Whether the *Urim* and *Thummim* lay in the High-Prieſt's *Breaſt-plate* itſelf, or only in the *Clearneſs* and *Perfection* of thoſe *Oracular* Anſwers, which he receiv'd from God, when he went to conſult him upon any important Matter, ſo it was, that having put on all his pontifical Robes, and preſented himſelf in the Sanctuary, before the *Holy of Holies*, he knew, by one Means or other, moſt probably by an audible Voice from the *Mercy-Seat*, (which was within behind the Veil) what the Divine Pleaſure was concerning the Affair, wherein he came to conſult him. This was a ſingular Privilege vouchſafed to the *Jews*, but it does not appear from the ſacred Hiſtory, that there are any Footſteps of conſulting the Lord in this Manner after the Building of *Solomon*'s Temple to the Time of its Deſtruction; and, after its Deſtruction, all are agreed, that this was never reſtor'd; ſo that there ſeems to be ſome Reaſon for that *Maxim* among the *Jews*, viz. that the holy Spirit ſpake to the Children of *Iſrael*, during the Tabernacle, by *Urim* and *Thummim*; under the firſt Temple, by the Prophets; and under the ſecond by *Bath-col*, or a Voice ſent from Heaven, such as was heard at the Baptiſm of *Jeſus Chriſt*, and at his Transfiguration. *Patrick*'s Commentary, and *Calmet*'s Dictionary.

† This, it muſt be own'd, was not only wholly withdrawn from the *Jewiſh* Church, in the Time of the ſecond Temple. The Prophets *Haggai*, *Zachariah*, and *Malachi* liv'd in this Time, and propheſy'd; but after their Death, (which the *Rabbins* ſay happen'd in one Year) the *prophetick* Spirit wholly ceas'd from among the *Jews*. *Prideaux*'s Connection.

† The *Shechinah* was a ſenſible Token of God's Preſence among the *Jews*, which conſiſted of a *viſible Cloud*, reſting over the *Mercy-Seat*, or Cover of the *Ark of the Covenant*, juſt above the two Cherubims, that overſhadow'd it, *Lev*. xvi. 2. It there firſt appear'd, when *Moſes* conſecrated the *Tabernacle*, and afterwards, at the Conſecration of the Temple by *Solomon*, was tranſlated thither; (Vide Page 449.) and there continu'd, in the ſame viſible Manner, while the Ark was in its proper Place, either in the Tabernacle, or Temple, (but not while it was in Movement, as it often was during the Time of the Tabernacle) 'till the *Babylonians* deſtroy'd the Temple, after which it never appear'd more. *Prideaux*'s Connection.

(*b*) Hagg. ii. 7, 9.

DISSER-

A. M. 3417, &c. Ant. Chriſ. 587, &c.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

DISSERTATION I.

Of the Pride and Puniſhment of NEBUCHADNEZZAR.

The Occaſion of his Pride.

WHOEVER looks back upon the Actions of *Nebuchadnezzar*, will eaſily perceive, that he was a great and ſucceſsful Warrior; that, during *(c)* his Father's Life-time, and while he commanded the Army as *General* under him, he drove the *Egyptians* (the only Nation that pretended, at this Time, to rival the *Babyloniſh* Monarchy) out of *Syria* and *Paleſtine*, took *Jeruſalem*, and carry'd away the People Captive; and that, upon his own Acceſſion to the Throne, he overcame the *Phœnicians* and *Tyrians*, over-ran all *Egypt*, and made it tributary, and return'd home in Triumph loaded with rich Spoils. The Scripture however does not impute the Occaſion of his *Pride* to the Number of his Conqueſts, or the Extent of his Dominions, but to the State and Magnificence of his Royal City, in which (as it were at one View) he ſaw all the Fruits of his martial Toil, all the Spoils of his many Victories, and all the Revenues of his vaſt Empire compriz'd, and diſplay'd in their utmoſt Splendor. For while he was walking upon his Palace, at *Babylon*, very probably in his *Hanging-Gardens*, and in the uppermoſt *Terraſs* of them, from whence he might have a full Proſpect of the whole City, *(d) Is not this* Great Babylon, (ſaid he to himſelf) *which I have built for the Houſe of the Kingdom, by the Might of my Power, and for the Honour of my Majeſty?*

BABYLON was one of the moſt antient Cities of the World. It was founded by *Nimrod*, not long after the Building of the famous Tower of *Babel*, and was enlarg'd and beautify'd by *Semiramis*; but *Nebuchadnezzar* was the Perſon, who put the finiſhing Hand to it, to make it one of the great *Wonders* of the World: And therefore it may not be amiſs to take a ſhort *Survey* of the Works, that are generally aſcrib'd to him, in order to ſee what Grounds he might have for this arrogant Vaunt.

A Deſcription of the City and Walls of Babylon.

1. The whole City, which ſtood on a large *Flat*, conſiſted properly of two Parts, which were divided by the River *Euphrates*. That Part of it, which was on the *Eaſt* Side of the River, was the old City; the other, on the *Weſt* Side, was added by *Nebuchadnezzar*, and the whole was a Square of an hundred and twenty Furlongs, or fifteen Miles every Way, which made the whole Circumference of it to be an hundred and eighty Furlongs, or exactly threeſcore Miles. Its Walls, which were in *Thickneſs* 87 Feet †, in *Height* 350 Feet, and in *Compaſs* 480 Furlongs, were all built of large Bricks, cemented together with *Bitumen*, a glutinous Slime, which, iſſuing out of the Earth in that Country, binds ſtronger and firmer than Lime, and, in a ſhort Time, grows harder than the very Brick and Stone, which it cements.

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(c) Vid. *Prideaux*'s Connection, Vol. I. p. 62, 65, 66, and 92. *(d)* Dan. iv. 30.

† Some Authors indeed will have them to have been no more than 50 Cubits; but then they ſpeak of them only as they were, after the Time of *Darius Hyſtaſpes*: For the *Babylonians* having revolted from him, and, in Confidence of their ſtrong Walls, ſtood out againſt him in a long Siege; after he had taken the Place, (in order to prevent their Rebellion for the future) he took away their Gates, and beat down their Walls to the Height abovemention'd, and beyond this they were never after rais'd. *Prideaux*'s Connection, Anno 570.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

THE City was encompaſs'd, without the Walls, with a vaſt Ditch, filled with Water, and lin'd with Bricks on both Sides, after the Manner of a *Counterſcarp*; and, as the Earth, which was dug out of it, made the Bricks, wherewith the Walls were built, we may judge of the Depth and Largeneſs of the Ditch, from the vaſt Height and Thickneſs of the Walls. In the whole Compaſs of the Wall, there were an hundred *Gates*, *i. e.* five and twenty on each of the four Sides, all made of ſolid Braſs; and, between every two of theſe Gates, at proper Diſtances were three Towers. *i. e.* At the four Corners of this great Square, there were four Towers [†] between each of theſe Corners, and the next Gate on either Side three Towers; and every one of theſe Towers was ten Feet higher than the Walls.

ANSWERING to every one of theſe Gates, there was a Street, which led from Gate to Gate; ſo that there were fifty in all, each fifteen Miles long; whereof 25 going one Way, and 25 another, they croſs'd each other at right Angles, and ſo cut the whole City out into 676 Squares, each of which was four Furlongs and an half on every Side, *i. e.* two Miles and a Quarter in Compaſs; and round theſe, on every Side towards the Streets, ſtood the Houſes, all built three or four Stories high with Fronts adorn'd with all Manner of Embelliſhments, and with Yards and Gardens thrown backwards. Beſides theſe, there were four other Streets, built only on one Side, becauſe they had the Wall on the other, which went round the four Sides of the City, and were all of them two hundred Feet broad, tho' the other Streets were but an hundred and fifty.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

QUITE croſs the City ran a Branch of the River *Euphrates*, which enter'd in on the *North*, and went out on the *South* Side; and over it, in the very Middle of the City, was a Bridge of a Furlong in Length, and thirty Feet in Breadth, built with wonderful Art, to ſupply the Defect of a Foundation in the Bottom of the River, which was all ſandy. By this Bridge a Communication was kept up between the two Parts of the City; and, at the two Extremities of it, ſtood two Palaces, the *old* one on the *Eaſt*, and *new* one on the *Weſt* Side of the River. The *former* of theſe took up four of the Squares abovemention'd, the other, nine; and the Temple of *Belus*, which ſtood near the *old* Palace, took up another.

Of the Temple of Belus.

2. THE Temple of *Belus*, which was one of the moſt wonderful Works in the World, was a Square of a Furlong on each Side, *i. e.* half a Mile in the whole Compaſs; and conſiſted of eight Towers (or what ſeem'd like Towers) built one above another. *Herodotus* tells us, that the Way to go up it was by Stairs, on the Outſide round it; from whence it ſeems moſt likely, that the whole Aſcent to it was by the Benching-in, drawn in a ſloping Line, from the Bottom to the Top eight Times round it, and that this made the Appearance of *eight* Towers one above another. The eight Towers (as they are called) being like ſo many Stories, were each of them [†] ſeventy-five Feet high, and in them were many great Rooms, with arch'd

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[†] This is to be underſtood only of thoſe Parts of the Walls, where there was need of Towers; for ſome Parts of them, lying againſt *Moraſſes* always full of Water, where they could not be approach'd by any Enemy, had no need of any Towers at all for their Defence, and therefore in them there were none built: For, whereas the whole Number of them amounted to no more than two hundred and fifty, had the ſame uniform Order been obſerv'd in their Diſpoſition all round, there muſt have been many more. *Prideaux*'s Connection, Anno 570.

[†] Some, following the Miſtake of the *Latin* Verſion of *Herodotus*, wherein the loweſt of theſe Towers is ſaid to be a Furlong thick, and a Furlong high, will have each of theſe Towers to be a Furlong high, which, amounting to a Mile in the Whole, is enough to ſhock any one's Belief. But the *Greek* of *Herodotus*, which is the *authentick* Text of that Hiſtorian, ſays no ſuch Thing, but only that it was a Furlong long, and a Furlong broad, without mentioning any Thing of its Height at all. And therefore *Strabo*, in his Deſcription of it, calling it a Pyramid, becauſe of its decreaſing and benching-in at every Tower, ſays of the whole, that it was a Furlong high, and a Furlong

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arch'd Roofs, ſupported with Pillars, which after that the Place was conſecrated to an idolatrous Uſe, were all made Parts of the Temple: But the moſt *ſacred* Part of all, and where the chiefeſt Devotions were perform'd, was the *uppermoſt* Story, over which (on the Top of the Tower) was an *Obſervatory*, by the Benefit of which the *Babylonians* advanc'd their Knowledge in Aſtronomy beyond * all other Nations.

THIS Tower, and the ſeveral Rooms in it, were all that was called the Temple of *Belus*, until *Nebuchadnezzar* enlarg'd it with vaſt Buildings, which were erected in a Square of two Furlongs on every Side, or a Mile in Circumference. On the Outſide of theſe was a Wall incloſing the whole, in which were ſeveral Gates leading to the Temple, all made of ſolid Braſs, very probably from the brazen Sea, the brazen Pillars, and the other brazen Veſſels, which, *(e)* from the Temple of *Jeruſalem*, were carry'd to *Babylon*.

THIS Temple ſtood till the Time of *Xerxes*: But he, on his Return from the *Grecian* Expedition, having firſt plunder'd it of its immenſe Riches, among which were ſeveral Images or Statues of *maſſy* Gold, demoliſh'd the whole of it, and laid it all in Ruins. *Alexander*, upon his Return to *Babylon* from his *Indian* Expedition, propos'd to have rebuilt it, and, to that Purpoſe, ſet ten thouſand Men on work to clear away the Rubbiſh: But his Death, in a ſhort Time after, put an End to all further Proceedings in that Deſign, and (as modern Travellers aſſure us) the Knowledge of the very Place, where it once ſtood, is at this Time loſt.

The Palaces and Hanging-Gardens.

3. NEAR to this Temple, on the *Eaſt* Side of the River, as we ſaid, ſtood the *old* Palace of the Kings of *Babylon*, four Miles in Circumference; and exactly over-againſt it, on the other Side of the River, was the *new* Palace, built by *Nebuchadnezzar*, eight Miles in Compaſs, and ſurrounded with three Walls one within another. But the moſt wonderful Things belonging to it were the *Hanging-Gardens*, which *Nebuchadnezzar* made in Complaiſance to his Wife *Amylis*, Daughter of *Aſtyages*, King of *Media*: For ſhe, retaining a ſtrong Inclination for the Mountains and Foreſts of her own Country, deſir'd to have ſomething like it in *Babylon*, and therefore, to gratify her, he erected this *monſtrous* Work of Vanity.

THESE Gardens contain'd a Space of four hundred Feet ſquare, and were carry'd up aloft into the Air, in the Manner of ſeveral large Terraſſes, one above another, until the higheſt of them came up to the Height of the Walls of the City, that is to ſay, was three hundred and fifty Feet high. The Aſcent was from Terraſs to Terraſs, by Stairs ten Feet wide, and the whole Pile was ſuſtain'd by vaſt Arches built upon Arches, one above another, and ſtrengthen'd by a Wall, ſurrounding it on every Side, of two and twenty Feet in Thickneſs.

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a Furlong on every Side, which, without any farther Addition, makes it exceed the greateſt of the Pyramids of *Egypt*, I mean for its Height. For, whereas the Height of the talleſt Pyramid was no more than 481 Feet, that of the Temple of *Belus* was 600, *i. e.* higher by 119 Feet, which is one quarter of the whole. *Prideaux*'s Connection, Anno 570.

* The *Babylonians* made great Boaſts of the *Antiquity* of their Knowledge in this Kind of Learning. They reckon'd four hundred ſeventy-three thouſand Years, from the *Obſervations* of their firſt *Aſtrologers*, to the Arrival of *Alexander the Great*: But *Ariſtotle*, who was curious in enquiring into the Truth of what was related of theſe *Obſervations*, deſir'd of *Caliſthenes*, his Scholar, who accompany'd *Alexander* to *Babylon*, to ſend him the moſt certain and exact Account, that he could gather of this Matter; and, accordingly, he ſent him *Aſtronomical* Obſervations, that had been made for one Thouſand nine Hundred and three Years, which came within an Hundred and fifteen Years of the Flood, or fifteen after the Tower of *Babel* was built, but fell infinitely ſhort of their other monſtrous Computation, tho' this of *Caliſthenes* ſeems to be a little enlarg'd; becauſe, according to our *Chronology*, we reckon no more than eighteen Hundred Years from *Nimrod*, and the Tower of *Babel*, to the Reign of *Alexander* at *Babylon*. *Calmet*'s Dictionary, under the Word *Babylon*.

(e) Dan. i. 2. 2 Chron. xxxvi. 7.

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Ant. Chriſ. 587, &c.

On the Top of the Arches, were firſt laid large flat Stones, ſixteen Feet long, and four broad; over them was a *Layer* or Reed, mix'd with a great Quantity of *Bitumen*; over *this* were two Rows of Brick, cloſely cemented together by Plaiſter; over theſe were laid thick Sheets of Lead, and all this to keep the Moiſture of the Mould from draining away; and then, laſtly, upon this Lead, was laid ſuch a large Quantity of Earth heap'd together, as afforded Depth enough for the largeſt Trees to take root in it. For, in this Garden there was every Thing that could either delight the Eye, or gratify the Curioſity, beautiful and large Trees, Flowers, Plants, and Shrubs; and, to keep every Thing verdant and gay, in the upper Terraſs, there was an *Aqueduct*, or *Engine*, which drew up Water out of the River, into a Kind of a *Reſervoir* above, and from thence water'd the whole Garden.

The Banks of the River.

4. The River indeed, at a certain Seaſon of the Year, *viz.* in the Months of *June*, *July*, and *Auguſt*, by the Sun's melting the Snow in the Mountains of *Armenia*, us'd to overflow its Banks, (in the ſame Manner, as the *Nile* in *Egypt* does) to the great Damage of the City and Country of *Babylon*; and therefore, to prevent this Inconvenience for the future, *Nebuchadnezzar* had two artificial *Canals* cut, on the *Eaſt* Side of the *Euphrates*, in order to carry off the ſuperfluous Water into the *Tygris*. One of theſe Canals diſcharg'd itſelf near *Seleucia*, and the other over-againſt *Apamia*: And, for the farther Security of the Country, from the Head of theſe Canals, down to the City, and ſome Way lower, he made vaſt Banks of Brick and Bitumen; but the moſt wonderful Part of the Work was within the City.

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There, on each Side of the *Euphrates*, he built, from the very Bottom of the Channel, a great Wall, of the ſame Thickneſs with the Walls of the City, *i. e.* eighty-ſeven Feet thick, and of an hundred and ſixty Furlongs (which are † twenty Miles of our Meaſure) in Length; and over-againſt every Street, that croſs'd the River, he made, on each Side a brazen Gate in the Wall, and Stairs leading down to the River, from whence the Inhabitants us'd to paſs by Boat from one Part of the City to the other.

And the artificial Lake.

5. It was neceſſary however, that, while this Work was carrying on, the Stream ſhould be diverted ſome other Way; and therefore, to this Purpoſe, he had a vaſt *artificial Lake*, made to the *Weſt* of *Babylon*, which, according to the loweſt Computation, was forty Miles ſquare, and an hundred and ſixty in Compaſs; and, being of a proportionable Depth, was able to contain all the Water, until the Work was finiſh'd. When this was done, the River was return'd to its former Channel; but the Lake, and the Canal, which led to it, was ſtill preſerv'd, becauſe they were found of Uſe, not only to prevent the Danger of all Overflowings of the River, but to keep Water likewiſe all the Year round, as in a common *Reſervatory*, which might be let out upon proper Occaſions, by Sluices, for the Improvement and Fertilizing of the Ground.

The Nature of Nebuchadnezzar's *Crime, and the Fitneſs of its Puniſhment.*

'These are ſome of the vaſt Works, † which the Generality of Hiſtorians aſcribe to *Nebuchadnezzar*, and, upon the View and Contemplation of which, he grew ſo arrogant and elated, as to think himſelf equal, if not ſuperior to God: For, *Is not this great* Babylon, *which I have built for the Honour of my Majeſty?* ſays he

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† And therefore this Work muſt have begun two Miles and an half above the City, and continu'd two Miles and an half below it, becauſe the City throughout was no more than fifteen Miles. *Prideaux*'s Connection, Anno 570.

† *Beroſus*, *Megaſthenes*, and *Abydenus* attribute all theſe Works to *Nebuchadnezzar*; but *Herodotus* tells us, that the Bridge, the River-banks, and the Lake were the Work of *Nitocris*, his Daughter-in-Law, who might poſſibly finiſh what he, at his Death, left incomplete, and, upon that Account, receive from this Hiſtorian the Honour of the Whole.

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he of himſelf; (*f*) and, *Who is God but* Nebuchadnezzar? ſay his Sycophants concerning him. The Truth is, if we will credit the Account, in the Book of *Judith*, relating to this Prince, he was in his Temper a profeſs'd *Atheiſt:* The Senſe of his Succeſs in Life, and of the wonderful Works which he had atchiev'd, both in a civil and military Capacity, had ſo intoxicated his Reaſon, as to make him become Fool enough, to *ſay in his Heart, there was no other God, but himſelf*; for this is the avow'd Purpoſe of his ſending his Armies under the General *Holofernes* (*g*) *That all Nations ſhould worſhip him only, and that all Tongues and Tribes ſhould call upon him as God.*

FIT therefore it was, that ſuch impious Pride ſhould be abas'd, and that he, who ſet himſelf above the Rank of Men, upon a Level with God, nay, in an Elevation ſuperior to God, ſhould be made ſenſible of his dependent State, and taught Humility, and Self-annihilation, by being degraded to the Condition of a Brute. He *had ſaid in his Heart,* (for of him is that Prophecy in *Iſaiah*) (*h*) *I will aſcend into Heaven, I will exalt my Throne above the Stars of God;*——*I will aſcend above the Heights of the Clouds, I will be like the Moſt High*——*But how art thou fallen from Heaven,* O Lucifer, *Son of the Morning? How art thou cut down to the Ground, who didſt weaken the Nations?*——*They, that ſee thee, ſhall narrowly look upon thee, and conſider thee,* ſaying, *Is this the Man, that made the Earth to tremble, that did ſhake all Kingdoms, that made the World as a Wilderneſs, and deſtroy'd the Cities thereof?* And well they might, when they ſaw (*i*) *him dwelling with the Beaſts of the Field, eating Graſs, like Oxen, and wet with the Dew of Heaven, with his Hair grown like Eagles Feathers, and his Nails like the Claws of Birds.* But then the Queſtion is, what the proper Senſe of theſe Words is? Or, (what is the ſame Thing) of what Kind this Divine Infliction upon the King of *Babylon* was?

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Different Opinions concerning it.

ORIGEN (*k*), who was for reſolving every Thing, that he could not comprehend in Scripture, into *Allegory*, was of Opinion, that, under the Name of *Nebuchadnezzar, Daniel* intended to give us a Repreſentation of the Fall of *Lucifer*, being probably led to think ſo by the above-cited Paſſage in the Prophet *Iſaiah.* But the Account of the Puniſhment, which befel this Prince, is ſo often inculcated in the ſame Chapter; foretold in the Dream, explain'd by the Prophet; repeated by the Voice from Heaven; and all this publiſh'd in a ſolemn Declaration by the King himſelf after the Recovery of his Senſes, that there is no Manner of Grounds to think of any *Figure*, or Allegory, in this Piece of Hiſtory.

NEBUCHADNEZZAR's *real Metamorphoſis* into an Ox, both as to his *outward* and *inward* Form, is a Notion too groſs for any but the *Vulgar*, who may be taken perhaps with ſuch Fictions of the Poets; and what we have no Need to recur to (thereby to multiply Miracles to no Purpoſe) from any Words in the Text, which will fairly admit of another Interpretation.

THE *Metempſychoſis* of an Ox's Soul into *Nebuchadnezzar*'s Body, thereby to communicate the ſame Motions, Taſte, and Inclinations, that are obſervable in that Animal, is a Notion unknown to all Antiquity; for, according to the Doctrine of *Pythagoras*, ſuch a Tranſmigration was never made, until the Body was actually dead; beſides the manifeſt Incongruity of ſuppoſing two Souls, a *rational* and a *brutal*, animating the ſame Prince, or the Prince's Soul departed from him, and become the *Subſtitute* to a Brute.

A FASCINATION, both in the Eyes of *Nebuchadnezzar*'s Subjects, and in his own Fancy and Imagination, which might

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(*f*) Judith vi. 2. (*g*) Ibid. iii. 8. (*h*) Iſai. xiv. 13, &c. (*i*) Dan. iv. 32 33

(*k*) *Calmet*'s Diſſert. ſur la Metamorphoſe, &c.

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From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

make them both believe, that he was really chang'd into an Ox, and had the Figure of one, is a Notion every whit as liable to Exception. For, beſides that it is difficult to conceive, how a Deception of this Kind could abide upon a whole Nation for the Space of ſeven Years, the Scripture takes notice of no *evil Spirit* in this whole Tranſaction, but imputes all to the ſole Power of God, who can humble the Proud, and chaſtiſe the Wicked, as he pleaſes.

The true and generally receiv'd Opinion.

THE moſt general therefore, and moſt probable Opinion is——That *Nebuchadnezzar*, by the Judgment of God, was puniſh'd with *Madneſs*, which ſo diſorder'd his Imagination, that he fancy'd himſelf a Beaſt, and was prompted to act like one.

THERE is a Diſtemper (not a very common one indeed, but what has befallen ſeveral) which *Naturaliſts* and *Phyſicians* call *Lycanthropy* *, when, by the Power of a deprav'd Imagination, and a diſtemper'd Brain, a Man really thinks, that he is a Wolf, an Ox, a Dog, or the like, and accordingly, in his Inclinations Motions, and Behaviour, cannot forbear imitating the particular Creature, which he fancies himſelf to be. In this Manner *Nebuchadnezzar*, imagining that he was become an Ox, walk'd upon all four, fed upon Graſs, went naked, low'd with his Voice, and butted (as he thought) with his Horns; and, in ſhort, did all the Actions, as far as he was able, that a real Ox is known to do. (*l*) Hereupon his Subjects, perceiving this Change in him, took him, and bound him, (as Madmen are wont to be treated) but at laſt, he, eſcaping out of their Hands, fled to the Fields, where he herded with the Cattle, expos'd to the *Dew of Heaven*, and the other Inclemencies of the Weather; where his neglected Body became horrid and dreadful to behold; where his Hair, and his Nails, in Proceſs of Time, grew in the hideous Manner, that the Prophet had deſcrib'd them; and where his Heart, *i. e.* his Apprehenſion, Appetite, and Inclinations, by the Continuance of his Diſtemper, became quite *brutal*, and of the ſame Caſt with the Beaſts that graze.

How he might continue ſeven Years in this Condition.

THE Maſters of the *Medicks*, who have treated of this Kind of Madneſs, have made it their Obſervation, that the Perſons infected with it are generally ſo exceſſive ſtrong, that no Bands or Chains can hold them. They can live a long while without eating or drinking, and endure Wet and Cold without any great Inconvenience to themſelves; and therefore *Nebuchadnezzar*, tho' bred up in the Pleaſures and Delicacies of the Court, might, by the Strength of his Diſtemper, be enabled to do what otherwiſe he would not; to live in the Fields for ſeven Years together, naked and expos'd to the Injuries of the Weather, without any Thing to nouriſh him, except either the Graſs on the Ground, or the wild Fruits on the Hedges: But then, whether he retain'd the Uſe of his Reaſon whilſt he continu'd in this diſaſterous State, is a Queſtion, that is not ſo eaſily determin'd.

Whether he had his Reaſon in the mean while.

THE Scripture indeed, at firſt Sight, ſeems to intimate, that he had no Senſe of his Miſery, nor made any Reflection upon himſelf, or upon what he was doing, until God was pleas'd to remove his afflicting Hand: For theſe are his own Words, (*m*) *At the End of my Days, I* Nebuchadnezzar *lift up mine Eyes unto Heaven, and my Underſtanding returned unto me*; which ſeem to imply, that, all along before this, his

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* Such was the Diſtemper of *Lycaon*, King of *Arcadia*, which *Ovid* has deſcrib'd, as if he had been turn'd into a Wolf:

Territus ipſe fugit, nactuſque ſilentia ruris
Exululat, fruſtráque loqui conatur: ab ipſo
Colligit os rabiem, ſolitæque cupidine cædis
Vertitur in pecudes; & nunc quoque ſanguine gaudet.
In villos abeunt veſtes, in crura lacerti,
Fit lupus, & veteris ſervat veſtigia formæ.

OVID. Metam, lib. I.

(*l*) Dan. iv. 33.

(*m*) Ibid. iv. 34.

A. M.
3417, &c.
Ant. Chriſ.
587, &c.

From Jer. xl.
7. to xlv. all
Daniel, and
from Ezra i.
to v.

his Reaſon was in a Kind of *Deliquium*, and without any Conſciouſneſs of what he was about. But then it may be aſk'd, Wherein would his Puniſhment and Humiliation conſiſt, if the Man was inſenſible; if he knew nothing of the Matter; nay, if he took Pleaſure (as moſt Madmen do) in the Diſorder of Imagination?

To be miſerable, and not to know it, by ſome may be thought the very Height of Miſery; but the Perſon in *Horace*, who frequented the empty Theatre every Day, and delighted himſelf with the *Reveries* of his own Fancy, with Plays and Shows, which no Body ſaw but himſelf, was not ſo well pleas'd with his Friends, when they had recover'd him to his Senſes.

——Pol me occidiſtis; Amici,
Non ſervaſtis, ait, cui ſic extorta voluptas,
Et demptus per vim mentis gratiſſimus error. HOR. Ep. lib. ii.

To anſwer the Ends of Providence therefore, in afflicting in this Manner this haughty and aſſuming Prince, which was to mortify his Pride, and bring him to a State of Humiliation, and Acknowledgment of God's ſuperior Hand, we may ſuppoſe, that, at certain Intervals at leaſt, he had a Senſe and Perception of his Miſery; that he ſaw the Condition to which he was degraded; but, being carry'd away with his brutal Appetite, found it not in his Power to extricate himſelf. St *Paul*, *in his* Deſcription of a Man given up to his Luſts, (whereof *Nebuchadnezzar*, in his preſent Condition, is no improper *Emblem*) has theſe remarkable Words: *(n) I know that in me* (i. e. *in my Fleſh) dwelleth no good Thing; for to will is preſent with me, but how to perform that which is good, I find not; for the Good that I would, I do not, but the Evil that I would not, that I do. For, though I delight in the Law of God after the Inner Man, yet I ſee another Law in my Members, warring againſt the Law in my Mind, and bringing me into Captivity to the Law of Sin, that is in my Members. O wretched Man that I am, who ſhall deliver me from the Body of this Death!* And, in like Manner, if we ſuppoſe this King of *Babylon* in ſuch a perpetual Struggle and Conflict with himſelf; ſeeing his Error, but not able to avoid it; ſenſible of his Diſgrace, but not capable to redreſs it; committing the Things, which his Soul abhorred; and deteſting himſelf for what he found himſelf neceſſitated to do, till God ſhould think fit to reſtore his *Underſtanding*, by allaying the Ferment of his Blood and Humours, correcting his Appetite, and ranging his Ideas into their proper Order: If we ſuppoſe this, I ſay, we have before us the Image of a Creature compleatly miſerable; Reaſons for his Humiliation, during his Affliction, innumerable *; a Fountain to ſupply his Gratitude, upon the Removal of it, inexhauſtible; and, from his Example, this Lecture of Admonition, to all ſucceeding Generations: *(o) Thus ſaith the Lord, let not the wiſe Man glory in his Wiſdom; neither let the mighty Man glory in his Might. Let not the rich Man glory in his Riches; but let him that*

(n) Rom. vii. 18, &c.

* What *Nebuchadnezzar* ſays of himſelf, with Regard to this Duty, is very remarkable, ——— *I bleſſed the Moſt High, and praiſed and honoured him, that liveth for ever, whoſe Dominion is an everlaſting Dominion, and his Kingdom is from Generation to Generation. All the Inhabitants of the Earth are reputed as nothing, for he doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth; and none can ſtay his Hand, or ſay unto him, What doſt thou? I therefore now praiſe, and extol, and honour the King of Heaven, all whoſe Works are Truth, and his Ways Judgment, and thoſe, that walk in Pride, he is able to abaſe,* Dan. iv. 34, &c. Which is enough, one would imagine, to make us think charitably of the Converſion, and final End of this Prince, and with St *Auſtin*, to conclude, that whatever happen'd to him, by Way of Puniſhment, was deſign'd by Providence for his Soul's Health: *Hoc enim erat in occulto Judicio, & Miſericordiâ Dei, ut huic Regi eo modo conſuleret ad Salutem.* Epiſt. iii.

(o) Jer. ix. 23, &c.

that glorieth, glory in this, —— that he underſtandeth, and knoweth me, that I am the Lord, who exerciſeth Loving-kindneſs, Judgment, and Righteouſneſs in the Earth; for in theſe Things I delight, ſaith the Lord.

CHAP. II.

From the Death of CYRUS, *to that of* NEHEMIAH.

The HISTORY.

A. M. 3417, &c. Ant. Chriſ. 587, &c.

Cambyſes (*or* Ahaſuerus) *ſucceeds* Cyrus, *and, upon the* Samaritans *Application, puts a Stop to the Building of* Jeruſalem.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

CYRUS dy'd, when he was ſeventy Years old, after he had reign'd, from his firſt being made Commander of the *Perſian* and *Median* Armies, thirty Years; from his taking of *Babylon*, nine Years; and from his becoming ſole Monarch of the *Eaſt*, ſeven Years; and was ſucceeded by his Son *Cambyſes*, whom the Scripture calls *Ahaſuerus*.

As ſoon as he was well ſettled in the Throne, the *Samaritans* (inſtead of applying themſelves ſecretly to the Miniſters and Officers of his Court) preſented their Petition (*a*) to him openly, deſiring that the Rebuilding of *Jeruſalem* might be ſtopp'd; and tho' they did not prevail with him to revoke his Father's Decree, yet, by the ſeveral Diſcouragements, which he put upon it, he, in a great Meaſure, defeated its main Deſign, ſo that the Work went on very heavily in his Reign. But his Reign was not long: It was but ſeven Years and five Months, before he came to an untimely End, and was ſucceeded, for a ſhort Time, by the *Magian*, * who * pretended to be his Brother *Smerdis*, and whom

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(*a*) Ezra iv. 6.

* The Word *Magian*, or *Mige-guſh*, in the old *Perſian* Language, ſignifies a Perſon, that had his *Ears cut off*, and was a Name of Contempt given to the whole *Sect*, upon Account of a certain *Impoſtor* among them, who had the Misfortune to loſe his Ears, and yet had the Confidence to uſurp the Crown of *Cyrus*; but, before this Incident, they went under another Name, and were held in great Reputation among the *Perſians*. They were indeed their chief Profeſſors of Philoſophy, and, in Matters of Religion, made theſe the great Articles of their Faith: —— " That there were two *Principles*, or *Gods*, the one the Cauſe of all the *Good*, and the other the Cauſe of all the *Evil* in the World; but in this they were divided; that ſome of them held *both* theſe Principles to have been from all Eternity, whereas others maintain'd, that the *good* Principle only was *eternal*, and the *evil* one *created*, in the like Manner as we believe, that the *Devil* is a Creature, who is fallen from his original Purity and Perfection. Theſe two Principles, *they believed*, were in continual Oppoſition to each other, which was to continue to the End of the World; but then, the *Good* Principle having overcome the *Evil*, they ſhould each of them have a diſtinct World to himſelf; the *Good* reigning over all good Beings, and the *Evil* over all the Wicked. They imagin'd farther, that *Darkneſs* was the trueſt *Symbol* of the *evil*, as *Light* was of the *good* God; and therefore they always worſhipp'd him before *Fire*, as being the Cauſe of Light, and before the *Sun* more eſpecially, becauſe they accounted it the moſt perfect Light. They paid divine Honours, in ſhort, to Light, to the Sun, to the Fire in their Temples, and to Fire in their Houſes; but they always hated *Darkneſs*, becauſe they thought it a Repreſentation of the *evil* God, whom they ever had in the utmoſt Deteſtation." Such were the *Magi* among the ancient *Perſians*, and ſuch are the *Guebres*, or *Worſhippers of Fire*, among the preſent *Perſians* and *Indians*. *Prideaux*'s Connection, and *Calmet*'s Dictionary, under the Word.

* The Manner, in which this *Magian* came to uſurp the *Perſian* Throne, is thus related by moſt Hiſtorians: —— *Cambyſes* had a Brother, the only Son of *Cyrus* beſides himſelf, and born of the ſame Mother. His Name (according to

A. M. 3475, &c. Ant. Chriſ. 529, &c.

The Purport of their Memorial to Smerdis, *or* Artaxerxes.

whom the Hiſtory of *Ezra* † calls *Artaxerxes.* To him the *Samaritans*, in like Manner, addreſs'd themſelves, and, in a *Memorial*, repreſented, "That † the *Jews* were rebuilding their City and Temple at *Jeruſalem*, which might be a Matter of pernicious Conſequence to his Empire; that theſe *Jews* had always been a rebellious People, as he would find, if he conſulted the Records of his Anceſtors; that therefore there was Reaſon to ſuſpect, that, in caſe they were permitted to go on, when once they had finiſh'd the Work, they would withdraw their Obedience, or refuſe to pay Tribute †; and that, by their Example, very probably, all *Syria* and *Paleſtine* would be tempted to revolt; ſo that, in a ſhort Time, his Majeſty would be excluded from having any Benefit from his Territories, on that Side of the River *Euphrates*."

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

Upon conſulting the Records, which the *Samaritans* referr'd the King to, it plainly appear'd, that the *Jews* had defended themſelves with great Valour, and had been ſubdu'd by *Nebuchadnezzar*, not without much Difficulty; whereupon he iſſued out an Edict, wherein he prohibited the *Jews* to proceed any farther in their Building, and order'd his Officers in *Samaria* to put it in Execution. They immediately went up to *Jeruſalem* with an armed Force, and, having purſu'd the King's Orders with the utmoſt Rigour, put a full Stop to any farther Proceeding in the Work, until the ſecond Year of † *Darius Hyſtaſpes.*

DARIUS,

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to *Xenophon)* was *Tanaoxares*, but *Herodotus* calls him *Smerdis*, and *Juſtin*, *Margis*. He accompany'd him in his Wars for ſome Time; but, upon a Pique of Jealouſy, the King ſent him back into *Perſia*, and there caus'd him to be murther'd privately. The King, when he went upon the *Egyptian* Expedition, had left the ſupreme Government of his Affairs in the Hands of *Patizithes*, one of the chief of the *Magians*, (for the King was addicted to that Sect of Religion) who had a Brother, that did very much reſemble *Smerdis*, the Son of *Cyrus*, and was, for that Reaſon perhaps, called by the ſame Name. *Patizithes*, hearing of the young Prince's Death, and ſuppoſing that this and ſome other Extravagancies of *Cambyſes* had made him odious to his Subjects, plac'd this Brother of his on the Throne, pretending that he was the true *Smerdis*, the Son of *Cyrus*, and ſo ſent Heralds thro' the Empire to proclaim him King. It was the Cuſtom of the *Eaſtern* Princes, in thoſe Days, to live retir'd in their Palaces, and there tranſact all their Affairs by the Intercourſe of their *Eunuchs*, without admitting any elſe, unleſs thoſe of the higheſt Confidence, to have Acceſs to them. This Conduct the pretended *Smerdis* exactly obſerv'd: But *Otanes*, a *Perſian* Nobleman, having a Daughter, (whoſe Name was *Phedyma)* who had been one of *Cambyſes*'s Wives, and was now kept by *Smerdis* in the ſame Quality, and being deſirous to know, whether he was the real Son of *Cyrus* or no, ſent her Inſtructions, that, the firſt Night ſhe lay with him, ſhe ſhould feel whether he had any *Ears*, (becauſe *Cyrus*, for ſome Crime or other, had cut off this *Magian*'s Ears) and ſhe acquainting her Father that he had none, he immediately took ſix others of the *Perſian* Quality with him, (among whom *Darius* was one) and, entering the Palace, ſlew both the Uſurper, and his Brother, who had been the Contriver of the whole Plot. *Prideaux*'s Connection, Anno 522.

† That *Cambyſes* was the *Ahaſuerus*, (as we ſaid before) and the falſe *Smerdis* the *Artaxerxes*, who obſtructed the Work of the Temple, is plain from hence, ——— That they are ſaid in Scripture *(Ezra* iv. 5, *&c.)* to be the Kings of *Perſia*, that reign'd between the Time of *Cyrus*, and the Time of that *Darius*, by whoſe Decree the Temple was finiſh'd: But as that *Darius* was *Darius* the Son of *Hyſtaſpes*, between whom and *Cyrus* there reign'd none in *Perſia*, but *Cambyſes* and *Smerdis*, it muſt follow from hence, that none but *Cambyſes* and *Smerdis* could be the *Ahaſuerus* and *Artaxerxes*, who are ſaid in *Ezra* to have put a Stop to this Work. *Prideaux*'s Connection, Anno 522.

† After the Return from the Captivity, the People in general came to be called *Jews*, becauſe, tho' there were many *Iſraelites* among them, yet they chiefly conſiſted of the Tribes of *Judah* and *Benjamin*; and tho' the Edict of *Cyrus* gave all Permiſſion to return, when they pleas'd, yet the ſacred Writers take notice only of thoſe, who return'd in a Body. *Patrick*'s Commentary on *Ezra*.

† For this there are three Expreſſions in the Text, *Toll*, *Tribute*, and *Cuſtom*. By the *firſt* of theſe, *Grotius* underſtands that, which every Head paid to the King, which we call *Poll-Money:* By the *ſecond*, the *Exciſe*, (as we now ſpeak) that was upon Commodities and Merchandize; and by the *laſt*, the *Land-Tax*. But *Watſius* (in his Miſcel. Part ii.) is of Opinion, that the *firſt* Word rather ſignifies that Part, which every Man paid out of his Eſtate, according as it was valu'd; the *ſecond*, that, which was paid for every Head; and the *third*, that which was paid upon the Highways, by every Traveller, that went about the Country with any Kind of *Merchandize*. *Patrick*'s Commentary.

† There are ſome who take the *Darius* here mention'd, not to be *Darius* the IId, who was the Son of *Hyſtaſpes*, but the *Darius*, who is commonly called *Nothus*; but then they are preſs'd with this Difficulty, which may well be

A. M. 3475, &c. Ant. Chriſ. 529, &c.

Their Tampering with Tatnaih *the Governor of* Paleſtine.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

DARIUS, upon the Death of the pretended *Smerdis*, was, * by a *Stratagem*, choſen King of *Perſia*; and tho' the *Edict*, which prohibited the Building of the Temple, expir'd with the Uſurper, yet had the Prophets, *Zechariah* † and *Haggai*, much ado to prevail with the People to re-aſſume the Work. They were fearful of the Intereſt, which the *Samaritans* were preſum'd to have at Court; and accordingly found, that no ſooner had they provided themſelves with Stone and Timber, and other Materials, in order to proceed in the Building, but theſe implacable Enemies betook themſelves to their old Practices, and endeavour'd to poſſeſs *Tatnai* (whom *Darius* had made chief Governor over the Provinces of *Syria* and *Paleſtine)* with a Notion, that what the *Jews* were doing was without Authority, and would prove prejudicial to the King.

TATNAI, upon this Information, came to *Jeruſalem*, and having called the Governor,

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called inſurmountable. For, from the *firſt* Year of *Cyrus*, who gave Orders for the Building of the Temple, to the *ſixth* Year of *Darius Nothus*, in which they ſuppoſe that it was finiſh'd, there were, at leaſt, an hundred and thirteen Years; according to ſome, an hundred and ſeventeen; and, according to others, an hundred and forty-two. But now, if, all this Time, *Zerubbabel* was in the Government of *Judea*, and *Joſhua* in the High Prieſthood, ſo long an Authority in Church or State was never heard of in any Age before. Nor muſt it be forgotten, what the Prophet *Haggai* (Chap. ii. 3.) ſuppoſes, *viz.* That ſome, then alive, remember'd the Glory of the *firſt Temple*, and compar'd it with the Glory of the *ſecond*; which, upon the Suppoſition, that this was in the ſixth Year of *Darius Nothus*, will make them at leaſt an hundred and fourſcore Years old, a Thing almoſt incredible. And therefore the moſt probable Opinion is, that the *Darius*, here meant, was *Darius Hyſtaſpes*, whoſe *ſecond* Year was the eighteenth after the *firſt* of *Cyrus*, as *Huetius* reckons. *Patrick*'s Commentary.

* The ſeven Princes, who had ſlain the Uſurper *Smerdis*, and his Brother, conſulting together about the Settling of Government, came at length to this Reſolution, that the Monarchy ſhould continue in the ſame Manner, that it had been eſtabliſh'd by *Cyrus*; and that, to determine which of them ſhould aſcend the Throne, they ſhould all meet at a certain Place, the next Morning, againſt the Riſing of the Sun, and that he, whoſe Horſe firſt *neighed*, ſhould be appointed King. For, as the Sun was the great Deity of all the *Perſians*, they ſeem'd, by this Method, to refer their *Election* to it: But *Darius*'s *Groom*, being inform'd of this, tied a *Mare*, on the Night before the Election, to the Place where, the next Morning, they were to meet, and brought his Maſter's Horſe to cover her. As ſoon therefore, as the Princes met together at the Time appointed, *Darius*'s Horſe remember'd the Place, ran immediately thither, neighing and prancing all along; whereupon the reſt, diſmounting, ſaluted him as their King, and accordingly plac'd him on the Throne. *Prideaux*'s Connection, Anno 521.

† *Zechariah* was the Son of *Barachiah*, and Grandſon of *Iddo*, but the Time and Place of his Birth are unknown. Some will have him to be born at *Babylon*, during the Captivity; but others think, that he was born at *Jeruſalem*, before the Tribes of *Judah* and *Benjamin* were carry'd away. 'Tis certain however, that he return'd from *Babylon* with *Zerubbabel*, and very probably, that he began to propheſy in the ſecond Year of *Darius*, the Son of *Hyſtaſpes*. The Number, Excellency, and Preciſeneſs of his Prophecies made him be ſtiled *The Sun among the Leſſer Prophets*, and, as he began his Predictions about two Months after *Haggai*, with him he encourag'd the *Jews* to go on in the Rebuilding their Temple, and gave them Aſſurance of the Divine Protection. But theſe Prophecies were inconſiderable in Compariſon of thoſe, which foretel the Coming of the *Meſſias* in the plaineſt Terms; the cruel War, which *Antiochus Epiphanes* wag'd with the *Jews*, and God's ſevere Judgments againſt this Tyrant; the *Jewiſh* War with the *Romans* and the Siege of *Babylon* by *Darius*; the Diſſolution of the *Old* Covenant, and the Subſtitution of a *New* one under Chriſt; the glorious State of the *Chriſtian* Church, and the Converſion of the *Gentiles*; the Perſecutions, which the Chriſtians ſhould endure, and the ſevere Puniſhment of their Perſecutors; and other ſuch like Events, contain'd in the *ninth* and following Chapters of his Prophecies. Some Criticks however are of Opinion, that the Stile of this Prophet is a little interrupted, and without Connection, and that the 9th, 10th, and 11th Chapters, which go under his Name, were originally written by *Jeremiah*, becauſe in *Matthew*, (Chap xxvii. 9, 10.) under the Name of *Jeremiah*, we find *Zechariah* xi. 12. quoted; and, as the aforeſaid Chapters make but one continu'd Diſcourſe, they conclude from thence, that all three belong'd to *Jeremiah*. But it is much more natural to ſuppoſe, that the Name of *Jeremiah*, by ſome unlucky Miſtake, has ſlipt into the Text of St *Matthew*, inſtead of that of *Zechariah*. Contemporary with him was the Prophet *Haggai*, who, in all Probability, was born at *Babylon*, and return'd with *Zerubbabel* to *Jeruſalem*. They both, with united Zeal, encourag'd the People to go on with the Work of the Temple, which, by the Envy of the *Samaritans*, who were their Enemies, and the ill Offices of ſome at the Court of *Cyrus*, and *Cambyſes*, whom they influenc'd, was diſcontinu'd for ſome Time: But, upon the Acceſſion of *Darius* to the Throne, *Haggai*, in particular, by reproaching the People with their Indolence and Inſenſibility, by telling them, that they were careful enough to lodge themſelves very commodiouſly, while the Houſe of the Lord lay bury'd in its own Ruins, and by putting them in Mind, that the Calamities of Drought and Famine, wherewith God had afflicted them ſince their Return, were owing to their Neglect in repairing the Temple, prevailed with them to ſet about the Work in good earneſt; ſo that, by Virtue of theſe Reproofs, as well as ſome Encouragements, which God occaſionally authoriz'd him to give them, they brought the whole to a Concluſion in a ſhort Time. *Calmet*'s Dictionary, under the Words, and Univerſal Hiſtory, lib. ii. c. 1.

Governor and Elders of the *Jews* together, * he underſtood from them, that they had a Decree from *Cyrus*, which impower'd and authoriz'd them in what they did: Whereupon the Governor wrote to Court, acquainting the King with the true State of the Caſe, and deſiring that Search might be made into the publick Records, whether the *Jews* really had any ſuch Decree from *Cyrus*, and, upon the whole, that he would be pleas'd to ſignify his Will, what he would have him do in this Affair.

Darius's *Decree in Favour of the* Jews, *and their finiſhing the Temple thereupon.*

DARIUS, *(a)* who, the better to fortify his Title to the Crown, had marry'd two of the Daughters of *Cyrus*, thought himſelf concern'd to do every Thing, that might tend to the Honour of that great Prince, and therefore confirm'd the Decree, which he had granted to the *Jews*, with a freſh one of his own, wherein he gave them an *Aſſignment* upon his Revenues in ſeveral Provinces for whatever Money they wanted to enable them to go on with the Work, and to provide them Sacrifices for the Service of the Temple, that the Prieſts, in their daily Offices, might * put up their Prayers for the Proſperity of the King, and the Royal Family: And wherein he order'd that the Man ſhould be hang'd, and his Houſe pulled down † for Timber to make him a Gallows, whoever ſhould pretend to put any Let or Obſtruction to this his Injunction.

UPON the Publication of this Decree, and the great Care that was taken to have it fully put in Execution, the Work of the Temple went on ſo very ſucceſsfully, that, in the ſixth Year of *Darius*, (according to the *Jewiſh* Account) and on the third Day of the *twelfth* Month, (which is called *Adar*, and anſwers in Part to our *February* and *March)* the Whole of it was finiſh'd, and its Dedication celebrated by the Prieſts and *Levites*, and

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* The Plea, which *Joſephus* makes *Zerubbabel* the Governor, and *Joſhua* the High-Prieſt, make upon this Occaſion, is to this Effect, ——— " That they were the Servants of the great God, to whoſe Honour this Temple was built; " and to his Service dedicated by the greateſt, the happieſt, and the wiſeſt Prince, that ever ſat on that Throne; " that it ſtood for many Ages, till, by Reaſon of the Wickedneſs of their Foreſathers, the City, by God's Permiſ- " ſion, was taken by *Nebuchadnezzar*, the King of *Chaldea*, the Temple pillag'd, and laid in Aſhes, and the People " carry'd away Captives into *Babylon*; that, when *Cyrus* came to be poſſeſs'd of the Throne of *Perſia* and *Babylon*, " he order'd, by his Royal Proclamation, the Rebuilding of the Temple, and the Reſtoring of all the ſacred Veſſels " that had been taken away by *Nebuchadnezzar*, which accordingly were tranſported to *Jeruſalem*, and laid up again " in the Temple; that, by the Command of the ſame King, *Abaſſar* was ſent to ſee the Work expedited, and, ac- " cordingly, was preſent at the laying of the Foundation; but that, ever ſince that Time, by one Artifice or other, " their Enemies had ſound Means to obſtruct and retard it; and that, ſor the Truth of theſe Allegations, they deſir'd " that *Darius* might be wrote to, that, by conſulting publick Records, it might be known, whether or no theſe *Facts* " were according to this their *Repreſentation*." *Jewiſh* Hiſt. lib. xi. c. 4.

(a) *Prideaux*'s Connection.

* Though the *Jews* were not allow'd to deſire the *Heathen* to pray to their Deities for their Proſperity, becauſe they were forbidden to acknowledge any other God, but one; yet the *Heathen*, if they thought fit, might worſhip their God, nor did the *Jews* deny them that Privilege, or reſuſe the Offerings, which they brought for that Purpoſe, until, in the Time of their *Wars* with the *Romans*, the Faction of the *Zealots* grew to be predominant: For then (as *Joſephus* tells us, lib. ii. c. 7.) " One *Eleazar*, the Son of *Ananias*, the High-Prieſt, a deſperate, daring young Man, " and a military Officer then in Command, preſs'd ſome of his Friends among the Prieſts, to receive no Offering, " or Sacrifice, but from the *Jews* only; by which Means it came to paſs, that the very Offerings of *Cæſar*, which " were us'd conſtantly to be made for the Welfare of the *Roman* People, came to be rejected; and this prov'd the " very Ground and Foundation of the War with that Nation. The High-Prieſt, however, and the Men of the beſt " Quality declar'd themſelves extremely diſſatisfy'd with the *Novelty* of this Prohibition, and, with great Importuni- " ties, deſir'd the Continuance of ſo pious a Cuſtom, as offering up Prayers for Princes and Governors." But all is in vain; tho' this Place in *Ezra*, Chap. vi. 10, one would think, ſets the Duty in a clear Light. *Le Clerc*'s Commentary on *Ezra*.

† The moſt obvious Senſe of the Words in the Text (Chap. vi. 11.) ſeems to be this; but *Lud. de Dieu* obſerves, that in the Words, which we there render *being ſet up*, there is no proper Conſtruction, and therefore he would rather have them tranſlated according to the *Septuagint*, *And ſtanding, let him be beat upon it*, i. e. *whipped*, as we ſay, *at a Poſt*, for that was a Puniſhment among the *Perſians*, and other Nations. But if a greater Puniſhment than this ſhould here be intended, then he makes the *firſt* Words refer to the *Timber*, and the *latter* to the Man in this Manner, *And from above, let it fall upon him*; i. e. the Stake, being lifted up, ſhall be ſtruck into his Body, and come out at his *Fundament*, which was a cruel Puniſhment among the *Eaſtern* People, and continues ſtill in Uſe to this Day. *Patrick*'s Commentary.

A. M. 3475, *&c.* Ant. Chriſ. 529, *&c.*

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

and all the Congregation of *Iſrael*, with great Joy and Solemnity. By the next Month, which was the Month *Niſan*, the firſt in the *Jewiſh* Year, the Temple was made fit for every Part of Divine Service; and therefore, on the fourteenth Day of that Month, the Paſſover was obſerv'd in it, according to the Law of God, and, by all the *Jews* that had return'd from the Captivity, ſolemniz'd with great Joy and Gladneſs of Heart, *becauſe the Lord had made them joyful,* (as it is expreſs'd in the Book of *Ezra) and turned the Heart of the King of* Aſſyria *† unto them, to ſtrengthen their Hands in the Houſe of God, the God of* Iſrael.

The Samaritans *compelled to pay the Tribute-Money to the Temple.*

BY the Decree of *Cyrus*, which was thus confirm'd by that of *Darius*, the Tribute of *Samaria* had been aſſign'd for the Reparation of the Temple; but now, that the Body of the Temple was finiſh'd, (tho' the Out-works remain'd ſtill untouch'd) the *Samaritans* pretended, that the End of this Aſſignment was ceas'd, and thereupon refuſ'd to pay the Tribute any longer. But the *Jews*, upon ſending *Zerubbabel* their Governor, with two other principal Men, to *Shuſhan*, or *Suſa*, (which was then the Reſidence of the *Perſian* Monarchs) in order to complain of this unjuſt Detention of the *Royal Bounty*, met with a proper Redreſs; and return'd with the King's Order * to his Officers of *Samaria*, requiring them to take an effectual Care, that, purſuant to his Edict, the *Samaritans* paid their Tribute to the Temple, and gave the *Jews*, for the future, no Cauſe to complain of their Refuſal herein: Which put a full End to all Conteſt about that Matter, and was the laſt good Office, we find recorded in Scripture, that *Darius* did the *Jews*. For, in the ſix and thirtieth Year of his Reign, * he dy'd, and was ſucceeded by *Xerxes*, the † eldeſt of his Sons by *Atoſſa*, Daughter to *Cyrus*, the great Founder of the *Perſian* Monarchy.

XERXES,

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† *Darius* is called the King of *Aſſyria*, as now reigning over all the Kingdoms, which were formerly under the Power of the *Aſſyrians*; and from hence Archbiſhop *Uſher* infers, that *Babylon* (which, in the Beginning of his Reign, had revolted) muſt neceſſarily have been reduc'd by *Darius* before this Time, otherwiſe he thinks he could not have here been ſtiled *King of* Aſſyria, whereof *Babylon* was then the *Metropolis*. *Patrick*'s Commentary, and *Prideaux*'s Connection, Anno 515.

* A Copy of the King's Order, or the Letter, which he ſent back by the *Jewiſh Commiſſioners*, to the *Officers* and *Lieutenants* of the Province, and the *Senate* of *Samaria*, *Joſephus* has recorded in theſe Words:

" *King* Darius, *to* Tangar *and* Sambaba, *Maſters of our Horſe at* Samaria, *and to* Sadrack, Bobelon, *and the reſt of their Fellow Subjects there, ſendeth greeting.*

" Whereas I am given to underſtand by *Zerubbabel*, *Ananias*, and *Mardocheus*, on the Part of the *Jews*, that you " ſtand accus'd of interrupting and diſcouraging the Rebuilding of the Temple, and of refuſing to bear your Part " in the Charge of the Sacrifices, which, by my Order and Command, you ought to have done: This is to will and " require you, upon Sight of this Letter, forthwith to ſupply them, out of my Treaſury at *Samaria*, with whatſo- " ever they ſhall want for the Uſe of their Sacrifices and Worſhip, to the End that they may offer up daily Prayers, " and Oblations, both for myſelf, and all my People. *Jewiſh* Antiq. lib. xi. c. 4.

* The Character, which our celebrated *Connector* of the Old and New Teſtament has given us of this *Darius*, is, ——— That he was a Prince of great Wiſdom, Clemency, and Juſtice, and has the Honour to be recorded in Holy *Writ*, for a Favourer of God's People, and a Reſtorer of his Temple at *Jeruſalem*, and a Promoter of his Worſhip therein. For all this, God was pleas'd to make him his Inſtrument; and, with Reſpect to this, I doubt not, it was, that he bleſs'd him with a numerous Iſſue, a long Reign, and great Proſperity. For, though he was not ſo very fortunate in his Wars againſt the *Scythians* and *Grecians*; yet, every where elſe, he had full Succeſs in all his Undertakings, and not only reſtor'd, and fully ſettled the Empire of *Cyrus*, after it had been much ſhaken by *Cambyſes*, and the *Magian*, but alſo added many large and rich Provinces to it, eſpecially thoſe of *India*, *Thrace*, *Macedon*, and the Iſles of the *Ionian* Sea. *Prideaux*'s Connection, Anno 486.

† *Darius* had three Sons by his firſt Wife, the Daughter of *Gobrias*, all born before his Advancement to the Throne, and four others by *Atoſſa*, the Daughter of *Cyrus*, who were all born after it. Of the former, *Artabaſanes* was the eldeſt; of the latter, *Xerxes*: And, as *Darius* advanc'd in Years, between theſe two was the Competition for the Succeſſion. *Artabaſanes* urg'd, that, as he was the eldeſt Son, according to the Cuſtom and Uſage of all Nations, he ought to be preferr'd before any that was younger. But *Xerxes* reply'd to this, that he was the Son of *Darius* by *Atoſſa*, the Daughter of *Cyrus*, who was the firſt Founder of the *Perſian* Empire; for which Reaſon he held it juſt and reaſonable, that the Crown of *Cyrus* ſhould rather come to a Deſcendant of *Cyrus*, than to one that was not; and to this he added, that, tho' *Artabaſanes* was the eldeſt Son of *Darius*, yet he was not the eldeſt Son

of

A. M. 3475, &c. Ant. Chriſ. 529, &c.

Xerxes's *Son favours the* Jews, *but is murther'd by the Captain of his Guards.*

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

XERXES, *(c)* according to *Joſephus,* (for we have but little Account of him, in the ſacred Records) confirm'd to the *Jews* all the Privileges, that his Father *Darius* had granted them, and particularly that, which aſſign'd them the Tribute of *Samaria,* for the Charge of the Sacrifices, that were to be offer'd in the Temple of *Jeruſalem.* 'Tis of him, that the Words of the Prophet *Daniel* are meant: *(d) Behold, there ſhall ſtand up yet three Kings in* Perſia, (which were *Cyrus, Cambyſes,* and *Darius Hyſtaſpes) and the fourth ſhall be far richer than they all; and, by his Strength, thro' his Riches, he ſhall ſtir up all againſt the Realm of* Grecia: For the Story is well known, with what * a prodigious Armament, both by Sea and Land, he ſet out againſt the *Greeks,* * but with what foul Diſgrace he return'd Home from the inglorious Expedition, when falling into Contempt with his own Subjects, not a long while after, he was murther'd by the Captain of his Guard, and ſucceeded by his Son † *Artaxerxes Longimanus,* whom the Scripture calls *Ahaſuerus,* and was the ſame, † who had the beautiful *Hebrew Eſther* for his Queen.

Upon

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of a *King*; that he was born, when he was only a *private* Perſon, and could therefore claim no more, than to be Heir of his *private* Fortunes; but that, as to himſelf, he was the *Firſt-born,* after his Father was *King,* and had therefore the beſt Right to ſucceed him in the Kingdom. Whereupon he was nominated to the Succeſſion, but not ſo much for the Strength of his *Plea,* as for the *Influence,* which his Mother *Atoſſa* had over the Inclinations of her Huſband. *Prideaux*'s Connection, Anno 486.

(c) *Jewiſh* Antiq. lib. xi. c. 5. Where we have a Copy of his Letter to his *Governors* and *Lieutenants* of *Syria,* but too long to be inſerted here. (d) Dan. xi. 2, 3.

* After he had paſs'd over the *Helleſpont,* his *Land-Army,* upon the Muſter, was found to be one Million, and ſeven hundred Thouſand Foot, and fourſcore Thouſand Horſe, beſides his Chariots, and Camels, for which allowing twenty Thouſand more, the whole will amount to one Million, and eight hundred Thouſand Men. His *Fleet* conſiſted of twelve Hundred and twenty Ships of the *Line of Battle,* beſides Gallies, Tranſports, Victuallers, and other Sorts of Veſſels, that attended, which were three Thouſand more; and on board of all theſe were reckon'd to be five Hundred and ſeventeen Thouſand, ſix Hundred and ten Men: So that the whole Number of Forces, by Sea and Land, which *Xerxes* brought with him out of *Aſia* to invade *Greece,* amounted to two Millions three Hundred and ſeventeen Thouſand, ſix Hundred and ten Men. After his paſſing the *Helleſpont,* the Nations on the other Side, that ſubmitted to him, added to his Land-Army Three hundred Thouſand Men more, and two Hundred and twenty Ships to his Fleet, on board of which were twenty-four Thouſand Men; and the Servants, Eunuchs, Women, Suttlers, and all ſuch other People, as follow'd the Camp, were computed to be no leſs, than as many more. So that the whole Number of the Perſons of all Sorts, that follow'd *Xerxes* in this *Expedition,* were, at leaſt, five Millions, This is *Herodotus*'s Account of that Armament: And, conſidering that he is the moſt ancient Author, that has written of this War; was himſelf alive when it happen'd; and has treated of it with greater Appearance of Exactneſs, than any other; there is Reaſon to believe, that his Computation is the trueſt. *Prideaux*'s Connection, Anno 480.

* For having loſt moſt of the Forces, which he left behind him, at the Battle of *Platæa,* and a great many of his Ships at the Fight in the *Streights of Salamis,* and being frighten'd with an Apprehenſion, leſt the *Conquerors* ſhould ſail to the *Helleſpont,* and there obſtruct his Return, he fled thither with all the Haſte and Precipitation, that he could; but, at his coming thither, finding the *Bridge of Boats,* which he had left there, broken by Storms, he, who had paſs'd over that Sea, but a few Months before, with ſuch Pomp and Pride, was forc'd to repaſs it in a poor Fiſher-Boat. A Piece of Hiſtory this, which *Juvenal* has not badly repreſented in theſe Words: ——

Ille tamen qualis rediit, Salamine relicta,
In Corum atque Eurum ſolitus ſævire flagellis,
Barbarus, Æolio nunquam hoc in carcere paſſos? ——
Sed qualis rediit? nempe unâ nave cruentis
Fluctibus, ac tardâ per denſa cadavera prorâ. Sat. x.

† This Prince, to diſtinguiſh him from others of that Name, was called Μακρόχειρ or *Longimanus,* upon the ſuppos'd Length of his Hands, with which it is ſaid that he could have touch'd his Knees, even when he ſtood up right; but, this notwithſtanding, it is reported of him, that he was both the handſomeſt Perſon of the Age, in which he liv'd, and a Prince likewiſe of a very mild and generous Diſpoſition. *Prideaux*'s Connection, Anno 465.

† Our learned *Uſher* is of Opinion, that *Darius Hyſtaſpes* was the King *Ahaſuerus,* who marry'd *Eſther,* viz. That *Atoſſa* was the *Vaſhti,* and *Artyſtona* the *Eſther* of the Holy Scriptures. But *Herodotus* poſitively tells us, that *Artyſtona* was the Daughter of *Cyrus,* and therefore could not be *Eſther,* and that *Atoſſa* had four Sons by *Darius,* beſides Daughters, all born to him after he was King, and therefore ſhe could not be that Queen *Vaſhti,* who was divorc'd from

Artaxerxes (*called likewiſe* Ahaſuerus) *divorces his Queen* Vaſhti.

Upon † ſome Occaſion or other, *Ahaſuerus* appointed a ſolemn Rejoicing in the City of *Shuſhan* †, which laſted for an hundred and eighty Days; and in Concluſion thereof, for ſeven Days ſucceſſively he made a great Feaſt for all the Princes, and Governors of his Provinces; as the Queen *Vaſhti* †, in her Apartment, did for the Ladies of the beſt Diſtinction. In the laſt Day of this Feaſt, the King, either out of a *Frolick*, or Fondneſs to his Queen, ſent ſeven of his Chamberlains to conduct her into his Preſence, that he might ſhew her to the Company, for ſhe was extremely beautiful; and order'd, at the ſame Time, that ſhe ſhould come with the Crown on her Head.

This was an Order ſo contrary to the Uſage of the *Perſians*, and ſo little becoming her Dignity and high Station in Life, that, rather than be made a publick Spectacle, ſhe adventur'd to diſobey the King's Command; which † incens'd him

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from the King her Huſband in the third Year of his Reign, *Eſther* i. 3. nor he that *Ahaſuerus*, that divorc'd her. *Joſeph Scaliger* is likewiſe of Opinion, that *Xerxes* was the *Ahaſuerus*, and *Hameſtris* his Queen, the *Eſther* of the Holy Scriptures: But, whatever ſeeming Similitude there may be in the Names, (and this is the whole Foundation of his Conjecture) 'tis plain from *Herodotus*, that *Xerxes* had a Son by *Hameſtris*, who was marriageable in the *ſeventh* Year of his Reign, and therefore it is impoſſible that he ſhould be *Eſther*'s, becauſe *Eſther* was not marry'd to *Ahaſuerus* until the ſeventh Year of his Reign, (*Eſther* ii. 16.) and, conſidering that the Choice of Virgins was made for him in the fourth of his Reign, and a whole Year employ'd in their *Purifications*, the ſooneſt that ſhe could have a Son by him, muſt be in the ſixth, and therefore we may conclude, (with *Joſephus*, the *Septuagint*, and the *Apocryphal* Additions to the Book of *Eſther*) that the *Ahaſuerus* in Scripture was *Artaxerxes Longimanus*, and *Eſther* an *Hebrew* Virgin, as ſhe is all along repreſented. *Prideaux*'s Connection, Anno 465.

† The Occaſion of this great Feſtival is, very likely, intimated to us in the Phraſe, *When the King* Ahaſuerus *ſat on the Throne of his Kingdom*, Chap. i. 2. *i. e.* enjoying Peace and Tranquillity, through his large Dominions; for the Hiſtory of his Acceſſion to the Throne is this: ——— *Xerxes*, his Father, was privately murther'd by *Artabanus*, Captain of his Guard. He coming to him (who was then but the third Son) made him believe, that *Darius*, his eldeſt Brother, had done it, to make his Way to the Throne, and had a Deſign likewiſe to cut him off, to ſecure himſelf in it. This *Ahaſuerus* believing, went immediately to his Brother's Apartment, and, by the Aſſiſtance of the wicked *Artabanus* and his Guards, ſlew him, thinking all the while, that he acted but in his own Defence. *Artabanus*'s Drift was to ſeize on the Throne himſelf; but, for the preſent, he took *Ahaſuerus*, and plac'd him thereon, with a Deſign to pull him down, as ſoon as Matters were ripe for his own Aſcent: But when *Ahaſuerus* underſtood this from *Magabyzus*, who had marry'd one of his Siſters, he took care to counterplot *Artabanus*, and to cut him and his whole Party off, before his Treaſon was come to Maturity; and for this, and ſome other Succeſſes againſt his Brother *Hyſtaſpes*, which ſettled him in a peaceable Poſſeſſion of the whole *Perſian* Empire, very probably it was, that a *feſtival* Seaſon of above an Hundred and fourſcore Days Continuance was appointed, which, even to this Day, (according to ſome Travellers) is no uncommon Thing in thoſe Parts of the World. *Prideaux*'s Connection, Anno 465, and *Patrick*'s Commentary on *Eſther*, Chap. i.

† *Cyrus*, and the reſt of the *Perſian* Kings, after the Conqueſt of the *Medes*, (whoſe Country lay remote) ſettled their Royal Seat at *Shuſhan*, that they might not be too far from *Babylon*, and made it the *Capital* of *Perſia*. It ſtood upon the River *Ulai*, and was a Place of ſuch Renown, that *Strabo* calls it Πόλιν ἀξιολογωτάτην, *a City moſt worthy to be prais'd*. The whole Country about it was wonderfully fruitful, producing an hundred, and ſometimes two hundred Fold, as the ſame Author informs us, lib. xv. *Pliny*, indeed ſuppoſes, that *Darius Hyſtaſpes* was the firſt Founder of it, but he only enlarg'd and beautify'd it with a moſt magnificent Palace, which *Ariſtotle* (in his Book, *de Mundo*) calls Θαυμαστὸν Βασίλειον οἶκον, *a wonderful Royal Palace, ſhining with Gold, Amber, and Ivory*. Nor is it altogether foreign to this Purpoſe, what our learned *Lightfoot* (*de Templo*, chap. iii.) tells us, *viz.* That the *outward* Gate of the *Eaſtern* Wall of the Temple was called *the Gate of* Shuſhan, and had the Figure of that City carv'd on it, in Acknowledgement of the *Decree*, which this *Darius* granted in that Place, in order to permit, and encourage the *Jews* to rebuild their Temple at *Jeruſalem*. *Patrick*'s Commentary on *Eſther*, chap. i. and *Calmet*'s Dictionary, under the Word *Shuſhan*.

† It has been a great Enquiry among the Learned, who this *Vaſhti* was. Thoſe, who make the *Ahaſuerus* in Scripture to be *Darius* the Son of *Hyſtaſpes*, ſuppoſe that ſhe was *Atoſſa*, the Daughter of *Cyrus*, who was firſt marry'd to *Cambyſes*, her own Brother, then to the *Magian*, who would have paſs'd for *Smerdis*, and laſt of all, to *Darius*. Others ſuppoſe, that ſhe was the own Siſter of *Ahaſuerus*, becauſe the *Perſians*, in thoſe Days, made no Scruple of theſe Kind of Marriages; though there is much more Reaſon to think, that, before her Marriage, there had been ſuch a Collection of Virgins, made for the Uſe of the King, as was before *Eſther*'s, (this is imply'd in Chap. ii. 19.) and that, having the good Fortune then of obtaining the Preference in the King's Eſteem, ſhe was created Queen; but being perhaps a Woman of no high Deſcent, her Family Extraction, for that Reaſon, might be concealed. *Calmet*'s Dictionary, under the Name.

† The Expreſſion in the Text is, *That the King was very wroth, and his Anger burned in him*, Eſther i. 12. It was more immoderate, becauſe his Blood was heated with Wine, which made his Paſſion too ſtrong for his Reaſon;

A. M. 3475, *&c.* Ant. Chriſ. 529, *&c.*

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

to ſuch a Degree, that, † adviſing with his Counſellors, in what Manner he was to puniſh her for this publick Affront, he came to this Reſolution, (which was afterwards paſs'd into an irreverſible Decree) that, for Fear that *Vaſhti*'s ill Example ſhould encourage other Women to contemn, and diſobey their Huſbands, ſhe ſhould be *depos'd* from her Royal Dignity, and an Order be iſſu'd out, for the making a Collection of the faireſt Virgins, in every Province through the whole Empire, that, out of them, one might be choſen, whom the King ſhould like beſt to be Queen, in the Room of the divorc'd *Vaſhti*.

And marries Eſther, *in a very pompous Manner.*

AT this Time there liv'd at *Shuſhan* a certain *Jew*, of the Tribe of *Benjamin*, nam'd *Mordecai*, a Deſcendant of thoſe, who had been carry'd Captive to *Babylon* with *Jehoiachim*, King of *Judah*, and, by his Attendance at (e) *the King's Gate*, ſeems to have been one of † the *Porters* of the Royal Palace. He, having no Children of his own, bred up *Hadaſſah* †, his Uncle's Daughter, who, being a very beautiful young Woman, among other Virgins, was made choice of upon this Occaſion. As ſoon as ſhe was carried to Court, ſhe was committed to the Care of an *Eunuch*, who was to have the Cuſtody of theſe Virgins, and by her ſweet and engaging Behaviour, made herſelf ſo acceptable to him, that he aſſign'd her the beſt Apartment in the Houſe appointed for their Habitation, and gave her a Preference in other Matters before all the reſt of the Virgins.

IT was the Cuſtom, at this Time, that every Virgin, thus taken into the Palace for the King's Uſe, was to go through † a Courſe of *Purification*, by ſweet Oils and Perfumes, for a whole Year; which when *Hadaſſah* had done, and

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otherwiſe he would not have thought it decent for the Queen, nor ſafe for himſelf, to have her Beauty (which was very great) expos'd in this unuſual Manner; eſpecially, if there be any Thing in what the *Jewiſh Targum* ſeems to ſuggeſt, *viz.* That he commanded her to be brought quite naked, that her comely Proportion might be ſeen, as well as her Face. *Patrick*'s Commentary on *Eſther*, chap. i.

† The Words in our Tranſlation, are, *the wiſe Men, who knew the Times*, Chap. i. 13. And from hence ſome have obſerv'd, that, as the *Perſian* Kings did nothing without their *Magi*, who were great Pretenders to Aſtrology, Men of this Sort were called, to know whether it was a proper Time to ſet about the Thing, which the King might have then in his Mind. For ſuch was the Superſtition of the *Eaſtern* People, that (as the *Satyriſt* remarks)

> ——— ——— Quicquid
> Dixerit Aſtrologus, credent à fonte relatum
> Ammonis. JUVEN. Sat. vi.

The Explication however, which *Vitringa* gives us of the original Words, *Jodehe habitim*, is far from being improper, *viz.* That they were Men well vers'd in antient Hiſtories, and in the Laws and Cuſtoms of their Country, and were therefore able to give the King Counſel in extraordinary and perplex'd Caſes, as this certainly was. *Patrick*'s and *Le Clerc*'s Commentary on *Eſther* i.

(e) Eſther ii. 19.

† But perhaps he might have been an Officer of an higher Rank, becauſe it was an Order inſtituted by *Cyrus*, (as *Xenophon*, in his *Cyropæd.* Lib. viii, informs us) that all Perſons whatever, who had any Employment at Court, ſhould attend at the *Palace-Gate*, (where there was, doubtleſs, a proper *Waiting-Room* for their Reception) that they might be in Readineſs, whenever they were wanted, or called for: And that this Cuſtom was afterwards continu'd, we may learn from *Herodotus*, lib. iii. c. 120. *Le Clerc*'s Commentary on *Eſther*, Chap. ii.

† This Woman was born in *Babylon*, and therefore, in Analogy to that Language, they gave her the Name of *Hadaſſah*, which, in *Chaldee*, ſignifies a *Myrtle*; but her *Perſian* Name was *Eſther*, which ſome (a little incongruouſly) derive from 'Αστὴρ, a *Star*, and others from *Satar*. which ſignifies *hidden*, becauſe ſhe was concealed in *Mordecai*'s Houſe; or rather, becauſe her Nation was concealed, and ſhe not known, until *Mordecai*'s Merit and Services to the Crown came to be rewarded. *Patrick*'s Commentary.

† The Reaſon is aſſign'd in the following Verſe, for their being kept ſo long in this Courſe, *viz*, that for ſix Months they might be anointed with *the Oil of Myrrh*, which, beſides the Fragrancy of its Smell, was good to make the Skin ſoft and ſmooth, and clear it from all Manner of Scurf; and for ſix more, with *ſweet Odours*, which, in theſe hot Countries, were neceſſary to take away all ill Scents, and (as ſome think) to make the Body more vigorous. But, beſides this, there might be ſomething of State in making thoſe Vaſſals (for ſuch they were accounted) wait, before they were admitted to the Honour of the King's Bed; and ſomething of Precaution too, in keeping them ſecluſe for ſo long a Time, that the King might be ſatisfy'd, that he was not impos'd upon by a Child begotten by any other Man. *Patrick*'s Commentary, and *Pool*'s Annotations on *Eſther* ii. 12.

and ſo prepar'd herſelf for the King's Bed, the King was ſo highly delighted with her, that, intending to make her † more than a *Concubine*, he continu'd her in his own Palace, and, in a ſhort Time, ſet the Royal Diadem upon her Head, and made her Queen in the Room of *Vaſhti*. The *Nuptials* were celebrated with great Magnificence. A ſplendid Entertainment was made, which, in Honour to the new *Queen*, was called *Eſther*'s Feaſt, (for that was the *Perſian* Name which had lately been given her) and the King, upon this joyful Occaſion, not only gave † rich Preſents to the Queen, and Largeſſes to the Gueſts, but granted Pardons likewiſe to his Subjects, and a Relaxation of Tribute for ſome Time to all the Provinces of his Dominions.

Haman's *Indignation againſt* Mordecai, *and the King's Decree againſt the* Jews.

AT *Eſther*'s firſt going to Court, *Mordecai* had given her a ſtrict Caution, not to diſcover that ſhe was a *Jew*, leſt the King ſhould deſpiſe her for being a *Captive*, which ſhe carefully obſerv'd; and he, for the ſame Reaſon, conceal'd his Relation to her, contenting himſelf with the little Employment, he had at Court, until a more favourable Opportunity ſhould preſent itſelf. In the mean Time, he had the good Fortune to diſcover a Conſpiracy, which † two of the King's Chamberlains were forming againſt his Life. This he communicated to the Queen, and the Queen acquainted the King with it in *Mordecai*'s Name, ſo that the Conſpirators were ſeiz'd, convicted, and executed: But, though the whole Affair was recorded in the *Perſian* Annals, yet *Mordecai*, for the preſent, was no more thought on, until his Merit and great Services came to be remember'd, upon this Occaſion.

HAMAN, an *Amalekite*, of the Poſterity of *Agag*, King of *Amalek*, in the Time of *Saul*, was become the King's chief Favourite, and all the Servants at Court were order'd to ſhew him great Reſpect and Reverence; which every one readily did, except *Mordecai*, who, upon his paſſing to and fro, took no Manner of Notice of him, * This ſo exaſperated the proud *Amalekite*, that, being inform'd that *Mordecai* was a *Jew*, he was reſolv'd, in Revenge of the Affront, not to deſtroy him only, but his whole Nation with him: But, becauſe there might be ſome Danger in ſo bold an Undertaking, he called together his *Diviners*, to find out what Day would be moſt lucky for his putting his Deſign in Execution.

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† According to this Account of Things, this *Perſian* Monarch ſeems to have had but one *Wife*, at leaſt, but one in chief Favour and Eſteem with him, though it is certain, he could not fail of having an infinite Number of *ſecondary* Wives, or *Concubines*. This was the Name of every one, that was taken from among the Virgins, (who had a ſeparate Houſe for themſelves) and conducted to the King's Bed; where having paſs'd a Night, ſhe return'd no more to the Virgin's Apartments, but was, the next Morning, receiv'd into the Houſe of the *Concubines*, and there treated in the State and Port of one of the King's Wives; for ſuch they were accounted. No Man was permitted to marry them, as long as the King liv'd; and, upon his Demiſe, they generally fell to his Succeſſor. Of theſe *Darius Nothus* is reckon'd to have had no leſs than three hundred and ſixty. *Pool*'s Annotations.

† The Manner of the *Perſian* King was, to give his Queens, at their Marriage, ſuch a City to buy them Cloathes; another for their Hair; another, for their Necklaces; and ſo on for the reſt of their Expences. And, as it was cuſtomary for him, (according to the Teſtimony of *Herodotus)* upon his Acceſſion to the Throne, to remit the Tribute that was due to him from all the Cities: ſo he might, upon this Occaſion, out of his abundant Joy, make a Releaſe to the Provinces, and forgive them ſome of the Duties and Impoſts, that they were bound to pay him. *Patrick*'s Commentary.

† Theſe were two great Men, who perhaps kept the Door of the King's Bed-chamber, and, being either incens'd at the Divorce of *Vaſhti*, (whoſe Creatures they were) or at the Advancement of *Eſther*, who, in all Probability, would raiſe her Kinſman *Mordecai* to a Superiority over them, took Diſguſt thereat, and ſo reſolv'd to revenge themſelves on the King for it. *Prideaux*'s Connection, and *Patrick*'s Commentary.

* *Joſephus* tells us, that *Haman*, taking Notice of this Singularity in *Mordecai*, aſk'd him, What Countryman he was? And, finding him to be a *Jew*, broke out into a violent Exclamation at the Inſolence of ſuch a *Scoundrel*, that, when all the Natives of the free-born *Perſians* made no Difficulty of doing him that Honour, this Slave of a *Jew* ſhould preſume to affront him; and, in this Rage, he took up a deſperate Reſolution, not only to be reveng'd of *Mordecai*, but to deſtroy the whole Race of *Jews* likewiſe: Well remembering, that his Anceſtors, the *Amalekites*, had been formerly beaten out of their Land, and utterly exterminated by the *Jews*. Jewiſh Antiq. lib. xi. c. 6.

A. M.
3475, &c.
Ant. Chriſ.
529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

The Way of Divination, then in Uſe among the *Eaſtern* People, was by caſting Lots; and therefore, having try'd, in this Manner, firſt each Month, and then each Day in every Month, they came at laſt to a Determination, that † the *thirteenth* Day of the *twelfth* Month, which is called *Adar*, would be moſt fortunate for his Deſign. Whereupon he went to the King, and, having inſinuated to him, "That there were a certain People, diſpers'd all over his Empire, who called themſelves *Jews*, and who, having Laws and Ordinances of their own, deſpis'd all his Edicts and Injunctions; that their Principles, in ſhort, tended to the Diſturbance of the good Order of his Government, and the Breach of all Uniformity; that, upon theſe Accounts, it was not conſiſtent with the Rules of Policy to allow them any farther *Toleration*; and therefore he propos'd, that they ſhould be deſtroy'd, and extirpated all out of the Empire of *Perſia*; and, leſt the Loſs of ſo many Subjects ſhould be thought a Diminution of the King's Revenue, he propos'd to make up the Defect out of his own private Fortune." The King was eaſy enough to be wrought upon by this *Court-Minion*; who, having obtain'd his royal Conſent, order'd the *Secretaries of State* * to form a Decree purſuant hereunto, which when it was ſign'd, he ſent † by Poſts to all Lieutenants, and Governors of Provinces, with ſtrict Charge to deſtroy, and cauſe to be killed, all the *Jews*, of whatever Sex or Condition, both young and old, that

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† It was in the firſt Month in the Year, when *Haman* began to caſt Lots, and the Time, for the Execution of the *Jews*, was, by theſe Lots, delay'd until the laſt Month in the Year; which plainly ſhews, *That, tho' the Lot be caſt into the Lap, yet the whole Diſpoſing thereof is from the Lord*, Prov. xvi. 33. For hereby almoſt a whole Year interven'd between the Deſign and its Execution, which gave Time for *Mordecai* to acquaint Queen *Eſther* with it, and for her to intercede with the King for the revoking or ſuſpending the Decree, and thereby diſappointing the Conſpiracy: For we can hardly think, (what *Le Clerc* ſuggeſts) that *Haman* gave the *Jews* all this Time, that they might make their Eſcape out of the Kingdom, and not ſtay to be ſlain, which poſſibly might bring an Odium upon himſelf, when it came to be known by whoſe Inſtigation this *Maſſacre* was committed. *Patrick* and *Le Clerc*'s Commentaries.

* The Decree itſelf (according to *Joſephus*) was to this Effect:——

"*The great King* Artaxerxes, *to the hundred and ſeven and twenty Governors of the Provinces, between* India *and* Ethiopia, *greeting.*

"Whereas it hath pleas'd God to give me the Command of ſo many Nations, and a Dominion over the reſt of the World, as large as I myſelf deſire, I being reſolv'd to do nothing, that may be tyrannical or grievous towards my People, and to bear a gentle and eaſy Hand over them, with an Eye more eſpecially to the Preſervation of their Peace and Liberties, and to ſettle them in a State of Tranquillity and Happineſs, not to be ſhaken: All this I have taken into mature Deliberation; and, being given to underſtand by my truſty and well-beloved Friend and Counſellor, *Haman*, a Perſon of a tried Faith, Prudence, and Juſtice, and whom I eſteem above all others, that there is a Mixture of a Sort of inhuman People among my Subjects, that take upon them to govern by their own Laws, and to preſcribe Ways to themſelves, in Contempt of publick Order and Government; Men deprav'd both in their Cuſtoms, and in their Manners, and Enemies not only to *Monarchy*, but to the Methods of our Royal Adminiſtration: This is therefore to will and require, that, upon Notice given you, by *Haman* (who is to me as a Father) of the Perſons intended by this my Proclamation, you put all the ſaid Perſons, Men, Women, and Children, to the Sword, without any Commiſeration or Favour, in a ſtrict Purſuance of my Decree. And it is my further Command, that you put this in Execution upon the thirteenth Day of the twelfth Month of the preſent Year, to make but one Day's Work of the Deſtruction of all mine, and your Enemies, in order to a future Peace, and Security of all our Lives after." *Jewiſh* Antiq. lib. xi. c. 6.

† The firſt Inſtitution of *Poſts* is generally aſcrib'd to the *Perſians*; for the Kings of *Perſia* (as *Diodorus Siculus*, lib. xix, obſerves) that they might have Intelligence of what paſs'd in all the Provinces of their vaſt Dominions, plac'd Centinels on *Eminences*, at convenient Diſtances where Towers were built, and theſe Centinels gave notice of publick Occurrences to one another, with a very loud and ſhrill Voice, by which Means, News was tranſmitted from one Extremity of the Kingdom to the other, with great Expedition. But as this could be practis'd only in the Caſe of general News, which might be communicated to the whole Nation; *Cyrus* (as *Xenophon* relates, *Cyropæd.* lib. viii.) ſet up *Couriers*, Places for Poſt-Horſes on all High-Roads, and *Offices*, where they might deliver

Mordecai *puts Queen* Eſther, *upon interceding with the King.*

that were any where within their Juriſdiction, on the thirteenth of *Adar* following.

THE Publication of this horrid Decree occaſion'd an univerſal Grief and Lamentation, wherever the *Jews* inhabited; and, in the City of † *Shuſhan*, (which was not well pleas'd with it) *Mordecai* in particular having put on Sackcloth, and cover'd his Head with Aſhes, went along the Streets, † bemoaning his and his Countrymen's hard Fate, even until he came to the Palace-Gate; which when the Queen underſtood, and ſent to enquire the Cauſe, he return'd her a Copy of the King's Decree, whereby ſhe might plainly perceive, what Miſchief was intended againſt all the Nation, unleſs by a timely Interceſſion with the King ſhe would endeavour * to prevent it.

ESTHER, at firſt, excus'd herſelf from engaging in this Affair, becauſe an Ordinance was paſs'd, inhibiting any Perſon, whether Man or Woman, upon Pain of Death, from approaching the King's Preſence without a ſpecial Order. But when he return'd her in Anſwer, "That the Decree extended to the whole "*Jewiſh* Nation, without any Exception; "that, if it came to Execution, ſhe muſt "expect

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deliver their Packets to one another. This, ſays our Author, they did Night and Day; ſo that no Rain or hard Weather being to ſtop them, in the Judgment of many, they went faſter than *Cranes* could fly. The like is ſaid by *Herodotus*, lib. viii. And he acquaints us farther, that *Xerxes*, in his famous Expedition againſt *Greece*, planted Poſts from the *Ægean Sea* to *Shuſhan*, at certain Diſtances, as far as a Horſe could ride with Speed, that thereby he might ſend notice to his capital City, of whatever might happen in his Army. The *Greeks* borrow'd the Uſe of Poſts from the *Perſians*; and, in Imitation of them, called them ἄγγαροι. Among the *Romans*, *Auguſtus* was the Perſon, who ſet up publick Poſts, who at firſt were Running-*Footmen*, but were afterwards chang'd into Poſt-Chariots, and Horſes, for the greater Expedition. *Adrian* improv'd upon this; and, having reduc'd the Poſts to great Regularity, diſcharg'd the People from the Obligation they were under before, of furniſhing Horſes and Chariots. With the *Empire*, the Uſe of Poſts declin'd. About the Year 807, *Charlemaigne* endeavour'd to reſtore them. but his Deſign was not proſecuted by his *Succeſſors*. In *France*, *Lewis* XI. ſet up Poſts at two Leagues Diſtance through the Kingdom. In *Germany*, Count *Taxis* ſet them up, and had, for his Recompence, in 1616, a Grant of the Office of *Poſt-maſter-General*, to himſelf, and his Heirs for ever. Above eight hundred Years ago, *Couriers* were ſet up in the *Ottoman* Empire; and, at this Time, there are ſome among the *Chineſe*; but their Appointment is only to carry Orders from the King, and the Governors of Provinces, and, in a Word, for *publick Affairs* and thoſe of the greateſt Conſequence. *Calmet*'s Dictionary under the Word.

† Not only the *Jews*, but a great many others in *Shuſhan*, might be concern'd at this horrid Decree, either becauſe they were related to them, or engag'd with them in worldly Concerns, or perhaps out of mere Humanity and Compaſſion to ſo vaſt a Number of innocent People, now appointed as Sheep for the Slaughter. They might apprehend likewiſe, that, upon the Execution of the Decree, ſome Sedition or Tumult might enſue; that, in ſo great a Slaughter, it was hard to tell, who would eſcape, without being killed or plunder'd, becauſe thoſe, who were employ'd in this bloody Work, would be more mindful to enrich themſelves, than to obſerve their Orders. *Pool*'s Annotations, and *Patrick*'s and *Le Clerc*'s Commentaries.

† The *latter Targum*, upon the Book of *Eſther*, gives us this Account of *Mordecai*'s Behaviour upon this ſad Occaſion, *viz.* That, in the Midſt of the Streets, he made his Complaint, ſaying, *What an heavy Decree is this, which the King and* Haman *have paſs'd, not againſt a Part of us, but againſt us all, to root us out of the Earth!* Whereupon, all the *Jews* flock'd about him, and, having caus'd the *Book of the Law* to be brought to the Gate of *Shuſhan*, he, being cover'd with Sackcloth, read therein theſe Words out of *Deut.* iv. 30, 31. *When thou art in Tribulation, and all theſe Things are come upon thee, in the latter Days, if thou turn to the Lord thy God, and ſhalt be obedient to his Voice, (for the Lord thy God is a merciful God) he will not forſake thee, nor deſtroy thee, nor forget the Covenant of thy Fathers which he ſware unto them:* After which he exhorted them to Faſting, Humiliation, and Repentance, according to the Example of the *Ninevites*. *Patrick*'s Commentary.

* Ever ſince the Reign of *Dejoces*, King of *Media*, *Herodotus*, lib. i, informs us, that, for the Preſervation of Royal Majeſty, it was enacted, "That no one ſhould be admitted into the King's Preſence, but that, if he "had any Buſineſs with him, he ſhould tranſact it by the Intercourſe of his Miniſters." The Cuſtom paſs'd from the *Medes* to the *Perſians*, and therefore we find it in the ſame Hiſtorian, lib. iii. that, after the ſeven *Perſian* Princes had killed the *Magian*, who had uſurp'd the Throne, they came to this Agreement, that whoever ſhould be elected King, ſhould allow the others to have at all Times a ready Acceſs to his Preſence, (which is an Implication, that they had it not before) whenever they ſhould deſire it, except only when he was accompanying with any of his Wives. This therefore was the ancient Law of the Country, and not procur'd by *Haman*, as ſome imagine; tho' it cannot be deny'd, but that the Reaſon of the Law at firſt might be, not only the Preſervation of the Majeſty and Safety of the King's Perſon, but a Contrivance likewiſe of the great Officers of State, that they might engroſs the King to themſelves, by allowing Admittance to none, but whom they ſhould think proper to introduce. *Pool*'s Annotations, and *Le Clerc*'s Commentary.

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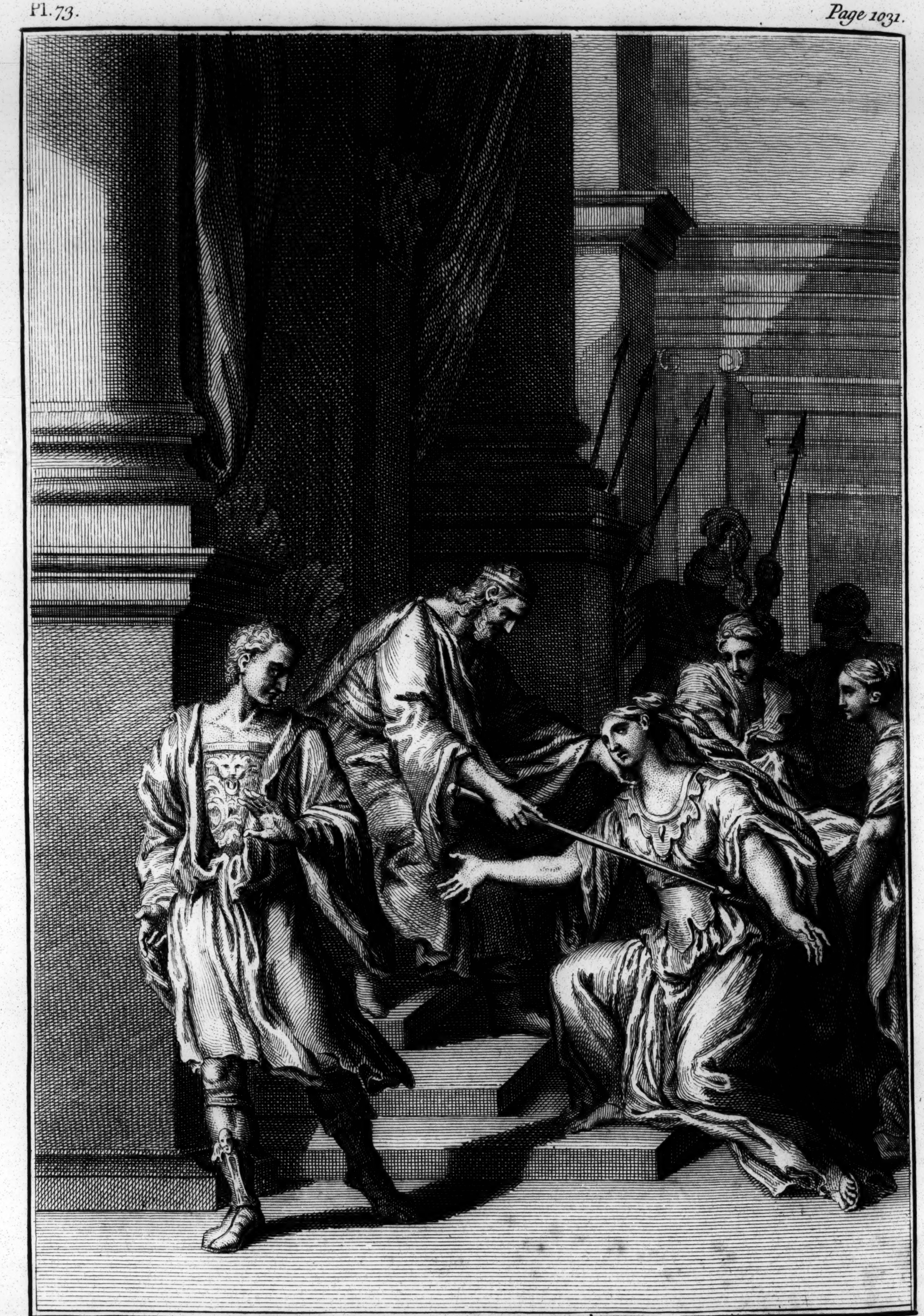

I. Cheron inv. N. Parr Sculp

Esther the Queen being gloriously adorned after she had called upon God who is the beholder & saviour of all things she took two Maids with her. And as she was speaking before the great King Artaxerxes she fell down for faintneſs. Eſther Chap. 4. Verſ. 2, & 5.

"expect to eſcape no more than the reſt; "that God very probably rais'd her to "her preſent Greatneſs, on Purpoſe that "ſhe might ſave and protect his People; "but that if ſhe neglected to do this, "and their Deliverance ſhould come "ſome other Way, then ſhould ſhe, "and her Father's Houſe, by the righteous and juſt Judgment of God, moſt "certainly periſh:" Which ſo rouz'd her drooping Courage, that ſhe ſent him Word again, that he and all the *Jews* in *Shuſhan* ſhould † faſt for her three Days, (as ſhe herſelf intended to do) and offer up their humble Supplications to God, that he would proſper her in ſo hazardous an Undertaking, and then ſhe would not fail to addreſs the King, tho' it were at the utmoſt Peril of her Life.

THE People faſted, as ſhe had enjoin'd them; and, on the third Day, ſhe dreſs'd herſelf in her royal Apparel, and † went toward the Room, where the King was ſitting upon his Throne in the inner Part of the Palace. Upon the firſt Sight of her, he held out his golden Sceptre, (a Token, that he pardon'd her Preſumption, and ſpar'd her Life) and then aſk'd her, what the Requeſt was, that ſhe had to make to him. At the Extenſion of this Favour, ſhe approach'd nearer, and having touch'd † the End of his Sceptre, only deſir'd, that he and *Haman* would come to a Banquet, which ſhe had prepar'd for him. *Haman*, who happen'd then to be abſent, was called to attend the King; and when the King and he were at the Banquet, he aſk'd her again concerning her Petition, promiſing that he would grant it her, even were it to extend to Half his Kingdom: But † her Requeſt again was no more, than that he and *Haman* would favour her again, the next Day, with their Company at the like Entertainment, and that then ſhe would not fail to diſcloſe her Requeſt.

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† This is not to be underſtood, as if the People were to take no Manner of Suſtenance for three Days, becauſe few or none could undergo that, but only, either that they ſhould abſtain from all *Delicacies*, and content themſelves with coarſe Fare, as *Joſephus* expounds it, or that they ſhould make no ſet Meals of Dinner or Supper in their Families, but eat and drink no more than would ſuffice to ſuſtain Nature, and ſupport them in Prayer to God for a Bleſſing upon her Undertaking. *Patrick*'s and *Le Clerc*'s Commentaries.

† But firſt, ſays the *latter Targum*, ſhe made a ſolemn Prayer to God, with many Tears, as ſoon as ſhe was dreſs'd, ſaying, *Thou art the great God, the God of* Abraham, Iſaac, *and* Jacob, *the God of my Father* Benjamin; *as thou didſt deliver* Hananiah, Miſhael, *and* Azariah *out of the fiery Furnace, and* Daniel *from the Lion's Den, ſo deliver me now out of the Hand of the King, and give me Grace and Favour in his Eyes*, &c.

† A *Sceptre* was the Enſign of the higheſt and moſt abſolute Authority; and therefore ſome have obſerv'd, that when *Mordecai* was advanc'd to the greateſt Dignity next the King, having the Royal Robes on, and other Enſigns of Royal Dignity, no Mention is made of any *Sceptre*, for *that* was proper and peculiar to the King; and the Queen's *touching*, or (as ſome ſay) *kiſſing* it, was a Token of her Subjection, and Thankfulneſs for his Favour. But *Joſephus* has mightily improv'd upon the Story; for he tells us, "That as the Queen, with her two "Handmaids, approach'd the Room where the King was, leaning gently upon one, and the other bearing up her "Train, her Face being cover'd with ſuch a Bluſh, as expreſſed a graceful Majeſty, but at the ſame Time ſome doubtful Apprehenſions upon her approaching of the King, mounted on his Throne, and the ſparkling Glory of his "Robes, that were all over embroider'd with Gold, Pearl, and precious Stones, ſhe was taken, all on a ſudden, "with a Trembling at ſo ſurpriſing a Sight; and, upon fancying that the King look'd upon her as if he were "uneaſy, and out of Humour, ſhe fell into the Arms of one of her Maids in a direct Swoon. This Accident, "*ſays he*, by the Intervention of God's holy Will and Providence, put the King into a Fright, for Fear ſhe "might not come to herſelf again; ſo that, making what Haſte he could from his Throne, he took her up "in his Arms, and, with the kindeſt Words that could be, gave her this Comfort: ——— That no Advantage ſhould be made of the Law to her Prejudice, though ſhe came *without* calling, becauſe the Decree "extended only to Subjects, whereas he look'd upon her as his Companion and Partner in the Empire." *Jewiſh* Antiq. lib. xi. c. 6.

† Her Intention, in deſiring thus to entertain the King twice at her Banquet, before ſhe made known her Petition, was, that thereby ſhe might the more endear herſelf to him, and diſpoſe him the better to grant her Requeſt; for which Reaſon, ſhe thought it a Piece of no bad Policy to invite his firſt *Favourite* to come along with him. But, in the whole Matter, the ſingular Providence of God is not a little conſpicuous, which ſo diſpoſed her Mind, that the high Honour, which the King beſtowed upon *Mordecai* the next Day, might fall out in the mean Time, and ſo make way for her Petition, which would come in very ſeaſonably at the *Banquet of Wine*: For as then it was moſt likely for the King to be in a pleaſant Humour, ſo it was moſt uſual for the *Perſians* to enter upon Buſineſs of *State*, when they began to drink. *Le Clerc*'s and *Patrick*'s Commentary, and *Prideaux*'s Connection, Anno 453.

Haman's *freſh Indignation againſt* Mordecai.

HAMAN [*] was not a little proud of the peculiar Honour which both the King and Queen had done him; but, upon his Return Home, ſeeing *Mordecai* ſitting at the Palace-Gate, and refuſing to ſhew him the leaſt Obeiſance, tho' [†] he reſtrain'd himſelf at preſent, yet ſo mov'd was he with Indignation againſt him, that when he came Home, and related to his Family the Favours which that Day he had receiv'd, he could not forbear complaining of the Affront and Diſreſpect which *Mordecai* had put upon him; inſomuch, that his Wife, and others that were preſent, advis'd him to have a Gibbet of [†] fifty Cubits high inſtantly erected, and, the very next Morning, to go to the King, and obtain a Grant of him to have that *inſolent Fellow* hang'd upon it.

He is forc'd to wait on him as a Lacquey.

THIS Project he lik'd very well, and therefore caus'd the Gibbet to be ſet up: But, when he came to Court in the Morning, he found that Things had taken quite another Turn. The King, that very Morning, happen'd to awake ſooner than ordinary, and being not able to compoſe himſelf to Sleep again, he called for [†] the *Annals* of his Reign, and order'd a Perſon, that was then in waiting, to read them to him. The Reader went on, until he came to the Paſſage, which made mention of *Mordecai*'s Diſcovery of the Treaſon of the two *Chamberlains*; and when the King upon Enquiry was given to underſtand, that the Man, for ſo ſignal a Service, had receiv'd no Reward at all, he called unto *Haman*, (who was waiting for Admittance upon a quite different Intent) and aſk'd him, What it was he would adviſe him to do to the Man, on whom he deſign'd to confer ſome Marks of his Favour?

HAMAN, who never dream'd but that the Perſon he meant of was himſelf, was reſolv'd to lay it on thick, and therefore

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[*] *Athenæus* mentions it as a peculiar Honour, which no *Grecian* ever had before or after, that *Artaxerxes* vouchſafed to invite *Timagoras* the *Cretan* to dine even at the Table, where his Relations eat, and to ſend ſometimes a Part of what was ſerv'd up at his own; which ſome *Perſians* look'd upon as a *Diminution* of his Majeſty, and a Proſtitution of their Nation's Honour. In the Life of *Artaxerxes*, *Plutarch* tells us, that none but the King's Mother, and his *real* Wife, were permitted to ſit at his Table; and therefore he mentions it, as a Condeſcenſion in that Prince, that he ſometimes invited his Brothers: So that this particular Favour was a Matter that *Haman* had ſome Reaſon to value himſelf upon. *Le Clerc*'s Commentary.

[†] It may ſeem a little ſtrange, that ſo proud a Man as *Haman* was, ſhould not be prompted immediately to avenge himſelf on *Mordecai* for his contemptuous Uſage of him, ſince he had enough about him, no doubt, who, upon the leaſt Intimation of his Pleaſure, would have done it; and ſince he, who had Intereſt enough with his Prince to procure a Decree for the Deſtruction of a whole Nation, might have eaſily obtain'd a Pardon for having killed one *obſcure* and infamous Member of it. But herein did the wiſe and powerful Providence of God appear, that it diſpos'd *Haman*'s Heart, (contrary to his own Inclination and Intereſt) inſtead of employing his Power againſt his Enemy, to put Fetters, as it were, upon his own Hands. *Pool*'s Annotations.

[†] That Men might at a great Diſtance ſee him, to the Increaſe of his Diſgrace, (as *Haman* might think) and that, ſtruck with the greater Terror by that Spectacle, they might not dare, for the future, to deſpiſe or offend him. *Patrick*'s Commentary, and *Pool*'s Annotations.

[†] In theſe *Diaries* (which we now call *Journals*) wherein was ſet down what paſs'd every Day, the Manner of the *Perſians* was, to record the Names of thoſe who had done the King any ſignal Service. Accordingly *Joſephus* informs us, "That, upon the *Secretary*'s reading theſe Journals, he took notice of ſuch a Perſon, who had great "Honours and Poſſeſſions given him, as a Reward for a glorious and remarkable Action; and of ſuch another, "who made his Fortune by the Bounties of his Prince, for his Fidelity: But that, when he came to the particular "Story of the Conſpiracy of the two *Eunuchs* againſt the Perſon of the King, and of the Diſcovery of this Treaſon "by *Mordecai*, the Secretary read it over, and was paſſing forward to the next, when the King ſtopp'd him, and "aſk'd if that Perſon had any Reward given him for his Service, *&c.*" Which ſhews indeed a ſingular Providence of God, that the Secretary ſhould read in that very Part of the Book, wherein the Service of *Mordecai* was recorded. But the *latter Targum* (to make a thorough Miracle of it) tells us, that, when the Reader open'd the Book at the Place where Mention was made of *Mordecai*, he turn'd over the Leaves, and would have read in another, but that the Leaves flew back again to the ſame Place, where he open'd it at firſt, ſo that he was forc'd to read that Story to the King. *Patrick*'s Commentary, and Jewiſh Antiq. lib. xi. c. 6.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

fore he gave Advice, * that the Royal Robe ſhould be brought, which the King, on ſolemn Occaſions, was wont to wear; the Horſe, which was kept for his own Riding *, and the Crown, which was us'd to be ſet upon the Horſe's Head *, and that, with this Robe, the Perſon, whom the King thought proper to diſtinguiſh, ſhould be array'd, and the chief Man in the Kingdom appointed to lead his Horſe by the Reins, walking before him in the Quality of an Officer, and proclaiming, *Thus ſhall it be done to the Man whom the King delights to honour.* "Take then the "Horſe, and the Robe, *ſays the King*, "and do all that thou haſt mention'd to "*Mordecai* the *Jew*, who has not been "yet rewarded for the Diſcovery of the "Treaſon of the two *Eunuchs*, that in- "tended to have taken away my Life."

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

Is hang'd at laſt upon the ſame Gallows, that he intended for Mordecai.

NOTHING certainly could cut a proud Man more to the Heart, than to be employ'd in ſuch an Office; but the King's Command was poſitive, ſo that *Haman* was forc'd to do it, how much ſoever it might go againſt the Grain: And when the *irkſome* Ceremony was over, he return'd to his Houſe, lamenting the Diſappointment, and great Mortification he had met with, in being forc'd to pay ſo ſignal an Honour to his moſt hated Enemy. But while he was relating this to his Family, and they thereupon expreſſing ſome uneaſy Apprehenſions, as if this were a very bad *Omen*, one of the Queen's Chamberlains came to his Houſe to haſten him to the Banquet; and, having ſeen the Gallows, which had been ſet up the Night before, he fully inform'd himſelf of the Intent for which it was prepar'd.

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* To form a Notion of that Height of Pride and Arrogance, to which *Haman* w[illegible]l thought all the Honours he ſpecified, were deſign'd for him) was arrived, we may obſerve, that, for any one to put on the *Royal Robe*, without the Privity and Conſent of the King, was, among the *Perſians*, accounted a *capital* Crime. To which Purpoſe *Plutarch*, in his Life of *Artaxerxes*, has related this Story: —— "That, one Day, when in hunting the King "happen'd to tear his Garment, and *Tiribazus* was telling him of it, the King aſk'd him what he ſhould do? Why "put on another, *ſays* Tiribazus, and give that to me. That I will, *ſays the King*, but then I enjoin you not to "wear it. *Tiribazus* however (who was a good Kind of a Man enough, but a little weak and ſilly) adventur'd to "put it on, with all its fine Ornaments; and, when ſome of the Nobles began to reſent it, as a Thing not lawful "for any Subject to do, *I allow him*, ſays the King laughing at the Figure he made, *to wear the fine Trinkets as a* "*Woman, and the Robe as a Madman*." *Le Clerc*'s Commentary.

* There was a Cuſtom, not unlike this, among the *Hebrews*, (as appears from the Hiſtory of *Solomon*, 1 Kings i. 33. for the Perſon, that was to be declar'd *Succeſſor* to the Crown, on the Day of his *Inauguration*, to be mounted on the King's Horſe: And to the like Cuſtom among the *Perſians*, it is highly probable, that the Poet *Statius*, in his Deſcription of a young King ſucceeding to his Father's Throne, may allude:

Sicut *Achæmenius* ſolium genteſque paternas
Excepit ſi fortè puer, cui vivere patrem
Tutius, incertâ formidine gaudia librat,
An fidi proceres, an pugnet vulgus habenis,
Cui latus *Euphratæ*, cui Caſpia limina mandet,
Sumere nunc arcus, ipſumque onerare veretur
PATRIS EQUUM, viſuſque ſibi nec ſceptra capaci
Suſtentare manu, nec adhuc implere tiaram. *Thebaid.* lib. viii.

* Commentators are not agreed, whether this Crown was plac'd upon the King's Head, or his Horſe's. Thoſe who refer it to the King, will have it to be what we call a *Turbant*, made of fine white and purple Linnen, which it was Death for any one to put on his Head, without the King's expreſs Order; to which Purpoſe *Arrian*, (*Alex. Exped.* lib. vii.) tells us this Story —— "That, as *Alexander* was ſailing on the *Euphrates*, and his Turbant "happen'd to fall off among ſome Reeds, one of the Watermen immediately jump'd in, and ſwam to it; but, as "he could not bring it back in his Hand without wetting it, he put it upon his Head, and ſo return'd with it. "Whereupon moſt Hiſtorians, that have wrote of *Alexander*, (ſays he) tell us, that he gave him a Talent of Silver "for this Expreſſion of his Zeal to ſerve him, but, at the ſame Time, order'd his Head to be ſtruck off, for preſuming "to put on the *Royal Diadem*." Other Commentators are of Opinion, that this *Keter*, which we render *Crown*, being a Word of a large Signification, will equally denote that Ornament, which the Horſe, that the King rode, wore upon his Head: As it muſt be acknowledg'd, that this Application of the Thing agrees better with the Signification and Order of the *Hebrew* Words; with the following Verſes, wherein no Mention is made of the *Keter*, but only of the Robe, and the Horſe, to which this Crown belong'd; and with the Cuſtom of the *Perſians*, who us'd to put a certain Ornament (in *Italian* called *Fiocco)* upon the Head of that Horſe whereon the King was mounted. *Le Clerc*'s and *Patrick*'s Commentaries, and *Pool*'s Annotations.

WHEN the King and *Haman* were ſet down to the Entertainment, the King aſk'd *Eſther* again, what her Requeſt was; renewing his Promiſe, that he would not fail to grant it her, even tho' it extended *to the Half of his Kingdom:* "But my Petition, O King, *ſays ſhe*, is only for my own Life, and the Life of my People, becauſe there is a Deſign laid againſt us, not to make us *Bond-men and Bond-women*, (for then I ſhould have been ſilent) but to ſlay and deſtroy us all. If therefore I have found Favour in thy Sight, O King, let my Life, and the Life of my People, be given at my Requeſt." At this the King aſking with ſome Commotion, who it was that durſt do any ſuch Thing? The *Haman* then *preſent*, *ſhe told him*, was the Contriver of all the Plot: Whereupon the King, riſing up from the Banquet in a Paſſion, † went into the Garden adjoining; and *Haman*, taking this Opportunity, † fell proſtrate on the Bed where the Queen was ſitting, to ſupplicate his Life; but the King, coming in the mean Time, and ſeeing him in this Poſture, *What will he raviſh the Queen before my Eyes?* cry'd out aloud: Whereupon thoſe that were in waiting, came, and *cover'd his Face*, as a Token of the King's Indignation againſt him; and when the Chamberlain, who had been to call him to the Banquet, acquainted the King of the Gallows, which he had prepar'd for *Mordecai*, who had ſav'd the King's Life, he gave immediate Orders, that * he ſhould be hang'd thereon, (which accordingly was done) and his whole Eſtate given to the Queen, whereof ſhe appointed *Mordecai* her Steward. At the ſame Time ſhe inform'd the King of her near Relation to *Mordecai*; ſo that he took him into his Royal Favour, advanc'd him to great Power, Riches, and Dignity in the Empire, and made him *Keeper of his Signet*, in the ſame Manner as *Haman* had been before.

And the Decree, which he procur'd againſt the Jews, *is made ineffectual.*

BUT tho' *Haman* was thus remov'd, yet the Decree, which he had procur'd, remained ſtill in full Fore; nor could it be repeal'd, becauſe the Laws of the *Medes* and *Perſians* were ſuch, that nothing written in the King's Name, and ſign'd with the Royal Signet, could be revers'd. All therefore that the King could do, (upon the Queen's *ſecond* Petition, to have the Decree cancelled) was, to grant the *Jews* (by another * Decree) ſuch a Power to defend themſelves againſt all, that ſhould aſſault them on the Day †, when the former Decree was to be executed, as might render it, in a great Meaſure, *ineffectual*.

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† Partly, as *diſdaining* the Company of ſo audacious and ungrateful a Perſon; partly, to *cool* and allay his Spirit, boiling and ſtruggling with ſuch Variety of Paſſions; and, partly, to conſider within himſelf the *Heinouſneſs* of *Haman*'s Crime, the *Miſchief*, which himſelf had like to have done by his own Raſhneſs, and what Puniſhment was fit to be inflicted on ſo vile a *Miſcreant*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† It was a Cuſtom among the *Perſians*, as well as other Nations, to ſit, or rather to lie upon Beds, when they eat or drank; and therefore when *Haman* fell down, as a Supplicant at the Feet of *Eſther*, and (as the Manner was among the *Greeks* and *Romans*, and not improbably among the *Perſians*) embrac'd her *Knees*, the King might pretend, that he was offering Violence to the Queen's *Chaſtity*. Not that he believ'd, that this was his Intention, but, in his furious Paſſion, he turn'd every Thing to the worſt Senſe, and made uſe of it to aggravate his Crime. *Patrick*'s Commentary.

* *Joſephus* indeed tells us, that he *died on the Croſs*: But others have obſerv'd, that *Crucifixion* was not a *Perſian* Puniſhment; and *Salmaſius* (in his Book *de Cruce*) ſhews, that it was the Manner of the *Perſians*, firſt to cut off the Heads of *Malefactors*, and then to hang them on a Gibbet. However this be, "I cannot paſs over the wonderful Harmony of Providence (ſays *Joſephus*) without a Remark upon the Almighty Power, and the admirable Juſtice and Wiſdom of God, not only in bringing *Haman* to his deſerv'd Puniſhment, but entrapping him in the very ſame Snare that he had laid for another, and turning a malicious Invention upon the Head of the Inventor"

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Quam necis artifices arte perire ſuâ. Antiq. lib. xi. c. 6.

* *Joſephus* has given us a true Copy, as he ſays, of this *Decree*, or (as he calls it) of the *Letters*, which *Artaxerxes* ſent to the Magiſtrates of all the Nations that lie between *India* and *Ethiopia*, *under the Command of an hundred and ſeven and twenty Provinces*:———— "Wherein he repreſents the Abuſe which *Favourites* are wont to make of their Power and Credit with their Prince, by inſulting their *Inferiors*, by flying in the Face of thoſe that rais'd them, and (to gratify their Reſentments) calumniating the *Innocent*, and putting honeſt Men in Danger of their Lives;

TO this Purpoſe, a freſh *Edict* was drawn up in the third Month, ſign'd by the King, and tranſmitted to the Provinces: So that, when the thirteenth Day of *Adar* came, by the Means of theſe different and diſcordant Decrees, a War was commenc'd between the *Jews* and their Enemies, through the whole *Perſian* Empire; but, as the Rulers of the ſeveral Provinces, and other Officers of the King, well underſtood what Power and Credit *Eſther* and *Mordecai* then had with him, they ſo favour'd the *Jews* every where, that on that Day they ſlew, in the whole Empire, ſeventy-five Thouſand Perſons, and in the City of *Shuſhan*, on that Day and the next, eight hundred more; among whom were † the ten Sons of *Haman*, whom by a ſpecial Order from the King, they hang'd, perhaps on the ſame Gallows, whereon their Father had hung before; And, in Memory of this their wonderful Deliverance, the *Jews* did then (and have ever ſince) on the fourteenth and fifteenth Day of the Month *Adar*, keep a great Feſtival, which they called † *the Feaſt of Lots*.

" Lives: Wherein he makes mention of the uncommon Favours and Honours, which he had beſtow'd upon " *Haman*, the *Amalekite*, who had notwithſtanding taken Meaſures to ſupplant him of his Kingdom, to deſtroy " *Mordecai*, the Preſerver of his Life, together with his deareſt Wiſe the *Queen*, and to extirpate the whole Nation " of *Jews*, who were good and peaceable Subjects, and Worſhippers of that God, to whom he was indebted for " the Poſſeſſion and Preſervation of his Empire: Wherein he acquaints them, that for theſe wicked and treaſonable " Practices, having caus'd him and his whole Family to be executed before the Gates of *Suſa*, his Royal Pleaſure, by " theſe Preſents, was, that they ſhould not only diſcharge the *Jews* from all the Pains and Penalties, to which " they are made liable by his Letters which *Haman* had ſent them; but that they ſhould likewiſe aid and aſſiſt " them, in vindicating themſelves upon thoſe, that ſpitefully and injuriouſly oppreſs'd them: And wherein he " tells them, that, whereas the Time appointed for the utter Deſtruction of theſe People was to have been on the " thirteenth Day of the Month *Adar*, his further Pleaſure was, that the ſame Month and Day ſhould be employ'd " in their Reſcue and Deliverance; and that if any Perſon, either by Diſobedience or Neglect, ſhould act in any " Thing contrary to the Tenor of this his *Imperial* Command, he ſhould be liable to *military* Execution by Fire " and Sword."

† It might be preſum'd, that ſome, out of Hatred to the *Jews*, might be inclinable to obey *Haman*'s Decree: For though he himſelf was gone, yet it cannot be imagin'd, that all the Friends and Creatures, that he had made, periſh'd with him. He might have a great Party every where, and ſome of them ſo furiouſly enrag'd at his Fall, as (even at the Hazard of their own Lives) would not fail to ſhew their Indignation at thoſe, who were the Occaſion of it: And therefore this *ſecond* Decree, procur'd by *Mordecai*, gave them Authority, if any Attempt was made upon them, either in great Bodies, or ſmall Parties, not only to defend themſelves and repel them, but to make as great a Slaughter of them as they were able, and even to take Poſſeſſion of their Goods, as *Haman* had procur'd them Licence (Chap. iii. 13.) to ſeize the Goods of the *Jews*. *Patrick*'s Commentary.

† 'Tis not unlikely, that many might be enrag'd at his Death, and his Sons, in particular, might ſet themſelves at the Head of thoſe, who were bold enough to attempt the Deſtruction of the *Jews* in *Shuſhan*, being reſolv'd to revenge their Father's Death, though in ſo doing they were ſure to meet their own. And this ſeems to ſuggeſt one Reaſon why *Eſther* was ſo ſollicitous to have their dead Bodies (for they where ſlain already) hung upon the Gallows, Chap. ix. 13. even becauſe they had ſhewn more Malice and Indignation againſt the *Jews*, and, on the Day when the cruel Edict came to take place, had made more deſperate Attacks upon them than any; though the Reaſon of the State, in this Severity, might be to expoſe the Family to the greater Infamy, and to deter other Counſellors from abuſing the King at any Time with falſe Repreſentations. For, tho' the *Jews* ſuffer'd none to hang on *the Tree* (as they called the *Gallows*) longer, than till the Evening of the Day, whereon they were executed; yet other Nations let them hang until they were conſum'd, (as appears from the Story of the *Gibeonites*, 2 Sam. xxi. 9, 10.) or devour'd by Crows, Vultures, or other ravenous Creatures, from whence that vulgar Saying among the *Romans*, *paſcere in cruce corvos*, had its Riſe. *Patrick*'s Commentary, and *Pool*'s Annotations.

† *Pur*, in the *Perſian* Language, ſignifies a *Lot*, and the Feaſt of *Purim*, or *Lots* (which had its Name from *Haman*'s caſting *Lots*, in order to divine which Day would be moſt lucky to prefix for the Murther of all the *Jews* in the whole *Perſian* Dominions) is, to this very Day, celebrated by the *Jews*, with ſome peculiar Ceremonies, but moſt of them reduceable to theſe three Things, *Reading*, *Reſting*, and *Feaſting*. Before the *Reading*, which is perform'd in the *Synagogue*, and begins in the Evening, as ſoon as the Stars appear, they make uſe of three Forms of Prayer: In the *firſt* of theſe, they praiſe God for counting them worthy to attend this Divine Service; in the *ſecond*, they thank him for the miraculous Preſervation of their *Anceſtors*; and in the *third*, they bleſs his holy Name, for having continu'd their Lives to the Celebration of another *Feſtival* in Commemoration of it. Then they read over the whole Hiſtory of *Haman* from the Beginning to the End, but not out of any printed Book, (for that is not lawful) but out of an *Hebrew Manuſcript*, written on Parchment. There are five Places in the Text, wherein

Lots. But proceed we now to ſome other Affairs.

Ezra, *with ſome other* Jews, *goes to* Jeruſalem *with the King's Commiſſion.*

IN the Beginning of the ſeventh Year of *Ahaſuerus*, *Ezra*, (a Prieſt deſcended from *Seraiah*, the High-Prieſt, who was ſlain by *Nebuchadnezzar*, when he burnt the Temple, and City of *Jeruſalem*) a Man of great Learning, and excellently † ſkilled in the Knowledge of the Scriptures, who had hitherto continu'd in *Babylon*, with others of the Captivity, that had not yet return'd, obtain'd Leave of the King to go to *Jeruſalem*, and to take as many of his own Nation with him, as were willing to accompany him thither.

ON the firſt Day of the firſt Month (which is called *Niſan*, and might fall about the Middle of our *March*) he ſet forward on his Journey from *Babylon*, † with an ample Commiſſion, and Authority to reſtore and ſettle the State, reform the Church of the *Jews*, and regulate and govern *both*, according to their own Laws.

When

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wherein the Reader raiſes his Voice with all his Might: When he comes to the Place, that mentions the Names of the ten Sons of *Haman*, he repeats them very quick, to ſhew, that they were all deſtroy'd *in a Moment*; and every Time that the Name of *Haman* is pronounc'd, the Children, with great Fury, ſtrike againſt the Benches of the *Synagogues*, with the *Mallets* that they bring for that Purpoſe. After that the Reading is finiſh'd, they return Home and have a Supper, not of Fleſh, but of Spoon-Meat; and early next Morning they ariſe, and return to the *Synagogue*; where, after they have read that Paſſage in *Exodus*, which makes mention of the War of *Amalek*, they begin again to read the Book of *Eſther*, with the ſame Ceremonies as before; and ſo conclude the Service of the Day, with Curſes againſt *Haman* and his Wife *Zereth*, with Bleſſings upon *Mordecai* and *Eſther*, and with Praiſes to God, for having preſerv'd his People. Their *Reſting* on this Day is obſerv'd ſo religiouſly, that they will not ſo much as ſet, or ſow any Thing in their Gardens, with full Perſuaſion that it would not come up, if they did; and therefore they either play at Cheſs, and ſuch like Games, or ſpend the Time in Muſick and Dancing, until it be proper to begin their *Feaſting*, wherein they indulge themſelves to ſuch an immoderate Degree, that their Feaſt of *Purim* has, with great Juſtice, been called *the Bacchanals of the Jews*. They allow themſelves to drink Wine to Exceſs, nay, even to ſuch a Pitch, as not to be able to diſtinguiſh between the Bleſſing of *Mordecai*, and the Curſe of *Haman*, as themſelves ſpeak; and, amidſt the other Sports and Diverſions of the Day, they us'd formerly to erect a *Gibbet*, and burn upon it a Man made of Straw, whom they called *Haman*; but herein it was thought, that they might have a Deſign to inſult *Chriſtians*, upon the Death of our crucify'd Saviour, and therefore *Theodoſius* the IId (*Anno Dom.* 408.) forbad them to uſe this Ceremony, under the Penalty of forfeiting all their Privileges. We have only farther to remark concerning this *Feſtival*, that it is always kept for two Days together, and the Reaſon hereof is this: —— The *Jews* at *Shuſhan* had two Days allow'd them to revenge themſelves of their Enemies, *Eſther* ix. 13. but the reſt of the *Jews* in other Nations had but one. This cauſ'd, at firſt, ſome Difference in their Time of Feaſting; for the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies on the thirteenth Day, kept their Rejoicing Feaſt on the *fourteenth*; but the *Jews* at *Shuſhan*, being engag'd in this Work, both on the thirteenth and fourteenth Days, kept their *Feſtival* for their Deliverance on the *fifteenth*. When *Mordecai* however had made a Record of this great Deliverance, he ſent Letters to all the *Jews* throughout the Dominions of *Ahaſuerus*, to eſtabliſh it as a ſtanding Ordinance among them, that they ſhould keep both the *fourteenth* and *fifteenth* of the Month *Adar* every Year, as the Days whereon the *Jews* reſted from their Enemies: And this is the Reaſon why the Feſtival continues for two Days, though the former of them is only kept with great Solemnity. *Patrick*'s Commentary, *Howell*'s Hiſtory, in the Notes, and *Calmet*'s Dictionary, under the Word *Purim*.

† Both the *Septuagint*, *Vulgate*, and our *Tranſlation*, render the Words *Sophen Mahir*, *a ready Scribe*, Ezra vii. 6. as if, to have a quick Hand at writing out the Law were any great Perfection, or that any aged Man (as *Ezra* was) ſhould be renown'd for it. It was not then for *writing*, but for *explaining* the Things contain'd in the Scriptures, that *Ezra* was ſo famous. For, as *Sepher* ſignifies a Book, ſo *Sopher* denotes one ſkilled and learned in that Book; and, as there was no Book comparable to the *Book of the Law*, therefore *Sepher* became a Name of great Dignity, and ſignify'd one, that taught God's Law, and inſtructed the People out of it; in which Senſe we find the Word γραμματεῖς, or *Scribes*, us'd in the *New Teſtament*. For when our Saviour is ſaid to have taught the People, *as one having Authority, and not as the Scribes*, this plainly ſhews, that theſe *Scribes* were not Tranſcribers, but Teachers, and Expounders of the Law, tho' they did not do it with a proper Authority. *Patrick*'s and *Le Clerc*'s Commentaries.

† It can hardly be imagin'd, but that ſome more than ordinary Means were us'd to obtain ſo great a Favour from the King, as this Commiſſion was; and therefore we may ſuppoſe, that it was granted at the Sollicitation of *Eſther*, who was become the beſt belov'd of the King's *Concubines*, though not as yet advanc'd to the Dignity of *Queen*: For, being it was uſual for the Kings of *Perſia*, on ſome particular Days and Occaſions, to allow their Women to aſk what *Boons* they pleas'd; 'tis not unlikely, that, by the Direction of *Mordecai*, upon ſome ſuch Time and Occaſion as this, *Eſther* (though ſhe had not diſcover'd her Kindred and Nation) might make this the Matter of her Requeſt. *Prideaux*'s Connection, Anno 459.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

When he came to the River *Abava* †, he there halted, until the reſt of his Company was come up; and then, having, in a ſolemn Faſt, † recommended himſelf, and all that were with him, to the Divine Protection, on the twelfth Day he ſet forward for *Jeruſalem*, where they all ſafely arriv'd on the firſt Day of the fifth Month, called *Ab*, i. e. about the Middle of our *July*, having ſpent four whole Months in their Journey from *Babylon* thither.

And makes a Reformation among the People, in Relation to their Marriages.

Upon his Arrival, *Ezra* deliver'd up to the Temple the Offerings, which had been made to it by the King, his Nobles, and the reſt of the People of *Iſrael* that ſtaid behind, which † amounted to a very large Sum; and having communicated his Commiſſion to the King's *Lieutenants* and Governors throughout all *Syria* and *Paleſtine*, he betook himſelf to the executing of the Contents of it.

He had not been long in his Government, before he found that many of the People had taken Wives of other Nations, contrary to the Law of God; and that ſeveral of the *Prieſts* and *Levites*, as well as other chief Men of *Judah* and *Benjamin*, had tranſgreſs'd in this Particular. And therefore after he had, * in Mourning, and Faſting, † and Prayer, deprecated God's Wrath for ſo ſad an Apoſtacy, he caus'd *Proclamation* to be made, for all the People of the Land, that had return'd from the Captivity, to meet together at *Jeruſalem*, under the Penalty of *Excommunication* and *Confiſcation* of their Goods; and when they met, he endeavour'd to make them ſenſible of their Sin, and engag'd them in a Promiſe, and Covenant before God, to depart from it, by putting away their *ſtrange Wives*, and the Children that were born of them, that the Seed of *Iſrael* might not be polluted by ſuch an undue Commixture: And, accordingly, Commiſſioners were appointed to inſpect this Affair, who, in three Months Time, made a proper Enquiry, and a thorough Reformation of this Enormity.

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† This was a River of *Aſſyria*, and, very probably, that which ran along the *Adiabene*, where the River *Diava*, or *Adiava*, is known to be, and, upon which *Ptolemy* places the City of *Abane*, or *Aavane*. Here, ſome imagine, was the Country, which, in the ſecond Book of *Kings*, xvii. 24, is called *Ava*, from whence the King of *Aſſyria* tranſlated the People called *Avites*, into *Paleſtine*, and, in their Room, ſettled ſome of the captive *Iſraelites*. It was a common Thing for thoſe, that travelled from *Babylon* to *Jeruſalem*, in order to avoid the ſcorching Heat of the Deſert of *Arabia*, to ſhape their Courſe *Northward* at firſt, and then, turning to *Weſtward*, to paſs through *Syria* into *Paleſtine*; but *Ezra* had a farther Reaſon for his taking this *Rout*: For, as he intended to get together as many *Iſraelites* as he could, to carry along with him to *Jeruſalem*, he took his Courſe this Way, and made an Halt in the Country of *Ava*, or *Abava*, from whence he might ſend *Emiſſaries* into the *Caſpian* Mountains, to invite ſuch *Jews* as were there, to come and join him. *Le Clerc*'s Commentary on *Ezra* viii. and *Calmet*'s Dictionary under the Word *Abava*.

† This they had the greater Reaſon to do, becauſe they carry'd Things of conſiderable Value along with them; were apprehenſive of Enemies, that lay in wait for them; and were aſham'd to aſk any Guard of the King, who, being not much inſtructed in divine Matters, might poſſibly think, that what they ſaid of God's Favour towards them, and the Prophecies concerning their *Reſtoration*, were but vain Boaſts, in caſe they ſhould ſeem to diſtruſt *his* Power and Favour, (of whom they had ſpoken ſo magnificently) by making Application to the King for his Protection and Defence. Rather therefore than give any ſuch Umbrage, they were reſolv'd to commit themſelves entirely to God: But then it was neceſſary, that they ſhould beſeech *that* of him, which, without giving Offence, they could not requeſt of the King. *Patrick*'s Commentary.

† According to the Account we have of them (*Ezra* viii. 26, 27.) there were ſix hundred and fifty Talents of Silver, which, at three hundred ſeventy-five Pounds to the Talent, make two hundred forty-three Thouſand, ſeven hundred and fifty Pounds. The Silver Veſſels weigh'd an hundred Talents, which came to thirty-ſeven Thouſand and five hundred Pounds. The Gold in Coin was an hundred Talents, which, at four Thouſand five hundred Pounds *per* Talent, made four hundred and fifty Thouſand Pounds: And, beſides all this, there were twenty Baſons of Gold of a Thouſand *Drachms*, and two Veſſels of fine Copper, as valuable as Gold. *Howell*'s Hiſtory in the Notes.

* The Manner, in which *Ezra* is ſaid to have expreſs'd his Concern for the People's unlawful Marriages, is, by *rending his Garment, and his Mantle*, Chap. ix. 3. *i. e.* both his *inner* and *upper* Garment; which was a Token, not only of great Grief and Sorrow, but of his Apprehenſions likewiſe of the Divine Diſpleaſure; and by *pulling off the Hair of his Head and Beard*, which was ſtill an higher Sign of exceeding great Grief among other Nations, as well as the *Jews*; and therefore we find in *Homer*, that when *Ulyſſes*, and his Companions, bewailed the Death of *Elpenor*,

Ἑζόμενοι δ' ἐνθαῦθα γόων, τίλλοντο τε χαίτας. Odyſſ. κ.

† The Prayer we have in *Ezra* ix. 6, &c. the Purport of which is this: —— "That he was confounded, "when he thought of the Greatneſs of their Sins, which were ready to overwhelm them, and of the Boldneſs and "Inſolence of them beyond Meaſure, even tho' they had ſeen the Divine Vengeance upon their Forefathers, in ſo "terrible a Manner, that they had not yet worn off the *Marks* of his Diſpleaſure. He had begun indeed to "ſhew Favour to ſome of them; but this ſo much the more aggravated their Wickedneſs, in that, ſo ſoon "after their Reſtoration, and Settlement in their native Country, they had return'd to their old Provocations, "notwithſtanding the many Admonitions in the Law, and the Prophets, to have nothing to do with the People "of *Canaan*, except it were to expel, and rout them out. What then can we expect, *ſays he*, but the utter "Deſtruction of the ſmall Remnant that is left of us, if, after all the Puniſhments, which God has inflicted on "us,

Nehemiah *is ſent as Governor, and with a Commiſſion to rebuild the Walls of* Jeruſalem.

UPON the Death of *Zerubbabel*, the Adminiſtration, both of *civil* and *eccleſiaſtical* Affairs, devolv'd upon *Ezra*; but, in the twentieth Year of *Ahaſuerus*, † *Nehemiah*, a very religious and excellent Perſon among thoſe of the Captivity, and who was a great Favourite with that *Prince*, ſucceeded him in the Government of *Judah* and *Jeruſalem*. He had inform'd himſelf from ſome People, that were come from *Jeruſalem*, of the miſerable State and Condition of that City; that † its Walls were broken down, and its Gates burnt, ſo that its Inhabitants lay open, not only to the Incurſions and Inſults of their Enemies, but to the Reproach likewiſe and Contempt of their Neighbours. This mournful Relation affected the good Man to ſuch a Degree, that he apply'd himſelf in Faſting and *(f)* Prayer to God, and humbly beſought, that he would be pleas'd to favour the Deſign, which he had conceiv'd of aſking the King's Permiſſion to go to *Jeruſalem*.

BY his Office, he † was *Cup-bearer* to the King; and therefore, when it came † to his Turn to wait, the King, obſerving that his Countenance was not ſo chearful, as at other Times, and being told, that the diſtreſſed State of his Country, and

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" us, and his beginning now to be gracious unto us, we relapſe into the ſame Offences, for which we have ſo " ſeverely ſuffer'd? For, while we remain Monuments of his Mercy, and yet appear before him in our *Abomi-* " *nations*, we muſt be *dumb*, and have nothing to plead in Excuſe of our deteſtable Ingratitude" *Patrick*'s Commentary.

† It may well be queſtion'd, whether this *Nehemiah* be the ſame that is mention'd in *Ezra*, (Chap. ii. 2. and *Neh*. vii. 7.) as one, that return'd from the *Babyloniſh* Captivity under *Zerubbabel*; ſince from the firſt Year of *Cyrus*, to the *twentieth* of *Artaxerxes Longimanus*, there are no leſs than ninety-two Years intervening; ſo that *Nehemiah* muſt, at this Time, have been a very old Man; upon the loweſt Computation, above an hundred, and, conſequently, utterly incapable of being the King's *Cup-Bearer*, of taking a Journey from *Shuſhan* to *Jeruſalem*, and of behaving there with all that Courage and Activity, that is recorded of him. Upon this Preſumption therefore, we may conclude, that this was a different Perſon, tho' of the ſame Name; and that *Tarſhatha* (the other Name, by which he is called, *Ezra* ii. 63. and *Neh*. vii. 65.) denotes the Title of his Office, and, both in the *Perſian* and *Chaldean* Tongues, was the general Name given to all the King's *Deputies* and *Governors*. *Le Clerc*'s and *Pool*'s Annotations on *Neh*. i.

† The Commiſſions which had hitherto been granted the *Jews*, were ſuppos'd to extend no farther than to the Rebuilding of the Temple, and their own private Houſes; and therefore the Walls and Gates of their City lay in the ſame ruinous Condition, in which the *Chaldeans* left them, after that Devaſtation. *Patrick*'s Commentary, and *Pool*'s Annotations.

(f) Neh. i. 5.

† This was a Place of great Honour and Advantage in the *Perſian* Court, becauſe of the Privilege which it gave him, that was in it, of being daily in the King's Preſence, and the Opportunity which he had thereby, of gaining his Favour, for the obtaining of any Petition that he ſhould make to him. And that it was a Place of great Advantage, ſeems evident by *Nehemiah*'s gaining thoſe immenſe Riches, which enabled him, for ſo many Years (*Neh*. v. 14, 19.) out of his own private Purſe only, to live in his Government, with all that Splendor and Expence (that will hereafter be related) without burthening the People at all for it. *Prideaux*'s Connection, Anno 445.

† *Commentators* have generally obſerv'd, that it was almoſt four Months between his hearing of the diſconſolate Condition wherein *Jeruſalem* lay, and his requeſting Leave of the King to go thither. But (beſides that it might not come to his own Turn of waiting ſooner) there might be theſe farther Reaſons aſſign'd for this his long Silence and Delay. As, that he could not take ſo long and dangerous a Journey in the Winter; that he could no ſooner meet with a ſeaſonable Opportunity of ſpeaking with the King upon ſo *critical* an Affair; or (as others will have it) that he retir'd all this intermediate while, and ſpent it in Faſting and Prayer. *Pool*'s Annotations, and *Patrick*'s Commentary.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

and of the City, where his Anceſtors were bury'd, were the only Cauſe of it, gave him, at his Requeſt, thro' the Interceſſion of the Queen, (who (g) was then ſitting with him) Leave to go to *Jeruſalem,* and a full Commiſſion (as his Governor of the Province of *Judea)* to repair the Walls, and to ſet up the Gates, and fortify the City again in the ſame Manner that it was, before it was diſmantled, and deſtroy'd by the *Babylonians*; but, upon this Condition it was, that he ſhould return to *Court* again, at ſuch a † *determinate* Time.

The King, at the ſame Time, wrote Letters to all the Governors beyond the *Euphrates,* to be aiding and aſſiſting to him in the Work. He ſent his Order to *Aſaph,* the Keeper of his Foreſts in thoſe Parts, to furniſh him with whatever *Timber* he ſhould want, not only for the Reparation of the Towers, and Gates of the City, but for the building of himſelf an Houſe likewiſe, as Governor of the Province, to live in; and (to do him ſtill more Honour) he ſent a Guard of Horſe, under the Command of ſome of the Captains of his Army, to conduct him ſafe to his Government.

With theſe Letters and Powers, *Nehemiah* arriv'd at *Jeruſalem,* and was kindly receiv'd by the People; but it was three Days, before he acquainted any one with the Occaſion of his Coming. On the third Day at Night, he, with ſome few Attendants, went privately round the City, to take a View of the Walls, which he found in a ruinous Condition; and, on the next, called together the chief of the People, and, * having reminded them of the deſolate Manner, in which the Walls of their City lay, and exhorted them to ſet about the Reparation of them, he produc'd his *Commiſſion* and Letters to that Purpoſe, which, when they were read, ſo gladden'd and reviv'd their drooping Spirits, that they joyfully and unanimouſly cry'd out, *Let us riſe and build.*

Which he carry'd on with great Succeſs, notwithſtanding Sanballat's *Deſigns to defeat him.*

In carrying on the Building, *Nehemiah* divided the People into ſeveral Companies, and aſſign'd to each of them the Quarter where they were to work, reſerving to himſelf the Reviewal and Direction of the whole. But they had not long proceeded in the Work, before *Sanballat,* an Officer of the *Moabites,* and *Tobiah,* a Man of Note among the *Ammonites,* two bitter Enemies to the *Jewiſh* Nation, began to ſcoff and ridicule their Undertaking. As the Work however advanc'd, they chang'd their *Note,* and, apprehending themſelves in Danger from the growing Greatneſs of the *Jews,* were reſolv'd to put a ſtop to their future Progreſs.

To this Purpoſe, they enter'd into a Confederacy with ſome neighbouring Nations, to come upon them by Surprize, demoliſh their Works, and put them all to the Sword; but the Governor having notice of this their Deſign, and ſending out *Scouts*

(g) Neh. ii. 6.

† How long this was, it is not certain. 'Tis ſaid indeed, that he was *Governor in the Land of* Judah *for twelve Years,* Chap. v. 14—xiii. 6. But conſidering what Haſte he made in diſpatching the Building of the Walls, which he finiſh'd in two and fifty Days, the Leave which he aſk'd might be but for a Year, or perhaps half ſo much; after which Time, it is likely, that he return'd to *Shuſhan* according to his Promiſe; but ſome Time after was ſent back again by the King, (who found his Preſence there ſerviceable, or perhaps neceſſary, for the better Regulation of that Province) to be his Governor for *twelve Years. Patrick*'s Commentary.

* The Speech which *Joſephus* puts in the Mouth of the Governor, upon this Occaſion, is to this Effect:——
“ You cannot but ſee and underſtand, you Men of *Judea,* that we ourſelves are, at this Day, under the Power
“ and Providence of the ſame Almighty and merciful God, that did ſo many Things for our Forefathers, *Abra-*
“ *ham, Iſaac,* and *Jacob,* out of a gracious Regard to their Piety and Juſtice: And it is by the Favour of that
“ God, that I have now obtain'd Leave from the King to enter upon the Rebuilding of your Wall, and the
“ putting of an End to the Work of the Temple that is yet unfiniſh'd. But taking this for granted, that you
“ live among a Sort of malicious and ſpiteful Neighbours, who would do all that is to be done in Nature, for
“ the croſſing of your Deſign, when they come once to ſee you heartily intent upon the Undertaking, I ſhall
“ therefore recommend it to you, in the firſt Place, reſolutely and fearleſsly to caſt yourſelves upon God, who
“ will moſt certainly defeat all the Practices of your Enemies; and, in the next Place, to ply your Buſineſs Day
“ and Night, without any Intermiſſion either of Care or of Labour, this being the proper Seaſon for it.” *Jewiſh* Antiq. lib. xi. c. 5.

Scouts daily to obſerve their Motions, plac'd a Guard well arm'd to defend and encourage the Workmen; and order'd that each Workman ſhould have his Arms nigh at Hand, in caſe they were attack'd; while himſelf went often in Perſon among them, by his Precept and Example encouraging them to truſt in the Lord, and, in his Speeches and Exhortations, putting them frequently in mind, that it was for their Wives, their Brethren, and Children (in caſe they were compelled to it) that they fought: So that, by theſe Means, they ſecur'd themſelves againſt all the Attempts and Deſigns of their Enemies, until the Work was brought to a Concluſion.

SANBALLAT, and the reſt of his Confederates, perceiving that their *Plot* was diſcover'd, and not daring to attack *Nehemiah* by open Force, had recourſe to Craft and Stratagem. To this Purpoſe, under Pretence of ending the Difference between them, in an amicable Manner, they ſent to invite him to a Conference, in a certain Village, in the Plain of *Ono*, which belong'd to the Tribe of *Benjamin*, intending there to do him a Miſchief; but *Nehemiah*, very probably ſuſpecting their wicked Deſign, return'd in Anſwer to the *four* Meſſages of the ſame Import, which they ſucceſſively ſent, "That the Work, "wherein he was engag'd, requir'd his "perſonal Attendance, and therefore he "could not come."

SANBALLAT, perceiving that *Nehemiah* was too cautious to be enſnar'd by a *general* Invitation, ſent, by his Servant, a Letter, wherein he inform'd him, that the current Report was, —"That "he was building the Walls of *Jeruſalem* "only to make it a Place of Strength, "to ſupport his intended Revolt; that, "to this Purpoſe, he had ſuborn'd falſe "Prophets to favour his Deſign, and "to encourage the People to chuſe him "King; and that therefore, to ſtop the "Courſe of theſe Rumours, (which in a "ſhort Time would come to the King's "Ears) he adviſ'd him to come to him, "that they might confer together, and "take ſuch Reſolutions, as were conveni"ent." But *Nehemiah*, knowing his own Innocence, eaſily ſaw thro' this *ſhallow* Contrivance, and return'd him for Anſwer, That *all theſe Accuſations were falſe, and the Inventions only of his own naughty Heart*; ſo that finding himſelf diſappointed here likewiſe, he betook himſelf to this laſt *Expedient*.

There was one *Shemaiah*, the Son of *Delaiah* the Prieſt, a great Friend to *Nehemiah*, whom *Sanballat* had brib'd to his Intereſt. This Man pretended to the Gift of *Prophecy*: And therefore, when *Nehemiah* came to his Houſe one Day, he foretold, that his Enemies would make an Attempt to murther him that very Night, and therefore adviſ'd him to go with him † into the inner Part of the Temple, and to ſecure themſelves by ſhutting the Doors. But, tho' *Nehemiah* did not apprehend the other's Deſign, (which he came to find out afterwards) yet, out of a Senſe of Honour and Religion, he declar'd poſitively, "That, come what would †, he would "not quit his Station, becauſe it would "badly

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† By *the Houſe of God, within the Temple* (as it is in the Text, *Neh.* vi. 10.) *Shemaiah* certainly meant the *Sanctuary*; and to adviſe *Nehemiah* to retreat thither, he had a good Pretence, becauſe it was both a *ſtrong* and a *ſacred* Place, being defended by a Guard of *Levites*, and, by its Holineſs, privileg'd from all rude Approaches. But his *real* Deſign herein might be, not only to diſgrace *Nehemiah*, and diſhearten the People, when they ſaw their Governor's *Cowardice*, but to prepare the Way likewiſe for the Enemies aſſaulting and taking the City, when there was no *Leader* to oppoſe them; to give Countenance to the Calumny that had been ſpread abroad, of his *affecting* to be made King, becauſe he fled upon the Report of it; and perhaps, by the Aſſiſtance of ſome other Prieſts, that were his Confederates, either to deſtroy him, or to ſecure his Perſon, until the City was betray'd into the Enemies Hands. *Patrick*'s Commentary, and *Pool*'s Annotations.

† The Words of *Nehemiah*, upon this Occaſion, are very ſignificant, as well as *magnanimous*. *Should ſuch a Man as I flee?* "I, the chief Governor, upon whoſe Preſence, and Counſel, and Conduct, the very Life and "Being of the whole City and Nation does, in a great Meaſure, depend: I, who have profeſs'd ſuch Reſolution, "Courage, and Confidence in God; I, who have had ſuch eminent Experience of God's gracious and powerful "Aſſiſtances, of his calling me to this Employment, and carrying me through it, when the Danger was greater "than now; ſhall I diſhonour God and Religion, and betray the People and City of God by my Cowardice? "God forbid."

A. M.
3475, &c.
Ant. Chriſ.
529, &c.

His Dedication of the Walls, and wiſe Orders for the Preſervation of the City.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

“ badly become a Man in his Character, “ to ſeek out for Refuge, when he ſaw “ Danger approaching”

These, and many more Difficulties, the good Governor had to contend with; but, by God's Aſſiſtance, he overcame them all, and, in the Space of two and fifty Days, having compleated the whole Work, he afterwards held † a Dedication of the Walls and Gates of *Jeruſalem*, with ſuch Solemnity and Magnificence, as a Work of that Nature requir'd.

To this Purpoſe he ſeparated the Prieſts, the Levites, and the Princes of the People, into two Companies, one of which walk'd to the *right* Hand, and the other to the *left*, on the Top of the Walls. The two Companies, which were to meet at the Temple, in their Proceſſion were attended with *Muſick*, both *Vocal* and *Inſtrumental*. When they came to the Temple, they there read the Law, offer'd Sacrifices, and made great Rejoicings; and, as the Feaſt of *Tabernacles* happen'd at the ſame Time, they fail'd not to celebrate it with great Solemnity.

When the Walls were finiſh'd, *Nehemiah*, to prevent any Treachery from his Enemies, either within or without the City, † gave the Charge of the Gates to his Brother *Hanani*, and to *Hananiah*, *Marſhal* of his Place †, two Men, in whom he could confide; commanding them not to ſuffer the Gates to be open'd till ſome Time after Sun-riſing, to ſee them ſafe barred at Night, and to ſet the Watch, which ſhould conſiſt of ſettled Houſe-Keepers, that were careful and diligent Men: And, for the ſtill farther Security of the City, obſerving that the † Number of its Inhabitants was too few, he order'd, that the principal Men of the Nation ſhould *there* fix their Habitations, and, at the ſame Time, caus'd the reſt to † caſt Lots, whereby a tenth Part of the whole People of *Judah* and *Benjamin* † became oblig'd to dwell at *Jeruſalem*, tho' thoſe who came voluntarily, were better receiv'd.

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† *Dedication* is a religious Ceremony, whereby any Temple, Altar, and Veſſel thereunto belonging, is, by the Pronunciation of a certain Form of Bleſſing, conſecrated to the Service of God; and this Dedication, we may obſerve, extends not only to Things ſacred, but to Cities and their Walls, and ſometimes to private Houſes, *Deut*. xx. 5. As therefore *Moſes* in the Wilderneſs dedicated the Tabernacle, and *Solomon* the Temple, when he had finiſh'd it; ſo *Nehemiah*, having put Things in good Order, built the Walls, and ſet up the Gates, thought proper to *dedicate* the City, as a Place which God himſelf had choſen, and ſanctiſy'd by his Temple, and gracious Preſence; and, by this Dedication, to reſtore it to him again after it had been laid waſte, and profan'd by the Devaſtation of the *Heathens*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† *Nehemiah*, very likely, was now returning to *Shuſhan* to give the King an Account of the State of Affairs in *Judea*; and therefore he took care to place ſuch Men in the City, as he knew would faithfully ſecure it in his Abſence. *Hanani* is ſaid to be his *Brother*; but he choſe his Officers, not out of *partial* Views to his own Kindred, but becauſe he knew that they would acquit themſelves in their Employment with a ſtrict Fidelity. *Hanani* had given Proof of his Zeal for God and his Country, in his taking a tedious Journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping Hand to relieve it, Chap. i. And the Reaſon why *Nehemiah* put ſuch Truſt and Confidence in *Hananiah*, was, becauſe he was a Man of *Conſcience*, and acted upon religious Principles, which would keep him from thoſe Temptations to Perfidiouſneſs, which he might probably meet with in his *Abſence*, and againſt which, a Man, deſtitute of the *Fear of God*, has no ſufficient *Fence*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† So the Houſe, which was built for *Nehemiah*'s Reſidence, might juſtly be called, becauſe he liv'd there in great Splendor, tho' wholly at his own Charge, and, as the King's *Vice-roy*, there gave Audience to the People, as a King is wont in his *Palace*. *Patrick*'s Commentary, and *Pool*'s Annotations.

† One Reaſon, why the Bulk of the *Jews* (who were originally Paſtors, and Lovers of *Agriculture*) might rather chuſe to live in the Country, than at *Jeruſalem*, was, becauſe it was more ſuited to their Genius, and Manner of Life: But at this Time their Enemies were ſo enrag'd to ſee the Walls built again, and ſo reſtleſs in their Deſigns to keep the City from riſing to its former Splendor, that it terriſy'd many from coming to dwell there, thinking themſelves more ſafe in the Country, where their Enemies had no Pretence to diſturb them. *Le Clerc*'s and *Patrick*'s Commentaries.

† Tho' the caſting of *Lots* be certainly forbidden, where the Thing is done out of a Spirit of *Superſtition*, or with a Deſign to tempt God; yet, on ſome Occaſions, it is enjoin'd by God himſelf; and the moſt holy Perſons both in the *Old* and *New Teſtament*, in particular Caſes, have practis'd it. The wiſe Man acknowledges the Uſefulneſs of this Cuſtom, when he tells us, *that the Lot cauſed Contention to ceaſe, and parteth between the Mighty*, Prov. xviii. 18. and therefore it was no bad Policy (as Things now ſtood) to take this Method of Deciſion, ſince the Lot

His Suppreſſion of Uſury, and generous Manner of living.

WHILE the Walls of the City were building, there happen'd a Kind of *Mutiny* among the common People, which might have been of fatal Conſequence, had it not been timely compos'd: For the Rich, taking the Advantage of the meaner Sort, had † exacted heavy Uſury of them, inſomuch, that they made them pay the *Centeſima* for all the Money, that was lent them, *i. e.* one *per Cent.* for every Month, which amounted to twelve *per Cent.* for the whole Year. This Oppreſſion reduc'd them ſo low, that they were forc'd to mortgage their Lands, Houſes, and Tenements, and even to ſell their Children into Servitude, to have † wherewith to buy Bread for the Support of themſelves, and their Families; which being a manifeſt Breach of the Law of God, (for *(h)* that forbids all the Race of *Iſrael* to take Uſury of any of their Brethren) *Nehemiah*, as ſoon as he was inform'd thereof, reſolv'd to remove ſo great an Iniquity. And, accordingly, having called a general Aſſembly of the People, wherein he ſet before them the Nature of the Offence, how great a Breach it was of the Divine Law, and how heavy an Oppreſſion upon their Brethren; what Handle it might give their Enemies to reproach them; and how much it might provoke the Wrath of God againſt them all; he caus'd it to be *enacted* by the general *Suffrage* of the whole Aſſembly, that every one ſhould return to his Brother whatever he had exacted of him upon *Uſury*, and ſhould likewiſe releaſe all the Lands, Houſes, and Tenements, that he had, at any Time, taken of him upon Mortgage; which *Act* preſently remov'd all Uneaſineſs, and pacify'd the Minds of the People.

THE Governor himſelf indeed was ſo far from countenancing any Manner of Oppreſſion, that he did not exact the daily Revenue of *forty Shekels of Silver*, and the conſtant Furniture of his Table with Proviſions; but remitted theſe, and all other Advantages of his Place, that might any Way be troubleſome and chargeable to the People. Nay, he not only refus'd the Allowance, which was due to him, as Governor, but, at his own Charge †, kept

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Lot (which all allow'd was under the Divine Direction) falling upon ſuch a Perſon, rather than another, would be a great Means, no doubt, to make him remove more contentedly to the City. *Patrick*'s Commentary, and *Calmet*'s Dictionary, under the Word *Lot*.

† Theſe were the two *Tribes*, that antiently poſſeſſed *Jeruſalem*, which ſtood, partly in one Tribe, and partly in the other; for which Reaſon, in ſome Places of Scripture, *Jeruſalem* is reckon'd as belonging to the Children of *Judah*, Joſh. xv. 63. and Judg. xviij. and in others, to the Children of *Benjamin*, Judg. xxi. 28. but what Part of the City belong'd to the one, and what to the other, is not ſo well agreed among learned Men. Since theſe two Tribes, however, were the antient Inhabitants of the City, there was all the Reaſon in the World, why, in this Scarcity of Inmates, they, above any others, ſhould be oblig'd to come and dwell there. *Patrick*'s Commentary.

† This *Uſury* was the more grievous, becauſe it was not only contrary to their Law, and demanded at a Time, when they were hard at Work, and their Enemies threatening to deſtroy them all; but (as ſome have obſerv'd) that the twentieth of *Ahaſuerus* (wherein this was done) began about the End of a *ſabbatical* Year, after the Law, which forbad every *Creature* to exact any Debt of *his Neighbour, or his Brother*, Deut. xv. 2. had been ſo frequently read. This rais'd the Cry of the Poor to a greater Height, having been forc'd to ſell their Children, and depriv'd now of all Power of redeeming them, becauſe their Lands were mortgag'd to theſe Oppreſſors. *Patrick*'s Commentary.

† Not long before this, there had been a great Scarcity, for want of Rain, which God thought proper to with-hold, in Puniſhment for the People's taking more Care to build their own Houſes, than his, as we read, *Hag.* i. 9, &c. In which Time the Rich had no Compaſſion on their poor Brethren, but forc'd them to part with all they had for Bread; and now (what made them ſtill more miſerable) another *Dearth* was come upon them, which might eaſily happen, from the Multitude of People, that were employ'd in the Repair of the Walls; from the *Building-Work*, which hindered them from providing for their Families ſome other Way; and from the daily Dread, they had of their Enemies, which might keep them from going abroad to fetch in Proviſion, and the Country-People from bringing it in. *Patrick*'s Commentary, and *Pool*'s Annotations.

(h) Exod. xxii. 25.

† From this great and daily Expence, it ſeems moſt probable, either that *Nehemiah* had large *Remittances* from the *Perſian*

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

kept *open Houſe*, entertaining every Day, at his Table, an hundred and fifty of the *Jews*, and their Rulers, beſides Strangers; for which he conſtantly allow'd an Ox, ſix fat Sheep, and Fowl in Proportion, and, on every tenth Day, Wine of all Sorts. Beſides this, he gave *(i)* many rich Preſents to the Temple, and, by his generous Example, encourag'd others, both Princes and People, to do the like.

Before he returns to Court, he makes all the principal People ſign a Covenant.

THUS *Nehemiah*, with great Honour and Applauſe, having executed the Commiſſion, with which he was ſent to *Jeruſalem*; at the Expiration of the Time which was allow'd him, he return'd to *Shuſhan* according to his Promiſe to the King. But, before he did that, † *Ezra* the learned *Scribe*, at the Requeſt of the People, produc'd *the Book of the Law*, which he had now compleated, and, having divided the Company into ſeveral Parts, he (with thirteen Prieſts more) read from a wooden Pulpit †, and, as he went along, expounded it to them. This they all liſten'd to with a very devout Attention, ‡ and celebrated the enſuing Feaſt of Tabernacles with great Gladneſs of Heart; and, on a Day appointed for a ſolemn Faſt, confeſſing their own Sins, and deprecating the Judgments due to the Iniquity of their Fathers; acknowledging the Omnipotence of God in creating and preſerving all Things, and enumerating his gracious Mercies in their ſundry Deliverances from their Enemies and Perſecutors, they made a Covenant with him, that they would walk in this Law, which was given by *Moſes*; and, (to oblige themſelves to a more † ſtrict Performance of this Covenant) it was order'd to be engroſs'd, that the *Princes*, *Prieſts*, and *Levites* might ſet their † Hands and Seals to it; and thoſe who did

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Perſian Court (even beſides his own Eſtate) to anſwer it; or that he did not continue at *Jeruſalem* for the whole *twelve Years* together; or that, if he did, he did not continue this expenſive Way of Houſe-keeping all the Time, but only during the great and preſent Exigencies and Diſtreſſes of the *Jews*, which ceas'd in a good Meaſure, after that the Walls were built, the Act againſt *Uſury* paſs'd, and the People diſcharg'd to their ordinary Courſe of maintaining themſelves, and Families. *Pool*'s Annotations, and *Le Clerc*'s Commentary.

(i) Neh. vii. 70, &c.

† This *Ezra*, without all Controverſy, was the ſame *Ezra*, who came from *Babylon*, in the ſeventh of *Artaxerxes*, with a full Commiſſion to *Jeruſalem*, to aſſiſt *Zerubbabel* in the Reformation of the whole State of the *Jewiſh* Church. After the Death of *Zerubbabel*, the whole Adminiſtration devolv'd upon him; but, as his Commiſſion laſted but for twelve Years, upon its Expiration, *Nehemiah* ſucceeded to the Government; and we hear no more of *Ezra*, until he is here called upon to read and expound the Law to the People; whether, (as ſome think) he return'd to *Babylon*, to give the People an Account of Affairs in the Province of *Judea*, or whether, in this intermediate Time, he employ'd himſelf (in ſome Retirement) in the great Work of preparing *a new and current Edition* of the Holy Scriptures, of which we ſhall give a full Account in our next Diſſertation. *Patrick*'s Commentary, and *Pool*'s Annotations.

† This *Pulpit* was to raiſe him up higher than the People, the better to be ſeen and heard by them; but we are not to think, that it was made in the Faſhion of *ours*, which will hold no more than one Perſon, for (as we may obſerve by the very next Words) it was made large and long enough to contain fourteen People at once. *Patrick*'s Commentary on *Neh.* viii. 4.

‡ The Words in the Text, are, *Since the Days of* Joſhua *the Son of* Nun, *unto that Day, had not the Children of* Iſrael *done ſo, and there was very great Gladneſs*, Neh. viii. 17. But it can hardly be thought, that this *Feſtival* had never been obſerv'd ſince *Joſhua*'s Time, becauſe we read in the foregoing Book of *Ezra*, that it was kept at their Return from *Babylon*; but the Meaning is, that the Joy, ſince that Time, had never been ſo great, as it was upon this Occaſion; for which the *Jews* themſelves aſſign this Reaſon, *viz.* That, in the Days of *Joſhua*, they rejoic'd, becauſe they had got Poſſeſſion of the Land of *Canaan*; and now they equally rejoic'd, becauſe they were reſtor'd, and quietly ſettled in it, after they had been long caſt out of it. *Patrick*'s Commentary.

† The Obſervances, which they chiefly oblig'd themſelves to in this *Covenant*, were, 1ſt, Not to make *Intermarriages* with the *Gentiles*. 2dly, To obſerve the *Sabbaths*, and *Sabbatical* Years. 3dly, To pay their *annual* Tribute, for the Reparation and Service of the Temple. And 4thly, to pay their *Tithes* and *Firſt-Fruits*, for the Maintenance of the *Prieſts* and *Levites*: From which Particulars, thus nam'd in this *Covenant*, we may learn, what were the Laws of God, which hitherto they had been moſt neglective of, ſince their Return from the *Captivity*. *Prideaux*'s Connection, Anno 444.

† It ſignify'd little indeed what ſuch untoward People promis'd; for what Regard would they have to their own Hand-Writing, who regarded not the *Ten Commandments*, written on Tables of Stone by the Finger of God? It was very

Upon his coming again, he expels Tobiah, *the* Ammonite, *from having an Apartment in the Temple.*

did not ſet their Seals, of what Age, Sex, or Condition ſoever, did bind themſelves with an Oath punctually to obſerve it.

But, notwithſtanding all this Precaution, *Nehemiah* had not been long come from *Jeruſalem*, before the People relaps'd into their old Corruptions; which, in a great Meaſure, was owing to the Miſmanagement of † *Eliaſhib*, the High-Prieſt, who, being by Marriage ally'd to *Tobiah*, the *Jews* great Enemy had allow'd him an Apartment in the *Temple*, in the very Place where the Offerings, and other Things appertaining to the *Prieſts* and *Levites*, us'd to be repoſited. So that when *Nehemiah* return'd from the *Perſian* Court, with a new Commiſſion for the reforming of all Abuſe, both in Church and State, he was not a little ſurpris'd to find ſuch a groſs Profanation of the Temple, and that Chambers ſhould be provided in the Houſe of God for one, who was a declar'd Enemy to his Worſhip.

He therefore reſolv'd to put an End to this; but found himſelf under a Neceſſity of proceeding with Caution in the Affair, becauſe † *Tobiah* had inſinuated himſelf into the good Opinion of moſt of the People, and eſpecially thoſe of Note. The firſt Step therefore that he took towards this Reformation, was to convince them of their Error, by cauſing the *Book of the Law* to be read publickly, and in the Hearing of all the People; ſo that when the Reader came to that Place in *Deuteronomy*, wherein it is commanded, that *(k)* an *Ammonite*, or *Moabite*, † ſhould

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very uſeful however, that there ſhould be a publick Inſtrument to convince them of their Impiety, and that they might be publickly confounded, when they prov'd *perfidious* Deſerters, by ſhewing them, under their own Hands, their Engagements to future Fidelity. *Patrick*'s Commentary.

† Some are apt to imagine, that this *Eliaſhib* was no more than a common Prieſt, becauſe he is ſaid to have had *the Overſight of the Chambers of the Houſe of God*, Neh. xiii. 4. which was an Office too mean (as they think) for the *High-Prieſt*. But we cannot ſee, why the Overſight of the *Chambers of the Houſe of God* may not import the whole Government of the Temple, which certainly belong'd to the *High-Prieſt* only; nor can we conceive, how any one, that was leſs than abſolute Governor of the whole Temple, could make ſo great an Innovation in it. He was aſſiſtant indeed in the Reparation of the Walls of the City; but, excepting this one Act, where do we read of his doing any Thing worthy of Memory, towards the reforming of what was amiſs, either in Church or State, in the Times either of *Ezra* or *Nehemiah?* And yet we cannot but preſume, that, had he join'd with them in ſo good a Work, ſome Mention would have been made of it in the Books written by them. Since therefore, inſtead of this, we find it recorded in *Ezra*, (Chap. x. 18.) that the *Pontifical* Houſe was, in his Time, grown very corrupt, and, not improbably, by his Connivance began to marry into *heathen* Families, (*Neh.* xiii. 28.) it ſeems moſt likely, that it was *Eliaſhib*, the High-Prieſt, who was the Author of this great Profanation of the *Houſe of God*; but as he might die before *Nehemiah* return'd from *Babylon*, for this Reaſon, we hear nothing of the Governor's reprehending him for it. *Prideaux*'s Connection, Anno 428.

† By his making two Alliances with Families of great Note among the *Jews:* For *Johanan* his Son had marry'd the Daughter of *Meſhullam*, the Son of *Berechiah*, (Neh. vi. 18.—iii. 4.) who was one of the chief Managers of the Building of the Wall of *Jeruſalem*, under the Direction of the *Governor*; and he himſelf had marry'd the Daughter of *Shechaniah*, the Son of *Arah*, another greater Man among the *Jews*; by which Means he had form'd an Intereſt, and was look'd upon as a worthy Man, tho' (being an *Ammonite)* he could not but bear a *national* Hatred to all that were of the Race of *Iſrael*. *Prideaux*'s Connection, Anno 428.

(*k*) Deut. xxiii. 3.

† They, who, by *the Congregation of God*, in this Place, do underſtand *the publick Aſſemblies for Divine Worſhip*, lie under a great Miſtake; for no Man of any Nation was forbidden to come and pray unto God in the Temple. Men of all Nations indeed, that were willing to become *Proſelytes*, were admitted into the *Jewiſh* Communion; and, if they ſubmitted to be circumcis'd, were allow'd to eat the *Paſſover*, and to enjoy all the Privileges that true *Iſraelites* did, except only in the Caſe of *Marriage*; and therefore this Phraſe of not *entering into the Congregation of the Lord*, muſt be underſtood to mean no more than a Prohibition of Marriage: For this (according to their *Rabbins)* was the Caſe of ſuch Prohibitions. None of the Houſe of *Iſrael*, of either Sex, were to enter into Marriage with any *Gentiles*, of what Nation ſoever, unleſs they were firſt converted to their Religion, and became intire *Proſelytes* to it; and, even in that Caſe, ſome were debarr'd from it for ever; others, only in Part; and others again only for a limited Time. Of the *firſt* Sort, were all of the *ſeven* Nations of the *Canaanites*, mention'd in *Deut*. vii. of the *ſecond* Sort, were the *Moabites* and the *Ammonites*, whoſe *Males* were excluded for ever, but not their *Females*; and of the *third* Sort, were the *Edomites* and *Egyptians*, with whom the *Jews* might not marry until the third Generation: But with all others, who were not of theſe three excepted Sorts, they might freely make Inter-marriages, whenever they became thorough Proſelytes to their Religion. At preſent however, becauſe, through the Confuſions which

ſhould not come into the Congregation of God, even to the tenth Generation for ever; they, being ſenſible of their Tranſgreſſion in this Reſpect, *ſeparated* themſelves immediately from the mix'd Multitude, which gave *Nehemiah* an eaſy Opportunity of getting rid of *Tobiah*, who was an *Ammonite*; and therefore he order'd the People, while they were in this good Diſpoſition, to caſt his Furniture out of the ſacred Chambers, and † to have them cleans'd again, and reſtor'd to their former Uſe.

Orders the Repayment of Tithes.

AMONG other Corruptions, that grew up during the Governor's Abſence, there was one, of which (as he was a conſtant Frequenter of the publick Worſhip) he could not but take notice, and that was, the Neglect of carrying on the daily Service of the Houſe of God, in a proper and decent Manner. For the *Tithes*, which were to maintain the Miniſters of the Temple in their Offices and Stations, being either embezzelled by the High-Prieſt, or with-held by the *Laity*, for Want of them the *Levites* and *Singers* were driven from the Temple into the Country, to find a Subſiſtence ſome other Way: And therefore, to remedy this Abuſe, he forthwith ordered the People to bring in their *Tithes* of Corn, Wine, and Oil, into the Treaſury of the Temple; and having appointed proper Officers to receive and diſtribute them, he recalled the abſent Miniſters, and reſtored every Thing to its former Order.

A more ſtrict Obſervation of the Sabbath.

THE Neglect of the Service of God had introduced a Profanation of the *Sabbath*: For, during *Nehemiah*'s Abſence, the *Jews* had not only done all Manner of ſervile Works on that Day, but had permitted Strangers, *Tyrians*, and others, to come, and ſell their Fiſh, and other Commodities publickly, in the Streets of *Jeruſalem*. Againſt theſe wicked and irregular Practices, *Nehemiah* remonſtrated to the chief Men of the City with ſome Warmth; and, to let them ſee that he was reſolv'd to make a thorough Reformation in this Matter, he gave a ſtrict Order, that, towards the Evening, before their *Sabbath* began, the City-Gates ſhould be ſhut, and not opened, until the Sabbath was over: And, to have this Order more duly executed, he appointed † ſome of his own Servants for the preſent to guard the Gates, that no Burthen might paſs through on the *Sabbath-Day*. So that when the Merchants and other Dealers came, and, finding the Gates ſhut againſt them, took up their Lodgings without the Walls in Hopes of ſelling to the Country People, (though they could not to the Citizens) the next Day he threatened to take them into Cuſtody, if they did not go about their Buſineſs; and, to this Purpoſe, appointed a Guard of *Levites* † to take up their

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which have ſince happen'd in all Nations, it is not to be known who is an *Ammonite*, who an *Edomite*, a *Moabite*, or an *Egyptian*, they hold this Prohibition to have been long out of Date, and that now, any *Gentile*, as ſoon as *proſelyted* to their Religion, may immediately be admitted to make Inter-marriages with them. *Prideaux*'s Connection. Anno 428.

† The Method of purifying any Thing, or Perſon, that was *legally* unclean, is thus deſcrib'd: ——— *For an unclean Perſon, they ſhall take of the Aſhes of the burnt Heifer of Purification for Sin*, (i. e. of the *Heifer* that was ſacrific'd on the great Day of Expiation) *and running Water ſhall be put thereto in a Veſſel*, which being afterwards ſtrain'd off, and kept for this Purpoſe, *a clean Perſon*, i. e. the Prieſt (for to him the Work of *purifying* is appropriated, *Lev.* xiii.) *ſhall ſprinkle upon the unclean Perſon*; and *on the ſeventh Day at Even*, after having *bathed himſelf*, and *waſhed his Clothes*, he ſhall be deem'd *clean*; but it is very likely, that Things *inanimate* were immediately, upon their being ſprinkled with this Water of *Separation*, as it is called (*Numb.* xix. 9.) reputed clean. *Patrick*'s Commentary.

† It ſeems as if Matters were come to that Paſs, that he could not truſt the common Porters of the Gates, and therefore appointed ſome of his own *Domeſticks* (who, he knew, would neither be careleſs nor corrupted) to ſee that the Gates were kept ſhut, and all Traffick prohibited. *Patrick*'s Commentary.

† The Reaſon why he appointed the *Levites* to this Office of keeping the Gates on the *Sabbath-Day*, was, becauſe he not only thought, that, by Virtue of their *Character*, they would meet with more Deference and Reſpect, than his *domeſtick* Servants; but that, when he and his Servants were gone from *Jeruſalem*, he was reſolv'd to have this Watch continu'd, until this evil Cuſtom of admitting Dealers into the City on the *Sabbath-Day* was quite broken *Patrick*'s Commentary.

A. M. 3475, &c.
Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

their Station at the Gate, and to ſtop all *Comers in*, that might any Way profane the *Sabbath*.

And a Diſſolution of unlawful Marriages.

ANOTHER Reformation, and the laſt indeed that we find recorded of *Nehemiah*, was his Diſſolution of unlawful Marriages among the *Jews*. Their Law ſtrictly forbad them to make Inter-marriages with any foreign Nations, either by giving their Daughters to them for Wives, or by taking their Daughters to themſelves; but, ſince their Return from Captivity, People of all Conditions had paid ſo little Regard to this Command, that even the *Pontifical* Houſe (which of all others ought to have ſet a better Example) was become polluted with ſuch impure Mixtures; inſomuch, that *Joiada*, the High-Prieſt, had a Son, who marry'd the Daughter of *Sanballat* the *Horonite*, who, at that Time, very probably was Governor of *Samaria*.

THESE mix'd Marriages (beſides many other Damages, that accrued to the State) would, in a ſhort Time, (as he obſerved to them) quite corrupt their native Language †, becauſe he perceived, that the Children already began to ſmatter the Speech of their *foreign* Parent; and therefore he required them all, under the Penalties ‡ (which he inflicted upon ſome, that were obſtinate) to put away their Wives, and to have no more Communion of that Kind with any foreign Nation: In which he proceeded with ſuch Impartiality, that, when this Son of *Joiada* refuſed to quit his Wife, he ordered him immediately to depart the Country †; which accordingly he did, and, with ſeveral others, that were in the like Circumſtances, went, and ſettled under his *Father-in-Law* in *Samaria*.

THESE were ſome of the Reformations, which *Nehemiah*, as a wiſe and pious Governor, made in the *Jewiſh* Church and State. But, after his Death, it was not long, before the People relapſed into the ſame Enormities; for which Reaſon we find *Malachi* †, the laſt Prophet under

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† What the natural Language of the *Jews* at this Time was, whether the *Hebrew*, or *Chaldee*, is Matter of ſome Enquiry among the *Learned*. Thoſe, who ſuppoſe that it was *Hebrew*, produce the Book of *Ezra*, *Nehemiah*, and *Eſther*, beſides the Prophecies of *Daniel*, which, for the moſt Part, were written in *Hebrew*, and which, they ſuppoſe, the Authors of them would not have done, if *Hebrew*, at that Time, had not been the *Vulgar* Language. But to this it is reply'd, that theſe *Jewiſh* Authors might make uſe of the *Hebrew* Language in what they wrote, not only becauſe the Things, which they recorded, concern'd the *Jewiſh* Nation only, among whom there were learned Men enough to explain them; but chiefly, becauſe they were minded to conceal what they wrote from the *Chaldeans*, who, at that Time, were their Lords and Maſters, and, conſidering all Circumſtances, might not perhaps have been ſo well pleas'd with them, had they underſtood the Contents of their Writings. Since it appears then, *ſay they*, by ſeveral Words, occurring in the Books of *Maccabees*, the *New Teſtament*, and *Joſephus*, that the Language, which the *Jews* then ſpoke, was *Chaldee*; that this Language they learned in their Captivity, and, after their Return from it, never aſſum'd their antient *Hebrew* Tongue, ſo as to ſpeak it *vulgarly*, it hence muſt follow, that what is here called the *Language of the Jews*, and their native Tongue, was at that Time no other, than the *Chaldee*, for the antient *Hebrew* was only preſerv'd among the Learned. *Le Clerc*'s Commentary.

‡ There are ſome Things in the Text, which, as they are made to proceed from *Nehemiah*'s own Mouth, and appear in our Tranſlation, ſound a little oddly: ——— *I contended with them, and curſed them, and ſmote certain of them, and plucked off their Hair*, Chap. xiii. 25. But the Senſe of theſe Words is no more than this: ——— *I contended with them*, i. e. I expoſtulated the Matter with them. *I curſed them*, i. e. excommunicated them, in the doing of which, I denounc'd God's Judgments againſt them. *I ſmote certain of them*, i. e. order'd the Officers to beat ſome of the moſt notorious Offenders, either with Rods or with Scourges, according to *Deut.* xxv. 2. *And I plucked off their Hair*, i. e. *I commanded them to be ſhaved*, thereby to put them to Shame, and make them look like vile Slaves: For, as the Hair was eſteem'd a great Ornament among *Eaſtern* Nations, ſo Baldneſs was accounted a great Diſgrace; and, to inflict theſe ſeveral Puniſhments upon them, *Nehemiah* had a ſufficient Provocation, becauſe, in their marrying with *Heathen* Nations, they had acted contrary, not only to the expreſs Law of God, but to their own late *ſolemn Covenant*, and Promiſe, *Ezra* x. 19. *Pool*'s Annotations.

† *Joſephus* relates the Matter, as if this Expulſion had been effected by the Power of the great *Sanhedrim*: But whether the *Sanhedrim* was at this Time in Being, or no, (as we have no clear Footſteps of it until the Time of *Judas Maccabæus*) there was no Occaſion for their *interpoſing*, ſince *Nehemiah*, no doubt, as Governor of the Province, had Authority enough to baniſh him out of *Judea*, as *Bertram*, *de Repub. Jud.* c. xiii. expounds the Phraſe, *I chaſed him from me*, Neh. xiii. 28.

† Whether the Word *Malachi* be the proper Name of a Man, or only a *generical* Name, to denote an Angel, a Meſſenger,

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

the Law, and who (not long after *Haggai* and *Zachariah)* muſt have lived in the Time of *Nehemiah*, reproving the Prieſts for their Iniquity and ſcandalous Lives; and upbraiding the People with their Neglect of the Worſhip of God; with their Refuſal to pay their Tithes and Offerings; with their divorcing their own Wives, and marrying ſtrange Women; and with their Inhumanity and cruel Uſage of their indigent Brethren; the very ſame Enormities, which this good Governor laboured to reform.

HOW long after this *Nehemiah* lived at *Jeruſalem*, is uncertain: It is moſt likely however, that (notwithſtanding all the Revolutions * in the *Perſian* Court) he continued in his Government to the Time of his Death, but, when that happened, it is no where ſaid; only we may obſerve, that, at the Time when he ends his Book, he could not be much leſs than ſeventy Years old.

Meſſenger, a Prophet, or the like, has been a Matter of ſome Enquiry. From the Prophet *Haggai*, Chap. i. 13, and this other, whom we cite under the Name of *Malachi*, Chap. iii. 1. it appears, that, in theſe Times, the Name of *Malach-Jehovah*, or the *Meſſenger of the Lord*, was oſten given to Prophets; and under this Title the *Septuagint* have characteriz'd, and the Fathers of the Chriſtian Church have frequently quoted, this *prophetick* Writer. But the Author of the Lives of the Prophets, under the Name of *Epiphanius Dorotheus*, tells us, that this Writer was of the Tribe of *Zebulun*, a Native of *Sapha*, and that the Name of *Malachi* was given him, becauſe an Angel us'd viſibly to appear to the People, after the Prophet had ſpoken to them, to confirm what he had ſaid; though moſt of the antient *Jews* (as well as the *Chaldee* Paraphraſt) were of Opinion, that *Malachi* was no other than *Ezra*, under a borrow'd Name. However this be, it is agreed on all Hands, that he was the laſt of the Prophets of the *Synagogue*, and liv'd about four hundred Years before *Chriſt*; of whoſe Coming, and the Coming of his Fore-runner *John the Baptiſt*, and of whoſe Religion, and the Inſtitution of a *Catholick* and *Univerſal* Church in the Room of the *Jewiſh*, he ſpeaks in very full and expreſs Terms, Chap. iii. 1, &c. *Calmet*'s Dictionary, under the Word.

* Upon the Death of *Artaxerxes*, (in Scripture called *Ahaſuerus) Xerxes*, his only Son by his Queen, (for he had ſeveral by his *Concubines*. and among theſe, the moſt famous were *Sogdianus*, *Ochus*, and *Arſites)* ſucceeded in the *Perſian* Throne; but, by the Treachery of one of his *Eunuchs*, *Sogdianus* came upon him while he was drunk, and, after he had reign'd no more than five and forty Days, ſlew him, and ſeiz'd on the Kingdom. But his unjuſt Poſſeſſion did not hold long; for his Brother *Ochus*, being then Governor of *Hyrcania*, rais'd a conſiderable Army, and, having gain'd many of the Nobility and Governors of Provinces to his Intereſt, march'd againſt him, and, under a Pretence of a Treaty, having gotten him into his Power, threw him headlong into *Aſhes*, (a Puniſhment us'd among the *Perſians* for very enormous Criminals) ſo that, after he had reign'd only ſix Months and fifteen Days, he died a very miſerable Death, and was ſucceeded by *Ochus*; who, as ſoon as he was ſettled in the Kingdom, took the Name of *Darius*, (and is therefore by Hiſtorians called *Darius Nothus)* and, after he had ſlain his Brother *Arſites*, (who thought to have ſupplanted him, as he had done *Sogdianus*, and *Sogdianus, Xerxes)* and ſuppreſs'd ſeveral other Inſurrections againſt him, continu'd to ſway the *Perſian* Sceptre for nineteen Years; but whether he, or *Nehemiah*, his Governor of *Judea*, died firſt, we have no certain Account: All that we know, is, that the laſt Act of the Governor's Reformations, *viz.* his Diſſolution of ſtrange Marriages, was in the *fifteenth* Year of this Prince's Reign, and, conſequently, but *four* before his Death. *Prideaux*'s Connection, Anno 425.

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The OBJECTION.

“BUT how good, and wiſe, and pious Men ſoever the two Governors of the *Jewiſh* Church and Nation, *Ezra* and *Nehemiah*, might be; yet it cannot but be thought an Act of extreme Severity, if not a Violation of all Juſtice and Equity, for them to decree, (as we find they both did) that, upon the Diſſolution of all illegal Marriages, the poor Children (who were entirely innocent as to their Parents Tranſgreſſion) ſhould be turn'd *a-drift*, and ſent a-ſtarving: As indeed, the whole Matter of theſe *Divorces* ſeems to be abhorrent to the Apoſtle's Direction, (*l*) *If any Brother hath a Wife, that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.*

“*NEHEMIAH*, no doubt, was a zealous Reformer of the Vices of his Country-Men; but how theſe Vices came to ſprout up again ſo ſoon (as we find they did Chap. xiii.) and in the ſhort Time of his Abſence from *Jeruſalem*, which was but for (*m*) *certain Days*, we cannot conceive. And tho' he was confeſſedly a Man of a large and liberal Spirit, yet the Author of his Hiſtory ſeems to have tarniſhed his Character in this Reſpect, when he makes him ſo laviſh in his own Praiſe, ſo oſtentatious of his good Works, and, even in his very Generoſity, diſcovering a *mercenary* Temper, by his ſo frequently calling upon God (*n*) *to think upon him for Good, according to all that he had done for his People.* Nor has the Author of the Book of *Ezra* concerted his Matters much better, when he makes an Heathen Prince (as *Artaxerxes* was) write in a Stile more becoming the *Sanhedrim*, and, in the Preamble to his Commiſſion, compliment him with the Title of (*o*) *the Scribe of the Law of the God of Heaven*, as if that Idolater had any Knowledge of the *God of Heaven*, or any Perception that the *Jews* were the true Worſhippers of him.

“THE Truth of the Matter is, (*p*) theſe Books of *Ezra* and *Nehemiah* were never written at the Time of their pretended Date, nor by the Perſons, whoſe Names they bear. But by ſome ignorant *Sadducee* or other unacquainted with the Affairs he pretended to treat of, and badly vers'd in Points of *Chronology*. For, it is next to a Thing incredible, that either *Ezra* or *Nehemiah* ſhould be old enough to be acquainted with that *Sanballat*, whoſe Daughter *Manaſſa* (as he is called by *Joſephus*) marry'd, or that *Sanballat* himſelf ſhould extend his Life to the Days of *Alexander the Great*, according to the ſame Hiſtorian.

“NOR is the Authority of the Book of *Eſther* (*q*) clear of all Suſpicion, ſince, in all *Hebrew* Copies, we find nothing of the ſix laſt Chapters of it; no Mention made of its Contents in any *exotick* Writer; and ſo many unaccountable *Abſurdities* every where occurring in it, that we cannot but look upon it as a ſpurious Piece, that has in it the Air of a *Romance*, or a Kind of *Tragi-Comedy*, rather than real Hiſtory.

“FOR (to begin with the very Foundation of the whole Story) how abſurd is it to think, that *Mordecai* ſhould refuſe to pay all Manner of Obeiſance to *Haman*, who, at that Time, was the King's great Favourite, and firſt *Miniſter* of State; when to bow the Knee, “and

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(*l*) 1 Cor. vii. 12.

(*m*) Neh. xiii. 6.

(*n*) Chap. v. 19.

(*o*) Ezra vii. 12.

(*p*) Huetii Demonſt. Propoſ. 4.

(*q*) Ibid.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

“ and even proſtrate the whole Body, in the Salutation of their *Betters*, was a common Cuſtom among the *Hebrews*, as well as *Perſians*? And how unreaſonable is it to imagine, that *Ahaſuerus* ſhould divorce his Queen, merely becauſe ſhe was a modeſt Woman, becauſe ſhe would not do a Thing unbecoming her Dignity, and contrary to the Laws of the *Perſians* *, (which allowed no Woman of Faſhion to appear in *Publick*) merely to gratify the mad *Frolick* of a *drunken* Huſband?

“ SAY what we will, we can never apologize for *Eſther*'s turning *Concubine*, tho' it were to the greateſt Prince in the Univerſe, much leſs for her Kinſman's abetting her Unchaſtity, how much ſoever he might raiſe his Fortune by it. And tho' it ſounds a little ſtrange that the King ſhould forget to recompenſe a Man, who had been ſo ſignal an Inſtrument in preſerving his Life from a treaſonable Conſpiracy, as *Mordecai* had been; yet, all on a ſudden, (*r*) to confer ſuch vaſt Honours upon him, as would neceſſarily expoſe him to the Envy and Indignation of the whole *Perſian* Nobility, ſeems to be but an ill-judg'd Method of rewarding him.

“ HOW *Mordecai's* (*s*) *being a Jew*, (when at that Time the *Jews* had no Intereſt at the *Perſian* Court, nay, when at that Time a Decree was iſſued out for their utter Extirpation) could portend *Haman*'s Downfal, we cannot ſee; but a manifeſt Thing it is, that, when they grew into Favour, (*t*) they became too bloody and outrageous, to deſerve the Name of *God's peculiar People*; and that, how far ſoever *Haman*'s Reſentment againſt *Mordecai* might carry him, yet for him to have (*u*) *ten thouſand Talents of Silver*, (which, upon the loweſt Computation) amount to almoſt *three Millions* of our *Sterling* Money) to lay down for his Life, and the Lives of his Countrymen, has as little Credibility in it, as that the Walls of *Jeruſalem* (*x*) were built by *Nehemiah* (notwithſtanding all the Interruptions he met with) *in two and fifty Days*.”

Anſwer'd, by ſhewing the utter Illegality of marrying with Heathens.

THE *Jewiſh* Law againſt marrying with *Heathens* runs thus: —— (*y*) *When the Lord thy God ſhall bring thee into the Land whither thou goeſt to poſſeſs it, and hath caſt out many Nations before thee, —— Thou ſhalt not make Marriages with them; thy Daughter thou ſhalt not give unto his Son, nor his Daughter ſhalt thou take to thy Son.* And the Reaſon of the Law is aſſigned in the following Verſe: *For they will turn away thy Sons from following me, that they may ſerve other Gods: For did not* Solomon, (*z*) *King of* Iſrael, (as *Nehemiah* argues with the People) *ſin by theſe Things?* And if ſo great a one as he, who excelled all Mankind in Wiſdom, was not ſafe from the Seducement of theſe *outlandiſh* Women, how ſhall ye be able to preſerve yourſelves from their Enticements? And yet (as *Moſes* goes on in his Reaſoning) (*a*) *Thou art an holy People unto the Lord thy God; and the Lord hath choſen thee to be a ſpecial People unto himſelf, above all the People that are upon the Face of the Earth.*

HERE then is an expreſs Law, enforc'd with weighty Reaſons, againſt theſe *Pagan* Marriages: And therefore, ſince whatever is done contrary to Law, is *ipſo facto* null and void, theſe Marriages with idolatrous Women, which were ſtrictly forbidden by God, were (properly ſpeaking) no Marriages at all; and the Children which proceeded from them, were in no better Condition, than thoſe whom we call *Baſtards.* (*b*) No Interpoſition of *Civil* Authority was therefore needful to diſſolve theſe Marriages. The *Infidelity* of the Party eſpouſed was as much an *Interdiction*, as any the moſt *proximate* Degree of *Conſanguinity*, which, by the Laws of all *civiliz'd* Nations, is known to vacate the Marriage.

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* To this Purpoſe *Joſephus* (lib. xi. c. 6.) informs us, that the Reaſon why *Vaſhti* refus'd to go to the King, when ſitting in publick Company, was, becauſe ſhe thought herſelf bound by the *Laws of* Perſia, *which would not allow Wives to be ſeen by any beſides their Domeſticks*: “ For moſt barbarous Nations (ſays *Plutarch*, in his *Themiſtocles*) are ſo very rigid, and troubleſome in their Jealouſy of their Women, that they keep not only their Wives, but their very *Maid-Servants* and *Concubines* ſhut up at Home, from ſeeing any but their own Family; and, when they travel, they carry them in cover'd Waggons, and lodge them under Tents ſhut up, and quite cloſ'd round.” *Le Clerc*'s Commentary.

(*r*) *Le Clerc*'s Commentary on *Eſther* vi. 10. (*s*) Ibid. on ver. 13. (*t*) Chap. ix. 5, 16. (*u*) Chap. iii. 9. (*x*) Neh. vi. 15. (*y*) Deut. vii. 1, 3, 4. (*z*) Neh. xiii. 26. (*a*) Deut. vii. 6.

But even ſuppoſe that the *Civil* Authority thought proper to interpoſe in this Matter, yet, wherein had the *Jews* any Reaſon to complain, if, in juſt Puniſhment for their wilful Breach of a known and *poſitive* Law, they were excluded from *cohabiting* with theſe illegal Wives? The *Jews*, I ſay, eſpecially, who, for every light and trivial Cauſe †, made no Scruple to give even their lawful Wives a *Bill of Divorcement*, and might therefore, with much leſs Difficulty, be ſuppoſed willing to repudiate thoſe, whom the Laws of their God (for Fear of their catching the Infection of Idolatry) had forbidden them to live with?

The Difference of the Caſe which St Paul *puts.*

St *PAUL* indeed is not for *turning away an unbelieving Wife*, in Caſe ſhe is *willing to dwell with her Huſband*; but then he ſuppoſes, that this Couple were marry'd, when they were both *Heathens*, and in a State of *Infidelity*, in which Caſe there was no Law, either *Divine* or *Human*, forbidding them to marry, (whereas, in theſe *Jewiſh* Marriages with *Pagans*, the Prohibition is ſtrict) and therefore, as there was no Sin in their coming together at firſt, and the *Chriſtian* Religion (whether it was the Man or the Woman that embrac'd it) made no Alteration in the Caſe, his Advice is, that they continue to dwell together, even tho' they be of different Perſuaſions in Matters of Religion, becauſe (as he farther adds this Reaſon) (*c*) *The unbelieving Huſband is ſanctified by the Wife; and how knoweſt thou, O Man,* but that, by thy peaceable Cohabitation with her, thou may'ſt convert, and *ſave thy Wife?*

Tho' therefore the Apoſtle is not for encouraging any Separation between Huſband and Wife upon Account of their Difference in Religion, when their Marriage was previous to either of their Converſions to *Chriſtianity*; yet (if we will make him conſiſtent with himſelf) we muſt allow, that he is utterly averſe to all mix'd Marriages with *Infidels*, when, in his following *Epiſtle*, he adviſes all Chriſtians, (*d*) *not to be unequally yoked together with Unbelievers; for what Communion*, ſays he, *has Light with Darkneſs, or what Concord has Chriſt with Belial?* &c. Whereby he gives us to think, that he eſteem'd all Marriage with Heathens *illegal*, and that had the Apoſtle, at that Time, been either of *Ezra*'s or *Nehemiah*'s Council, he would have given his Vote for their Diſſolution among the *Jews*.

In what Senſe Children do not ſuffer for their Parents Offences.

We own indeed, that it is a very gracious Declaration of God, *Behold all Souls are mine*, as the *Soul of the Father, ſo alſo the Soul of the Son is mine; that Soul that ſinneth, it ſhall die*; but then we are to conſider, that as *Life* ſignifies, in general, all that *Happineſs*, which attends God's Favour, ſo Death denotes all thoſe Puniſhments, which are the Effects of Divine Diſpleaſure; and, among theſe, the Miſeries of the next World are chiefly intended. Theſe indeed ſhall be allotted to

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(*b*) *Patrick*'s Commentary on *Ezra* x. 3.

† The School of *Shammah*, who liv'd a little before our Saviour, taught, that a Man could not lawfully be divorc'd from his Wife, unleſs he had found her guilty of ſome Action, which was really *infamous*, and contrary to the Rules of Virtue. But the School of *Hillel*, who was *Shammah*'s Diſciple, taught on the contrary, that the leaſt Reaſons (ſuch as, if ſhe did not dreſs his Meat well, if ſhe was not agreeable to him in Perſon, or Temper; or if he found any other Woman, that he lik'd better) were ſufficient to authorize a Man to put away his Wife. *Selden*'s Uxor *Hebraica*, lib. iii. c. 18.

(*c*) 1 Cor. vii. 16. (*d*) 2 Cor. vi. 14.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg Zech. and Malachi.

to Men, according to their own Demerits, without any Regard to the Faults of their Forefathers, which ſhall neither be laid to their Charge, nor made an Aggravation of their Guilt; but, as to temporal Evils and Calamities, it cannot well otherwiſe be, but that, in the very Courſe of Things, Children ſhould ſuffer for the Iniquities of their Parents.

Why the Children by mix'd Marriages might be juſtly put away.

THO' therefore it may ſeem a little hard, that the Children ſhould be included in their Mother's Divorce, yet the Laws of moſt Nations have determined this Point: —— That Children are to follow the Condition of their Mothers, be it what it will, and, conſequently, as they are unlawfully born, they muſt of courſe be alienated from the Family, at the ſame Time that the Mother is repudiated, and in Virtue of that very Law, which declares her Marriage to be *null*. So that it was no arbitrary Act in *Ezra* to abdicate the Children, as well as the Mothers; tho' *(e)* to prevent the Danger of their corrupting the other Children of the Family, (if they were allowed to ſtay) and of inſinuating themſelves ſo far into their Father's Affections, as to prevail with them in Time to re-call their ejected Wives, might be Motive enough to a prudent Ruler (conſidering the then Situation of Affairs) to put the Law rigidly in Execution. As this however was an Act of the Government, wherein *Ezra*, and other good Men, who fear'd the Lord, were concern'd, we may reaſonably preſume, that ſome Proviſion was made for the Maintenance, and perhaps the Education of theſe poor Children, in the Principles of the *Jewiſh* Religion, at the publick Charge.

And how the Walls of Jeruſalem *might be built in fifty-two Days.*

HOW long *Nehemiah* was in finiſhing the Walls of *Jeruſalem*, Interpreters are not agreed, becauſe ſome of them, ſuppoſing the Space of *two and fifty Days*, *(f)* mention'd in the Scripture, to be too ſhort for the perfecting of the whole, have begun their Computation from the Time that *Nehemiah* return'd his Anſwer to *Sanballat*'s firſt Meſſage, and others, from the Time that the Stone-Wall was finiſh'd, and ſo allowing the whole *fifty-two Days* for the perfecting of the reſt. But, if we look into the Compaſs of Time, from *Nehemiah*'s being at *Shuſhan*, to the Day of the *Month* when theſe Walls are ſaid to have been finiſh'd, we ſhall find, that no more, than fifty-two Days, could well be allow'd for the perfecting of the whole.

IT was *(g)* in the *firſt* Month, called by the *Jews*, *Niſan*, that *Nehemiah* was at *Shuſhan*, and obtain'd of the King Leave to go to *Jeruſalem*: And though we have no expreſs Account, what Time he ſpent in his Journey, and when he came to *Jeruſalem*; yet, if we may make a Conjecture from the Time, that *Ezra* expended in the ſame Journey, we can ſcarce ſuppoſe, that he arriv'd at *Jeruſalem* before the End of the fourth Month. *Ezra* ſet out on the *firſt Day* of the *firſt Month*. He made a *(h)* ſhort Stay indeed at *the River Ahava*; but it was the firſt Day of the *fifth* Month, before he reach'd *Jeruſalem*. *Nehemiah* could not poſſibly ſet out ſo ſoon in the Year, becauſe his *Commiſſion (i)* from the King, and *Instructions* to the neighbouring Governors, muſt have taken ſome Time in paſſing through the ſeveral *Offices*: And therefore we can ſcarce ſuppoſe, that he reach'd *Jeruſalem*, ſooner than the Time ſpecify'd; and from *thence* to *the twenty-fifth Day of the ſixth Month*, (including the three Days of Reſt, that he gave himſelf before he began) the Space will be much about *fifty-two Days*, wherein we ſuppoſe, that the whole Work was finiſh'd. *(k)* For, if *Alexander the Great*, (as *Arrianus* and *Curtius* relate) built the Walls of *Alexandria* which was ſeven Miles in Compaſs) in the Space of *twenty Days*; why ſhould it be thought a Thing incredible, that a vaſt Number, not of hir'd, but voluntary Men, full of Zeal for the Work themſelves, animated by the Example of their Rulers, and rang'd

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(e) Pool's Annotations. *(f)* Neh. vi. 15. *(g)* Chap. ii. 1. *(h)* Ezra. viii. 15, 31.
(i) Neh. ii. 6, &c. *(k) Patrick*'s Commentary, and *Pool*'s Annotations on *Neh.* vi. 15.

A. M. 3475, *&c.* Ant. Chriſ. 529, *&c.*

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rang'd and diſtributed in a proper Manner for Diſpatch, ſhould, in almoſt thrice that Space of Time, be able to finiſh a Work of leſs Compaſs; when they had long Summer-Days for it, Plenty of Stones, and other Materials hard at hand, the Foundation of the Wall unraz'd, ſome Parts of it ſtanding intire, only ſome Breaches here and there to be amended; and when their Deſign in the whole was, not to ſtudy *Curioſity*, but *Strength*, and to provide themſelves with ſuch a Fortification for the preſent, as would ſecure them from any ſudden Invaſion of their Enemies?

The Author of the Book of Nehemiah *not profuſe in his Praiſe.*

How (*l*) long *Nehemiah* continu'd at the *Perſian* Court, after his Return from *Jeruſalem*, the ſacred Hiſtory no where informs us. It tells us indeed, that he came back again after certain Days; but ſince the Word *Yamin*, which we render *Days*, does equally ſignify *Years*, and, in many Places of the *Hebrew* Scriptures, is uſ'd in that Senſe, we cannot but wonder, how the Generality of *Chronologers*, as well as *Commentators*, came to overlook this Senſe of the Word, and, in ſo doing, to make *Nehemiah*'s Stay at *Shuſhan* much ſhorter than it poſſibly could be. For, ſince he had been twelve Years in reforming what he found amiſs among the *Jews*, and *Ezra* had been doing the ſame for thirteen Years before him, they muſt, one would think, have brought their *Reformation* to ſuch a State and Stability, that a little Time could not have been ſufficient ſo totally to have *unhing'd* it: And therefore we may conclude, that his Abſence at Court, which gave Room for theſe Irregularities to grow to ſuch an Height, was not for *certain Days*, but for *ſome Years* Continuance; and conſequently, that the Author of this Part of his Life had no Intention, either to magnify his good Offices, or to relate any Thing incredible concerning him, ſince, tho' he acquaints us with ſundry Corruptions, that had ſprung up, yet he makes the Time of his Abſence (if we take his Words in their proper Senſe) long enough for that Purpoſe.

Tho' he might in ſome Things commend him.

That *Nehemiah* was the Writer of the Account of his own Government in *Judea* (for that is the Subject of his Book) moſt Interpreters are agreed: (*m*) And, as he appears in that Character, it cannot miſbecome him to give the World a *Narrative* how himſelf behav'd in that high Station; tho', in doing of this, he could not avoid the ſaying of ſomething in his own Commendation, unleſs he had been minded, out of his exceſſive Modeſty, to conceal from Poſterity (which it had been *invidious* to do) an excellent Example of his extraordinary Virtue, and Love of his Country.

St *PAUL*, no doubt, was a very modeſt Man: (*n*) He *durſt not*, as he tells, us, *make himſelf of the Number, or compare himſelf with ſuch, as commended themſelves*; and yet, in the very next Chapter, (that (*o*) he might ſtop the Mouths of falſe *Apoſtles*, and covetous People) we find him telling the *Corinthians*, that he preach'd the Goſpel to them freely, and without deſiring any Contributions of them for his neceſſary Support. (*p*) *I robbed other Churches*, ſays he, *taking Wages of them, to do you Service, and when I was preſent with you, and wanted, I was chargeable to no Man*:——*For in all Things I have kept myſelf from being burthenſome to you, and ſo will I keep myſelf; as the Truth of Chriſt is in me, no Man ſhall ſtop me of this Boaſting in the Regions of* Achaia; *for what I do, that I will do, that I may cut off Occaſion from thoſe, that deſire Occaſion, that wherein they glory, they may be found even as me*: And after all this, can any find Fault with *Nehemiah*, for telling his Reader, that (*q*) *what was prepared for me daily, was an Ox, and ſix choice Sheep, Fowls in Proportion, and once in ten Days, Store of all Sorts of Wine; yet, for all this, required not I the Bread of the Governor*, i. e. the Allowances,

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(*l*) *Prideaux*'s Connection, Anno 428. (*m*) *Patrick*'s Commentary on *Neh.* v. 19. (*n*) 2 Cor. x. 12.
(*o*) Chap. xi. 7. (*p*) Ibid. ver. 8, *&c.* (*q*) Neh. v. 18.

Allowances, which were made to the Governors appointed by the Kings of *Perſia*, to provide them a Table, *becauſe the Bondage was heavy upon this People*, and they not in a Condition, without much Difficulty, to maintain themſelves: Wherefore *think upon me, O God, for Good, according to all that I have done for this People*.

And expects a Reward from God well enough.

To ſerve God for nothing, or purely for his own Sake, is a Notion, that perhaps may comport with our glorify'd State, where our Service will be attended with *Viſion*; but, at preſent, it is too *romantick*, and what the Author of our Beings expects not from us. He, who made us, and ſet the Springs in our Nature, knows very well, that we are principally mov'd by *Hopes* and *Fears*, and for this Reaſon has propounded Rewards and Puniſhments to us; nor did we ever find it (till now) accounted a Flaw in the Character of the *Worthies* of old, or an Indication of their mercenary Spirits, that in all their good Works, or Sufferings, they (r) *had a Reſpect to the Recompence of the Reward, which God, the righteous Judge*, had promis'd to give unto his faithful Servants.

Why Ezra *might be ſtiled the Scribe of the God of Heaven.*

EZRA, no doubt, was at this Time a Man of great Eſteem among his Brethren, and no leſs favour'd in the *Perſian* Court; otherwiſe *Artaxerxes* would never have granted him a Commiſſion to reform and regulate the Affairs of the *Jewiſh* Church, fraught with ſuch ample Powers. Ever ſince that Time, the *Jews* have look'd upon him as another *Moſes*, who, (as *Moſes* was the Giver of the Law) reviv'd and reſtor'd it, after it had been in a Manner quite loſt and extinguiſh'd in the *Babyloniſh* Captivity. There is ſome Reaſon to believe therefore, that (s) this *Scribe of the Law of the God of Heaven* was the uſual *Title*, or Appellation of Honour, whereby *Ezra* was dignify'd and diſtinguiſh'd among his Countrymen; and that *Artaxerxes* might take it upon common Report, and ſo inſert it in his *Commiſſion*, as the Name, whereby he was generally ſtiled among the *Jews*, without ever giving himſelf Time to conſider what was the full Purport and Intendment of it.

BUT if even he did attend to this, yet, as the *Heathens* had different Kinds of Gods, *Celeſtial*, *Terreſtrial*, and *Infernal*, he might eaſily reconcile this to his own *Principles*, only by ſuppoſing, that this God of the *Jews* was one of the *Celeſtial* Order, and (tho' a *Deity* peculiar to them) might nevertheleſs be reverenc'd and worſhipp'd by him, in Conjunction with his other Gods.

BUT, after all, if we reflect a little on the Eaſe, and Indolence, and, in a Manner total *Sequeſtration* from all Buſineſs, wherein theſe great *Monarchs* of the *Eaſt* were us'd to indulge themſelves, we ſhall find Reaſon to believe, that *Artaxerxes* knew nothing of the Matter. If he be the ſame, who goes under the Name of *Ahaſuerus* in the Book of *Eſther*, he had been impos'd on by *Haman* to conſent to a bloody Decree againſt the *Jews* with ſo little Thought, and Conſideration of what he was about, that (t) he did not ſo much as remember the *Perſon*, at whoſe Inſtigation it was done: And yet, notwithſtanding the great Miſchief, which this Negligence of his might have brought upon him, we find him inſtantly ſinking into the like ſleepy and careleſs Temper. (u) *Write ye for the* Jews (ſays he, to *Mordecai* and *Eſther*) *as it liketh you, in the King's Name, and ſeal it with the King's Ring*, and whatever is thus wrote and ſealed, *no Man may reverſe*. And, by Parity of Reaſon, why may we not ſuppoſe, that, when *Ezra* apply'd to Court for his *Commiſſion*, the whole Form of drawing it up was referr'd to him, and ſuch other *Jews*, as he thought proper to take into his Council? For, *Write ye, as it liketh you, in the King's Name*, might, (in one Caſe as well as the other) be all that the King had to ſay to the Matter.

(r) Heb. xi. 26.
(s) Ezra vii. 12.
(t) Eſther vii. 5.
(u) Ibid. viii. 8.

And indeed, if we look into the Contents of the Commiſſion itſelf, we ſhall ſoon perceive, that it muſt have been drawn by ſomething more than a *Heathen* Hand. For, if *Ezra* himſelf had been to dictate the Words, how could he have expreſs'd the Tenor of his Commiſſion more fully than in theſe: *(x) Foraſmuch as thou art ſent by the King, and his ſeven Counſellors, to enquire concerning* Judah *and* Jeruſalem, *according to the Law of thy God, which is in thine Hand?* What *Jewiſh* King could have given more pious Inſtructions than theſe: *(y) And thou* Ezra, *after the Wiſdom of thy God, ſet Magiſtrates and Judges, ſuch as know the Laws of thy God, and teach ye them, that know them not?* And where can we find a livelier Senſe of God's ſupreme Authority, and of that Regard which is due from the greateſt Kings and Potentates to his Commands, more emphatically expreſs'd than here: *Whatſoever is commanded by the God of Heaven, let it be diligently done for the Houſe of the God of Heaven? O Verba!* (as *Jacobus Capellus*, in a Kind of Rapture, cries out) *Literis aureis Regum Palatiis inſcribenda, atque adeò Stylo adamantino Fidelium omnium Animis inſculpenda:* Words fit to be written upon the Palaces of Kings in *Letters* of *Gold*, and engraven on the Minds of all the Faithful with a *Stile of Adamant!*

The Author of the Book of Ezra.

(z) Who the Author of the ſix firſt Chapters of *Ezra* was, is a Matter of ſome Uncertainty, tho' it is generally agreed, that the ſame Hand, which compos'd the two Books of *Chronicles*, was concern'd in writing that Part of *Ezra*, becauſe the *Chronicle* concludes with the very ſame Words, wherewith the Hiſtory begins, which, in *antient* Authors, to *connect* the *Thread* of the Diſcourſe, (as *Grotius* obſerves) is no unuſual Thing. The *Jewiſh* Doctors indeed are chiefly of Opinion, that theſe *Chronicles* were written by *Ezra:* But this can hardly be, becauſe the Author (whoever he was) continues the *(a)* Genealogy of *Zerubbabel* to the *twelfth* Generation, which is lower than *Ezra* liv'd. Nor can *Ezra* be the Author of the *ſix* firſt Chapters of the Book which bears his Name, becauſe the Perſon, who wrote it, *(b)* is ſaid to have been at *Jeruſalem* in the Time of *Darius Hyſtaſpes*; whereas *Ezra (c)* did not go thither until the Reign of *Artaxerxes*. It is moſt likely therefore, that *Ezra*, upon his Coming to *Jeruſalem*, might meet with certain *Annals*, or *Memoirs*, kept of the ſeveral Tranſactions that *had* happen'd, ſince the Time of the People's Return from Captivity, and that, to theſe, (after he had made an Extract of ſuch as were true and *authentick)* he added a farther Continuation of the Hiſtory of his own Government. For, that the *four laſt Chapters* of the Book were of his own compoſing, is evident from this Teſtimony: *(d) And, at Evening Sacrifice, I aroſe up from my Heavineſs, and having rent my Garment, and my Mantle, I fell upon my Knees, and ſpread out my Hands unto the Lord.* Then follows the Prayer which he made, and immediately it is ſubjoin'd, *(e) Now when* Ezra *had prayed, and when he had confeſſed, and caſt himſelf down before the Houſe of God:* Which plainly ſhews that *Ezra* was the Author of that Part of the Book, which ſpeaks of himſelf in the *firſt Perſon*.

And, in like Manner, that *Nehemiah* was the Writer of what is reputed his, ſeems to be evident, *(f)* not only from his own Declaration in the Front of it, (which was the Practice of *Herodotus*, *Thucydides*, and other antient Hiſtorians in thoſe Days) but from the Teſtimony of the *Jewiſh* Church likewiſe, which all along receiv'd it into their Canon, and from the Approbation of the *Seventy Interpreters*, who, from the very firſt, gave it a Place in their Tranſlation under that Name.

A groſs Miſtake in Joſephus, *concerning* Sanballat, *and the Age when he liv'd.*

There is ſome Difficulty indeed in reconciling the Account of *Joſephus* concerning *Sanballat*, and what is recorded of

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(x) Ezra vii. 14.
(y) Ibid. ver. 25.
(z) Huetii, Demonſt. Prop. 4.
(a) 1 Chron. iii. 19.
(b) Ezra v. and vi.
(c) Chap. vii.
(d) Chap. ix. 5.
(e) Chap x. 1.
(f) *Huetii*, ibid.

A. M.
3475, &c.
Ant. Chriſ.
529, &c.

From Ezra iv.
7. to the End;
all Eſth. Neh.
and Part of
Hagg. Zech.
and Malachi.

of him in *Nehemiah*. *Joſephus* (g) tells us, "That he, being made Governor of *Samaria*, under the laſt *Darius*, marry'd his Daughter to one, whoſe Father had been *High-Prieſt* of the *Jews*, and that, when his Son-in-Law was thereupon driven out of *Jeruſalem*, he obtain'd Leave of *Alexander* to build a Temple on Mount *Gerizim*, like that at *Jeruſalem*, and to make him the Prieſt thereof." Now, to make this accord with what we read in *Nehemiah*, (h) the general Opinion is, that there were two *Sanballats*, the firſt, the *Sanballat* of the Holy Scriptures, and the other, the *Sanballat* of *Joſephus*; and that there were two Marriages contracted by two different Perſons, Sons of two different High-Prieſts of the *Jews*, with two different Women, who were each Daughters of two different *Sanballats*; the firſt, the Daughter of the *Sanballat* of the Scriptures, and the other, the Daughter of the *Sanballat* of *Joſephus*, and that he, who marry'd the firſt of them, was the Son of *Joiada*, but he who marry'd the ſecond of them, was the Son of *Johanan*, and Brother of *Jaddua*. But there is no Reaſon to have Recourſe to this perplex'd Solution, ſeeing that *Joſephus* has incurr'd a palpable Miſtake in Point of *Chronology*. For, (i) ſince this Marriage was conſummated while *Joiada*, the Son of *Eliaſhib*, was the High-Prieſt of the *Jews* even in the fifth Year of his *Pontificate*; (k) and ſince he enter'd upon that Office, in the *eleventh* Year of *Darius Nothus*, who reign'd in all nineteen Years, it muſt follow, that the Licence, which *Sanballat* obtain'd for the Building of a Temple at *Samaria*, was not from *Alexander*, but from this *Darius*, in the *fifteenth* Year of his Reign, and above eighty Years before the *Darius Codomannus*, whom *Alexander* vanquiſh'd, was known. There is no Occaſion therefore to ſuppoſe any more *Sanballats* than one, or to extend his Life to any immoderate Length; only we may perceive that *Joſephus* was under a Miſtake, in placing this *Sanballat* under the Reign of *Codomannus*, who ſhould have been plac'd under a former *Darius*, ſirnam'd *Nothus*, and, conſequently, that all he tells us of this *Sanballat*'s attending *Alexander* in his Wars, and obtaining of him a Licence to build a Temple, is a mere Fiction founded on that Miſtake; becauſe, in *Alexander*'s Time, the *Samaritans*, by murdering *Andromachus*, his Governor of *Syria*, had ſo incens'd that great Conqueror againſt them, that inſtead of granting them any Favours, (l) we find him making all the Havock of them that he could.

The Author of the Book of Eſther, *unknown.*

WHO the Author of the Book of *Eſther* was the *Opinions* of the Learned are various. Some aſcribe it to *Ezra*, others to *Mordecai*, others to *Mordecai* and *Eſther* in Conjunction, and others again, to the joint Labours of the great *Synagogue*, who, from the Time of *Ezra*, to *Simon the Juſt*, ſuperintended the *Edition*, and *Canon* of Scripture. Thoſe, who contend for *Mordecai*, have theſe Words to alledge in his Behalf: (m) *And* Mordecai *wrote theſe Things, and ſent Letters unto all the* Jews, *that were in all the Provinces of King* Ahaſuerus, *and the* Jews *undertook to do, as* Mordecai *had written to them*: (n) But the Thing is evident, that theſe Words relate, not to the Book itſelf, but to the *circular Letters*, which *Mordecai* ſent to the *Jews*, in all the Provinces of the *Perſian* Empire, ſignifying what a mighty Deliverance God had vouchſaf'd them, and, in Commemoration of it, inſtituting an annual Feſtival to be obſerv'd for ever.

Its Genuineneſs.

AND indeed the *Inſtitution* of this annual *Feſtival*, and its *continu'd* Obſervation, is a *ſtanding* Proof, that this Hiſtory of *Eſther* is real, and not *fictitious*; ſince we can hardly conceive, how a wiſe Nation ſhould at firſt appoint, and afterwards continue the Celebration of this *ſolemn*

(g) *Jewiſh* Antiq. lib. xi. c. 7. and 8. (h) *Prideaux*'s Connection, Anno 409. (i) Neh. xiii. 28. (k) *Patrick*'s Commentary. (l) *Joſeph.* contra *Apion*, lib. ii. (m) Eſther, ix. 20, 23. (n) *Huetii*, Demonſt. Propoſ. 4.

ſolemn Time of Feaſting and Rejoicing every Year, merely becauſe a certain Man among them had once the good Fortune to write an agreeable *Fable* or *Romance*; much leſs can we conceive, from what Motive, a whole Aſſembly of learned Doctors ſhould receive a Writing of no better *Character* into the *Canon* of their Scriptures, (or to make it of more univerſal Uſe) ſhould honour it with a *Greek* Tranſlation.

Objections againſt it anſwer'd.

IT muſt be own'd indeed, that no *foreign* Author has taken any Notice of this Piece of Hiſtory, but the Reaſon hereof is obvious, *viz.* (o) becauſe the Authors, who wrote of the Affairs of *Perſia* at this Time, enter'd no farther into them, than as they were coincident with the Affairs of *Greece*; and tho' the ſix laſt Chapters of this Hiſtory are not to be found in any *Hebrew* Copy, yet *Origen* is of Opinion, (p) that once they were extant, tho' now loſt, and that from it the *Septuagint* form'd their Tranſlation; tho' others (with more Probability) think, that (as the Hiſtory of this memorable Tranſaction might be recorded by divers Hands) there were once two *Hebrew* Copies of it, one in a larger, and the other in a leſs Volume, and that, as the leſs is what we have at preſent, from the *larger* has proceeded the *Greek* Copy, with its ſundry Additions.

Why Mordecai *would not reverence* Haman.

HAMAN, we read, was an *Amalekite*, one of that Nation (q), againſt which God pronounc'd a Curſe; and therefore, upon this Conſideration, *Mordecai* might think himſelf not oblig'd to pay him the Reverence which he expected, and, if the reſt of the *Jews* had the like Notion of him, this might be Reaſon ſufficient for his extending his Reſentment againſt the whole Nation. But there ſeems to be ſomething more in the *Reverence* which the People were commanded to pay him, than what is the Effect of *civil* Reſpect. The King of *Perſia*, we know, expected a Kind of Divine Adoration from all that approach'd his Preſence; (r) as we read of one *Timagoras*, upon whom the People of *Athens* paſs'd Sentence of Death, for his worſhipping of *Darius*, accounting the Honour of their whole City debas'd by this mean Submiſſion of one of their *Citizens*, tho', at that Time, *Darius* was one of the greateſt Monarchs upon Earth. And as the Kings of *Perſia* did arrogate this to themſelves, ſo they ſometimes imparted it to their chief Friends and Favourites, as it ſeems, at this Time, to have been the Caſe with *Haman*. For we can hardly conceive, why the King ſhould give a particular Command, (s) that all his Servants ſhould *reverence* him, if by this *Reverence* no more is intended, than that they ſhould ſhew him a Reſpect ſuitable to his Station: But now, if we ſuppoſe, that the Homage, expected from them, was ſuch as came near to *Idolatry*, (t) we need not wonder, that a *Jew* ſhould deny that Honour, or the outward Expreſſions of it to any Man, ſince the wiſe and ſober *Grecians* did poſitively refuſe to give it to the very Kings themſelves. And, that this was the Caſe before us, the Author of the *apocryphal* Additions to the *Books of Eſther* ſeems to imply, when he introduces *Mordecai*, as praying in theſe Words,—— (u) *Thou knoweſt O Lord, that it is not Contumacy, nor Pride, nor Deſire of vain Glory, that make me not worſhip* Haman; *for I would willingly kiſs his Feet for the Safety of* Iſrael. *But I do it, that I may not prefer the Glory of a Man to the Glory of God, nor adore any one, but thee, my Lord, alone.*

The Conduct of Ahaſuerus, Eſther, *and* Mordecai, *in ſome Meaſure aſſoiled.*

THO' we are far from pretending to *apologize*, either for the Injuſtice of *Ahaſuerus* in abdicating his Queen, or for the Conduct of *Eſther* in going to his Bed, yet a good deal of this might be reſolv'd into the Cuſtom of a Nation, where the King was *abſolute*, and his Subjects mere *Vaſſals*; where the Will of the Prince, I ſay, was a perfect Law, and a *Plurality* of Wives and Concubines reputed *honourable*. This however may be ſaid in Behalf of *Ahaſuerus*, that

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(o) *Huetii*, Demonſt. Propoſ. 4.

(p) *Patrick*'s Commentary.

(q) Exod. xvii. 14.

(r) *Valer. Max.* lib. vi. c. 3.

(s) Eſther iii. 2.

(t) *Pool*'s Annotations on *Eſther* iii.

(u) Eſther. xiii. 12, &c.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

that he did not divorce his Wife, without firſt conſulting his *Counſellors*, and ſuch as were beſt acquainted with the Laws of their Country; and therefore, if there was any Iniquity in it, they were the Perſons chiefly to be blam'd, who repreſented the Queen's Diſobedience, as a Crime of ſuch a dangerous Nature, that it would have had a noxious Influence upon the whole Nation, had it not been ſeverely puniſh'd. And this may be ſaid in Excuſe for *Eſther*, that the Words, which we render (x) *ſhe was brought*, may equally ſignify *ſhe was taken away*, viz. by Violence; (y) for (as the *Targum* upon this Paſſage relates the Matter) "*Mordecai*, hearing of the King's "*Edict* for the *Collection* of all the beautiful Virgins in his Dominions, hid his "*Couſin* in a private Place, where the "Officers could not find her; but when "*Eſther* (whom all the Neighbourhood "knew to be a great Beauty) was miſſing, "an Order from the King to *Mordecai* "was procur'd, which, upon Pain of "Death, oblig'd him to produce her." However this be, 'tis certain, that the Perſons, whom the King took to his Bed in this Manner, were not reputed *Harlots*, but became his lawful *Wives*, tho' Wives of an inferior Degree; and therefore it is no great Wonder, that *Eſther*, in theſe Circumſtances, (tho' a very virtuous Woman) ſhould conſent; nor can we tell, but that *Mordecai*, and ſhe, might have a *Diſpenſation* from God, (as God, no doubt, can diſpenſe with his own Laws) ſuppoſing there were any Contrariety to the Divine Laws in this Tranſaction.

Why Ahaſuerus *did not reward* Mordecai *at firſt.*

TO account for the Humour of Princes and their Management of publick Affairs, is next to a Thing impoſſible. We ſee, even among us, that great Men are ſometimes unmindful of the higheſt Services, that are done them, and take no Care to reward them; eſpecially if the Perſon be in himſelf obſcure, and not ſupported by a proper Recommendation. And therefore we are not at all to wonder, if a Prince, that bury'd himſelf in *Indolence*, and made it a Part of his *Grandeur* to live unacquainted and unconcern'd with what paſs'd in his Dominions, (as this was the Cuſtom of moſt *Eaſtern* Kings) ſhould overlook the great Service, which *Mordecai* had done him, or if he order'd him a Reward, that, by the Artifice of thoſe at Court, who were no Well-wiſhers to the *Jews*, he might be diſappointed of it.

THERE ſeems however to have been a particular Direction of *Providence*, in having his Reward delay'd till this Time, when he and all his Nation were appointed to Deſtruction, when the Remembrance of his Services might be a Means to recommend them to the King's Mercy, and the Honours conferr'd on him a deep Mortification to his Adverſary. Theſe Honours indeed were very remarkable; but, by *Haman*'s Manner of propoſing them, they ſeem to have been the uſual Marks of Diſtinction and Eſteem, that the Kings of *Perſia* conferr'd on thoſe, whom they were minded to make conſpicuous; and ſo far was *Mordecai* from being elated with them, that as ſoon as the Solemnity was over, we read, that (z) he return'd to his Duty, and Attendance at *the King's Gate*.

Why Haman's *wiſe Men might predict his Ruin from* Mordecai's *being a* Jew.

HE had declar'd himſelf a *Jew*, to ſatisfy the People at Court, that he could not, with a good Conſcience, comply with the King's Command relating to the *Reverence*, which was to be paid to *Haman*: And the Interpoſition of Providence in Behalf of the *Jewiſh* Nation, even during their Captivity, had been ſo viſible, that the *wiſe Men* about *Haman* might, from Experience, form a Conjecture, that if their *God* was become their *Friend*, (as by this ſtrange Turn of Affairs in Favour of *Mordecai* it looked as if he was) *no Weapon forged againſt them would proſper*; becauſe they had ſeen ſo many *Plots*, which would have cruſh'd any other Nation, turn to their Advancement, as well as their Enemies Deſtruction.

(x) Eſther ii. 8. (y) *Patrick*'s Commentary. (z) Eſther vi. 12.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

Deſtruction. The Advice *(a)* which *Achior* gave to *Holofernes*, is founded upon the known Experience of thoſe Times, and beſpeaks a Man well acquainted with the State of the *Jews: Now therefore, my Lord and Governor, if there be any Error in this People, and they ſin againſt their God, let us conſider, that this will be their Ruin.* —— *But, if there be no Iniquity in their Nation, let my Lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a Reproach before all the World.* Conſidering then, that *Mordecai* was *of the Seed of the* Jews, a People, whom God had wonderfully rais'd from under great Oppreſſions, and that, at this Time, there was a deſperate Deſign, by *Haman*'s Management, carrying on againſt them; *Haman*'s wiſe Men might eaſily, and without the Spirit of Prophecy, divine, *(b)* that as *Mordecai* (whom they knew to be a Man of great Courage and Wiſdom) was now got into the King's Favour, it would not be long before he would find an Opportunity of applying to him (who was a Perſon of a mild Diſpoſition) for a Revocation of the bloody Decree which *Haman*, by impoſing upon his Credulity, had procur'd, and conſequently, of ruining *Haman* in the King's good Graces. For the known Inſtability of Court-Favours, and the little Quarter, that there is given to *Rivals* or *Enemies*, made it no hard Matter, from *Mordecai*'s Advancement, to read *Haman*'s Deſtiny.

That Haman *might have all the Money that the Scripture mentions.*

HAMAN indeed was outrageouſly bent againſt the *Jews*, and what he offer'd the King in Lieu of the Damage, which his *Revenues* might ſuſtain by the Deſtruction of ſo many of his Subjects, is a prodigious Sum for any private Man to be Owner of; but we read of ſeveral ſuch Perſons in Hiſtory, who, in thoſe antient Times, were Poſſeſſors of much greater. *Pithius* the *Lydian*, for Inſtance, *(c)* when *Xerxes* paſs'd into *Greece*, was poſſeſs'd of two Thouſand Talents of Silver, and four Millions of *Daricks* in Gold, which together amounted to near five Millions and an half of our Sterling Money: And *(d) Marcus Craſſus*, the *Roman*, after he had conſecrated the Tenth of what he had to *Hercules*, feaſted all the People of *Rome* at ten Thouſand Tables, and given a *Donative* of Corn to every Citizen, as much as would laſt him three Months, found the Remainder of his Eſtate to be ſeven Thouſand one hundred *Roman* Talents, which amount to above a Million and an half of our Money. This may ſeem a little ſtrange to us at preſent, but our Wonder will ceaſe, if we conſider, that, from the Time of *David* and *Solomon*, and for fifteen hundred Years afterwards, the Riches of this Kind were in much greater Plenty, than they are now. The prodigious Quantities of Gold and Silver, which *Alexander* found in the Treaſures of *Darius*; the vaſt Loads of them, which were often carry'd before the *Roman* Generals, when they return'd from conquer'd Provinces; and the exceſſive Sums, which certain of their *Emperors* expended in *Donatives*, Feaſts, Shows, and other Inſtances of Luxury, and Prodigality, are of this Proof ſufficient: *(e)* But, at length, the *Mines* of the ancient *Ophir*, which furniſh'd all this Plenty, being exhauſted, and, by the Burning of Cities, and Devaſtation of Countries, which follow'd upon the Eruptions of the *Goths*, *Vandals*, and *Huns*, and other barbarous Nations in the *Weſt*, and of the *Saracens*, *Turks*, and *Tartars*, in the Eaſt, a great Part of the Gold and Silver, which the World then abounded with, being waſted and deſtroy'd by this Means, the great Scarcity of both, which afterwards enſu'd, was occaſion'd; nor have the *Mines* of *Mexico*, *Peru*, and *Braſil*, been, as yet, able fully to repair it.

How the Jews *came to ſlay ſo many.*

The great Sum, which *Haman* would have given to gratify his Revenge againſt the *Jewiſh* Nation, was an additional Provocation

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(a) Judith v. 20, 21. *(b) Pool*'s Annotations, and *Patrick*'s Commentary on *Eſther* vi. 13. *(c) Herodotus*, lib. vii. *(d) Plutarch*, in Craſſo. *(e) Prideaux*'s Connection, Anno 543.

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vocation to them, no doubt, to ſlay every one, who came to annoy them; but then, it muſt be conſider'd, that in this they acted by virtue of an *Edict*, which authoriz'd them to ſtand upon their own Defence; that they were not the firſt Aggreſſors, but only oppos'd thoſe, that openly aſſaulted them, and were for putting any unjuſt Decree in Execution againſt them; and, as the *Amalekites*, who might be diſpers'd throughout the *Perſian* Dominions, were the known and inveterate Enemies of the *Jews*, and, following now the Fortune of *Haman*, might be forward enough to execute the Decree, which he had procur'd againſt them, it is therefore reaſonably preſum'd, that moſt of thoſe, whom the *Jews*, in their neceſſary Defence, both in *Shuſhan*, and in the Provinces, did deſtroy, were of that devoted Nation; and that, by this their Slaughter, the Prophecies againſt *Amalek* were accompliſh'd.

And the Wonderfulneſs of their Eſcape.

HOWEVER this be, we cannot take leave of this wonderful Deliverance of the *Jewiſh* Nation, without making this one Reflection upon it, *viz.* (*f*) "That tho' "in the whole there was no extraordinary "Manifeſtation of God's Power, no par"ticular *Cauſe* or *Agent*, that was, in "its Working, advanc'd above the or"dinary Pitch of Nature; yet the *Con*"*trivance*, and ſuiting theſe ordinary "Agents appointed by God, is, in itſelf, "more admirable, than if the ſame End "had been effected by Means, that were "truly *miraculous*. That a King ſhould "not ſleep, is no unuſual Thing, nor "that he ſhould ſolace his waking "Thoughts by hearing the *Annals* of "his own Kingdom, or the *Journals* of "his own Reign read to him, &c. but "that he ſhould lie awake, at *that Time* "eſpecially, when *Haman* was watching "to deſtroy the *Jews*; and that, in the "*Chronicles* of the Kingdom, they ſhould "light on *that Place*, where *Mordecai*'s "unrewarded Services were recorded; "that the King, thereupon, ſhould reſolve "forthwith to do him *Honour*; that *Ha*"*man* ſhould come in at the very Nick of "Time, when he was ſo diſpos'd, and "ſhould ignorantly determine what Ho"nour ſhould be done him, and be ap"pointed to that ungrateful Office him"ſelf: This was from the *Keeper of Iſ*"*rael*, who *neither ſlumbers nor ſleeps*, "and was truly *marvellous in his People's* "*Eyes*. For tho' Miracles, in their Na"ture, are more apt to ſtrike the Senſe, "yet ſuch ſecret Contrivances of God's "Wiſdom and Providence do more affect "the Underſtanding: The *one* works *A*"*ſtoniſhment*, the *other Admiration*."

(*f*) *Patrick*'s Commentary on *Eſther* vii. 10.

DISSER-

DISSERTATION II.

Of EZRA'*s Edition of the* Holy Scriptures, *and the Inſtitution of* Synagogue-*Worſhip*.

Ezra's great Skill in the Holy Scriptures.

EZRA, no doubt, in his Knowledge of the Holy Scriptures, was a great Man. The *ſacred* Hiſtory gives him this Character, that (g) *he was a ready Scribe in the Law of* Moſes, *which the Lord God of* Iſrael *had given*. The *Jewiſh* Doctors look upon him as the *ſecond Founder* of it; and are generally of Opinion, that he was the Prophet *Malachi*, (h) and had that Title given him, becauſe he was ſent, as *God's Meſſenger*, to revive their Religion, after it had been, in a Manner, quite extinguiſh'd. Nay, (i) many *antient* Fathers of the *Chriſtian* Church attribute more to him, in this Particular, than even the *Jews* themſelves; for they ſuppoſe, that, in the *Babyloniſh* Captivity, all the Scriptures were entirely loſt and deſtroy'd, but that *Ezra*, by Divine *Revelation*, renew'd, and recover'd them again. This, however, is carrying the Compliment too far, and leaving the Authority of the Holy Scriptures to ſtand upon a very precarious Bottom; ſince ſome may be apt to infer, *that he, who is ſaid thus wonderfully to have reſtor'd them, might much more likely have forged the whole.*

That he did not recover them by Divine Revelation.

WE readily acknowledge indeed, that in the Time of *Joſiah*, (through the two preceding Reigns of *Manaſſeh* and *Ammon*) Copies of the Law might be very ſcarce: But, by the pious Care of that good Prince, we are inform'd, that this Defect was ſoon remedied; that Copies were taken of the *original* Law, that was then found in the Temple; that *Search* was made in the *Schools of the Prophets*, and in all other Places where they could be found, for the other Parts of Holy Writ, and Tranſcripts form'd out of theſe likewiſe; ſo that, in a ſhort Time, all that were deſirous to know the Law of their God, either by writing them out themſelves, or procuring others to do it for them, were furniſh'd with Copies both of the Law and the Prophets. Within a few Years indeed, the City and Temple were deſtroy'd, and with them was the *authentick* Copy of the Laws, which was repoſited in the Temple, burnt and conſum'd; but before this Calamity befel the *Jews*, all the *ſacred* Writings then extant were got into private Hands, and carry'd away with them into Captivity.

THAT *Daniel* had a Copy of the Holy Scriptures with him in *Babylon*, is certain, becauſe (k) he not only quotes the Law, but makes mention likewiſe (l) of the Prophecies of the Prophet *Jeremiah*, which he could not have done, had he not had them by him. That, at the finiſhing of the Temple, (which was in the ſixth of *Darius*, and above fifty Years before *Ezra* came to *Jeruſalem*) Copies of the Law were in common Uſe, no one can doubt, who reads, how the *Prieſts* and *Levites* were ſettled in their reſpective Functions, (m) *according as it is written in the Books of* Moſes: And that, when the People called for the Scripture, to have

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(g) Ezra vii. 6. (h) Vid. *Chald.* Paraph. in *Malach.* and *Buxtorf* in Tiberiade, c. iii. (i) Vid. *Irenæum* adverſus Hæreſ. lib. iii. c. 15. *Tertul.* de Habitu Mulierum, c. iii. *Hieronymum* contra *Helvidium*, *Auguſt.* de Miraculis ſacræ Scrip. lib. ii. and *Chryſoſt.* Hom. viii. in Ep. ad *Hebræos.* (k) Dan. ix. 11, 13. (l) Ibid. ver. 2. (m) Ezra vi. 18.

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have it read unto them, they did not requeſt of *Ezra* to get it anew dictated to him, but that he (n) *would bring forth the Book of the Law of* Moſes, *which the Lord had commanded* Iſrael; which plainly implies, that all the People well knew, that this Book was then extant, and needed not ſuch a *Miraculous Expedient*, as that of a *Divine Revelation*, for its Recovery.

But only publiſh'd a correct Edition of them.

But, if *Ezra* did not reſtore the Scripture in this Manner, the Queſtion is, what he did towards it? Now to this it may be anſwer'd, that, upon his Coming to *Jeruſalem*, (o) he got together as many Copies, as he could meet with, either in private Hands, or publick *Repoſitories*; that, by comparing theſe Copies one with another, he found out the true *Reading*, and ſo corrected all the Miſtakes, that had crept into them, either through the *Negligence* or *Ignorance* of Tranſcribers; that, having thus made the Copies perfect, he collected from them all the Books, of which the Holy Scriptures did then conſiſt (for ſome Books that appear'd later were admitted after this Time) diſpos'd them in their proper Order, and *ſo far* ſettled the Canon of Scripture; that, for the Illuſtration, Connection, and Completion of theſe Books, (eſpecially ſuch as were *hiſtorical)* he added ſome Paſſages, that were not in them before, and chang'd ſome Names, that were then grown *obſolete*, for ſuch as were more *modern*, and better underſtood, which, as he was a Prophet, he was authoriz'd to do; that, having thus made the Books, in all their Parts, perfect and intelligible, for the ſtill greater Eaſe and Convenience of the *Vulgar*, he caus'd the whole to be wrote out in the *Chaldee* Character, which (after the *Babyloniſh* Captivity) was in general Uſe among the People, ſo that the old *Hebrew* Letters were, from that Time, laid aſide among the *Jews*, and only retain'd by the *Samaritans*; and laſtly, that, to aſcertain the Reading of this introduc'd Character, he added the *Vowel-Points*, that are now found in our *Hebrew* Bibles: But whether this was of his Doing, or the Work of ſome later Hand, is a Matter of much Debate among the Learned.

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Whether he added the Vowel-Points. *Arguments on both Sides.*

Those, who maintain that *Ezra* (whom all held to be a Prophet) was the Author of theſe *Points*, and that they, conſequently, are of the ſame Authority with the *Text* itſelf, argue in this Manner:—— That, when the *Hebrew* Language ceas'd to be the Mother-Tongue of the *Jews*, (as all agree it did after the *Babyloniſh* Captivity) it thence became in a Manner impoſſible to teach it, without the Aſſiſtance of the *Vowel-Points*, and therefore, at leaſt, they muſt have begun in the Time of *Ezra*, and continu'd in Uſe ever after: That two *ancient* Books, called *Bahir* and *Zohar*, which are ſaid to have been written, the one a little *before*, and the other a little *after* the Time of our Saviour, make expreſs Mention of theſe Points in more Places than one: That, whereas it is ſaid, on the other Side, that the *Maſorites* of *Tiberias* (above five hundred Years after Chriſt) were the Inventors of theſe Points; this appears unlikely, becauſe the Schools, which the *Jews* once had in *Judea*, were at this Time all ſuppreſs'd, nor was there any Number of learned Men left in the Nation, of ſufficient Ability for ſuch a Work: And, laſtly, that if it be allow'd, that the preſent Points are not of the ſame Authority with the *Letters* themſelves, but only of a late and human Invention, this will weaken the Authority of the Scriptures, and leave the ſacred Text to an *arbitrary* and uncertain *Reading*, and *Interpretation*.

Those who maintain the contrary Opinion, *viz.* that theſe Vowel-Points are of a later Date, than *Ezra*, fortify themſelves with ſuch Arguments as theſe—— That the ſacred Books, which the *Jews* make uſe of in their *Synagogue-Service*, neither have, nor ever had any of theſe Points in them, which can only be imputed

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(n) Neh. viii. 1.

(o) *Prideaux*'s Connection, Anno 446.

puted to this. —— That, when the Holy Scriptures began firſt to be publickly read in the *Synagogues*, (which was preſently after this Edition, which *Ezra* made of them) there were no ſuch Vowel-Points then in being: That, if we compare the Tranſlation of the *Septuagint*, the *Chaldee* Paraphraſes, or the *Latin* Verſion of St *Jerom*, with the preſent pointed *Hebrew* Bibles, we ſhall in ſeveral Places find, that they read the Text otherwiſe, than according to the preſent Punctuation; which is an Argument that theſe Points were either not in being, or not in any great Authority in thoſe Times: And laſtly, that, if we conſult *Philo Judæus*, or *Joſephus*, who are two of the oldeſt Authors of the *Jews*, or any of the antient *Chriſtian* Writers, for ſeveral Ages after Chriſt, we ſhall not find one Word mention'd of theſe Points, tho' they could not but have ſundry Occaſions to take notice of them, if either they had been in Uſe, or of ſuch great Credit and Authority with the *Jews*, as is pretended. And therefore (to anſwer the Arguments on the other Side) they alledge, that the Books of *Bahir* and *Zohar* are not near ſo antient as they are reputed; that, for above a Thouſand Years after their pretended Compoſure, the *Jews* themſelves knew nothing of them, nor were they once mention'd by any Author whatever, during that Interval; and therefore there is Reaſon to think, that a falſe Date of Antiquity was fraudulently put to them, to give them ſome *Sanction*, and to recommend them to the World with a better Credit.

THAT the *Maſorites of Tiberias* were certainly in being a long Time in *Judea*, and, in their Way of Learning, were not a little eminent; for St *Jerom* himſelf informs us, that he made uſe of them: That, tho' there may be ſome Difficulty in *reading* without Points; yet, ſince we find that the *Samaritans*, who underſtand *Hebrew* no better than the *Jews*, have no Points to this Day, yet can read the *Hebrew* Text, in the *Samaritan* Character, we need not doubt, but that Cuſtom, good Senſe, and the Coherence of the Diſcourſe, will ſupply Rules for the remedying of theſe Inconveniencies. And, laſtly, ſince there is no Language in the World, wherein there are not ſeveral *equivocal* Expreſſions, which may occaſion an Ambiguity in the Senſe; tho' Points in this Caſe may be of ſome Uſe, yet they cannot totally ſecure us from Error, becauſe Faults in tranſcribing or printing, and Variations in pointing, are unavoidable.

The Deciſion of the Controverſy.

TO accommodate the Matter then, as well as we can, between theſe contending Parties; tho' theſe *Vowel-Points* were never antiently eſteem'd any Part of the ſacred Scripture of the *Old Teſtament*, but only Additions of *human* Invention, for the more eaſy reading of the Text, becauſe they were never receiv'd by the *Jews* (to whom were committed the *Oracles of God)* into the Books, which were read in their *Synagogues*; yet we have good Reaſon to conclude, that upon the *Hebrew*'s ceaſing to be a vulgar Language, (as it certainly did in the Time of *Ezra)* they muſt of Neceſſity have been introduc'd.

WHEN every Child learn'd the *Hebrew* Tongue from his Cradle, it was no hard Matter for thoſe, who thus underſtood it by *rote*, to learn to read it by the Letters only, without the Vowels; but, when it became a *dead* Language, the Caſe was alter'd: *(p)* For then, inſtead of underſtanding it firſt in order to read it, they were firſt to read it in order to underſtand it; and therefore, having not the previous Knowledge of the Language to direct them herein, they muſt neceſſarily have had ſome other Helps, in order to know with what *Vowel* each *Syllable* was to be pronounc'd; and, to give them this Help, the *Vowel-Points* ſeem certainly to have been invented; and therefore the Time of this Invention cannot be plac'd later, than the Time, when they became neceſſary, *i. e.*

(p) Prideaux's Connection, Anno 446.

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i. e. when the *Hebrew* became a *dead* Language, and ſo was acquirable no other Way than by Study and Inſtruction.

FROM this Neceſſity of Inſtruction, and, probably, not long after *Ezra*'s Edition of the Holy-Scripture, there ſprung up a Set of Men among the *Jews*, whoſe Profeſſion it was to write out Copies of the *Hebrew* Text, and to preſerve, and teach the true Reading of it. What they did of this Kind, is called by the *Jews* the *Maſorah*, i. e. the *Tradition*; becauſe they pretend to have the true *Reading* (as the *Talmudiſts* pretend to have the true *Interpretation)* of the Scriptures handed down to them from Generation to Generation. However, as their whole Buſineſs was to ſtudy the true Reading of the *Hebrew* Text, to preſerve it from being corrupted, and to teach it to others, it is highly probable, that they were the firſt Inventors of *Vowel-Points*, becauſe the whole Uſe of thoſe Points was to be ſubſervient to this Purpoſe.

BUT tho' theſe Points might be invented by the *Hebrew Grammarians*, whom we call *Maſorites*, much earlier than ſome will allow; yet, from their late Appearance in the World, it ſeems very probable, that, as at firſt they might invent them only for their private Uſe, ſo, for ſome Time, they might reſerve them to themſelves, and teach them only to their *Scholars*. For the *Jews*, we muſt know, had antiently two Sorts of Schools, thoſe of the *Maſorites*, and thoſe of the *Rabbins:* The former taught only the *Hebrew* Language, and to read the Scriptures in it; but the other taught their Pupils to underſtand the Word of God, and all the Interpretations of it. Theſe were the great *Doctors of Divinity* among them, to whom the *Maſorites* were as much *inferior*, as the Teachers of *Grammar-Schools* among us are to the Profeſſors of *Divinity* in our *Univerſities*.

AS long therefore as theſe *Vowel-Points* went no higher, than the Schools of the *Maſorites*, they were not much regarded among their learned Men; and this is the Reaſon, why we find no Mention made of them either in the *Talmud*, or in the Writings of ſome antient Fathers, from whom it might have been expected. But, after the Publication of the *Talmud*, the *Jewiſh* Doctors thought it adviſable, in order to preſerve the right *Reading* of the Text (as the *Miſhna* and *Demara* were ſuppos'd to preſerve its right Interpretation) to take this Punctuation of the *Maſorites* into their *Divinity-Schools*, and, having review'd, and corrected it with great Care, they added it to the Text, and ſo gave it all the venerable Aſpect, that it now bears.

BUT tho' theſe *Vowel-Points* were added to the Text by ſuch Perſons, as underſtood the Language perfectly, and, having ſince undergone the Review and Correction of many Ages, may be juſtly accounted a Work as compleat in its Kind, as can be done by *Human Art*; yet, ſince it was only done by Human Art, it is no *authentick* Part of the Scriptures: And therefore theſe *Points* are not ſo unalterably fix'd to the Text, but that a Change may be made in them, when the Nature of the *Context*, the *Analogy* of *Grammar*, or the Stile of the *Language*, ſhall give a ſufficient Reaſon for it; eſpecially conſidering, that, notwithſtanding their exact Fixation at firſt, they are ſtill liable to the Miſtakes of *Tranſcribers* and *Printers*, and, by Reaſon of their Number, the *Smallneſs* of their Figures, and their *Poſition* under the Letters, are more liable to ſuffer by them, than any other Sort of Writing whatever.

The Reſult of the Whole.

SO that, upon the Whole, it appears, that tho' theſe *Vowel-Points* were not affix'd to the *Hebrew* Text by *Ezra* himſelf; yet were they of early Date after his Edition of the Holy Scriptures: that, tho' they did not immediately appear in the World, nor are taken notice of by any Writer of Repute for many Ages after; yet this was occaſion'd by their being confin'd to the School of the *Maſorites*, who in all Probability were the firſt Inventors of them: And tho' being of human Invention only, they cannot be ſuppos'd of equal Authority with the Text itſelf; yet are they of excellent Uſe for the Preſervation

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vation of its right Reading, and for the Prevention of innumerable Perplexities, and Ambiguities, that would otherwiſe be incident to it.

The Origin of Synagogues.

The Learned are not a little divided concerning the Riſe and Antiquity of the *Jewiſh* Synagogues: For ſome contend, that they were in Uſe under the Tabernacle and firſt *Temple*, whilſt others aſſert, that they had no Being until the Times of the Captivity. The former, in Behalf of their Opinion, urge, (q) that, as in the Wilderneſs, the Court of the Tabernacle could not contain the hundredth Part of the Worſhippers of the God of *Iſrael*, and, as in the *Promis'd Land*, the Temple was too far diſtant, for devout Perſons of every Tribe to reſort to it every Sabbath-Day; there was a Neceſſity for other Places to be appointed for the Service of God, that the Senſe of Religion might not be extinguiſh'd and loſt. To this Purpoſe they obſerve, that the *Levites* were diſpers'd in ſeveral Cities, and the *Prophets* and *Sons of the Prophets* ſettled in their reſpective *Colleges*, that they might be ready at hand, upon all Occaſions, to expound the Law, and inſtruct the People in their Duty, whenever they met together for that Purpoſe. And therefore, we find the *Shunamite*'s Huſband thus expoſtulating with his Wife, (r) *wherefore wilt thou go* to the Man of God *to Day*, ſeeing *it is neither New-Moon, nor the Sabbath*; which plainly implies, that, at ſuch ſtated Seaſons as theſe, the Cuſtom was to reſort to ſuch Teachers for Inſtruction: And, if this was the Cuſtom, there is no Queſtion to be made, but that proper Places were appointed for their Reception. It is an unworthy Imputation therefore to think, that ſo many *Temples* ſhould be built for Idol-Worſhip, and yet none ſhould have Zeal or Piety enough, to erect a *Synagogue* for the God of Heaven, or that the *Phariſees* ſhould ſet up theſe uſeful Inventions, and yet the *Elders*, and *Prophets* and *Holy Men* under the *Old Teſtament* ſhould want them.

These are the principal Arguments on that Side, but the Silence of Scripture ſeems to be a ſtrong Confutation of them: For, had theſe Places of religious Worſhip been in Uſe among the *Jews* in the Time we are now ſpeaking of, we cannot conceive, why there ſhould not as frequent a Mention have been made of them, in the *Old* Teſtament, as there is in the *New*. The common therefore, and indeed the moſt probable Opinion is, (s) that there were no ſuch Things as Synagogues built, before the Captivity of *Babylon*, and the Deſtruction of the Temple; that the *Jews*, ſeeing themſelves carry'd away into a ſtrange Country, where they had no Temple for Divine Service, came to a Reſolution of building ſuch Houſes, as were afterwards called *Synagogues*, there to be inſtructed in the Law, and to worſhip the God of their Fathers, in the beſt Manner they could, on every Sabbath-Day; and that, upon their Return, finding the great Conveniency of ſuch like Buildings, they erected the ſame in their own Country, as they had done before in the Land of their Captivity, and herein were follow'd by the *Jews of the Diſperſion*, in all Parts of the World wherein they liv'd.

After *Ezra* had ſet forth a *correct Edition* of the Law, the Prophets, and other ſacred Writings, that were extant in his Time, his next Care was to appoint proper Perſons, *viz.* the moſt learned of the *Levites*, and other *Scribes*, that were well ſkilled in theſe Writings, to read and expound them to his People. (t) This, no Doubt, they did at firſt in the ſame Manner, that himſelf had done, *i. e.* by gathering the People together in ſome wide Street, or open Place of the City, that was of the fitteſt Capacity to receive them. But, in the wet and Winter Seaſons of the Year, the Inconvenience of this came to be felt; ſo that, in Proceſs of

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(q) *Mede*'s Works, lib. iv. p. 1049.

(r) 2 Kings iv. 23.

(s) *Jurieu*, Hiſtoire des Dogmes, Part I. c. 17.

(t) *Prideaux*'s Connection.

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of Time, they erected Houſes and Tabernacles, wherein to meet for this Purpoſe: And this was the true Cauſe and Original † of ſuch Edifices in *Judea*.

A Deſcription of them.

SYNAGOGUES were publick Edifices, ſituate either within, or without their City, and generally in an elevated Place. (u) They were uſually rais'd above any private Houſe, except when there was an *Interdiction* from the Civil Power) becauſe the *Jews* have a Notion, that it is a Diſhonour to God to have his Houſe inferior, nay, ſo much as equal to thoſe of Men, and in whatever City this happens, they threaten it with a ſpeedy Deſtruction. They are always roof'd, and cover'd over, and by this are diſtinguiſh'd from the *Proſeuchæ*, which were commonly in the Fields, and open to the Heavens. In the Midſt of them there is a Deſk, or Pulpit, made very probably in Imitation of that, which (as (x) we read) *Ezra* made uſe of, from whence the Book, or Roll of the Law, is read very ſolemnly, and from whence both he that expounds it, or he that preaches to the Congregation at any Time, always delivers himſelf. At the upper End of the *Synagogue*, and over-againſt the Door, which ever ſtands to the *Weſt*, there is a Cheſt, or Preſs, wherein the Book of the Law is kept, wrapt in a fine embroider'd Cloth, and (what is uncommon in our Churches) during the Time of Divine Service the Women are ſeparated from the Men, and ſeated in a Gallery incloſ'd with Lattices.

Where they were built.

EVERY Town, wherein there were ten *Batelnim*, i. e. ten Perſons of full Age and free Condition, always at Leiſure on Week-Days, as well as Sabbaths, to attend on Divine Service, was thought large enough to have a *Synagogue* built in it: Otherwiſe it was not; becauſe the *Jewiſh* Notion is, that leſs than ſuch a Number could not make a Congregation, and, without a Congregation, no Part of the *Synagogue*-Service could be perform'd. But as their Notion was farther, that any Perſon, *Gentile* as well as *Jew*, might be permitted to erect a Synagogue, becauſe the Holineſs of the Place (as they thought) conſiſted not ſo much in the Fabrick, as in its being ſet a-part and dedicated to holy Uſes; it thence came to paſs, that tho' there were but few at firſt, yet in Proceſs of Time they became ſo numerous, that, in our Saviour's Time, there was no Town in *Judea*, but what had one or more in it; that, in *Tiberias* a City of *Galilee*, there were no leſs than twelve, and (if we may credit the *Jews*) four Hundred and eighty in *Jeruſalem*. The Buildings were contriv'd much after the ſame Manner as our Pariſh Churches, had over their Doors or Entrance this Inſcription written, This is the Gate of the Lord, the Righteous ſhall enter into it. And upon the Walls within, were theſe, or ſuch like Sentences: Remember thy Creator. Keep thy Foot, when thou goeſt into the Houſe of the Lord. Silence is commendable in the Time of Prayer. And Prayers, without Attention, are like a Body without a Soul, &c.

The Service perform'd in them.

(y) 1. IN the *Synagogue-Service* the firſt Office was Prayer. Their Prayers at firſt were but very few, but have ſince increas'd to

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† Mr *Baſnage*, in his Hiſtory of the *Jews*, is of Opinion, that the Origin of *Synagogues* was not until the Reign of the *Aſmonæans*, ſome few Ages before Chriſt, and he imputes it to this Occaſion: ——— The zealous Traditioniſts, who made long Commentaries upon the Law, thought it a Crime to keep the People (whoſe Applauſe they mightily deſir'd) in Ignorance of them, and inſtead of confining their Explications to *Jeruſalem*, where they found themſelves too much ſlighted and confin'd, they carry'd them into every City, where there were *Oratories*, and publick Places of Aſſembly. Before this, private Perſons made their Prayers to God in their Houſes, where they had a Place ſet a-part for that Holy Exerciſe. It was generally upon the Top of the Houſe (for their Houſes were flat-roof'd) that the Family and their Friends met together, to read ſome Portion of the Law on the *Sabbath-Day*; and, when there was any *Prophet* in the City, the devout People aſſembled at his Houſe. But after that the *Doctors* had added their *Traditions* and *Commentaries* to the Law, the Buſineſs of *Interpreters* became ſo much the more neceſſary, becauſe thoſe Traditions were not written; ſo that the Number of Interpreters and Interpretations increas'd daily. For this Reaſon convenient Places were made choice of, that the People might the better meet together to be inſtructed; and from hence, in all Probability, it is, that they derive their *Synagogues*. Lib. v. c. 4.

(u) *Baſnage*'s Hiſtory of the *Jews*.

(x) Nehem. viii. 4.

(y) *Prideaux*'s Connection.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

to a very large Bulk, which makes the *Synagogue-Service* very long and tedious. What they reckon the moſt ſolemn Part of their Prayers are thoſe, which they call *Shemoneh Eſhreth*, i. e. the † *eighteen Prayers*, which, according to them, were compos'd, and inſtituted by *Ezra*, and the great *Synagogue*; and therefore they enjoin all, that are at Age, of what Sex or Condition ſoever, either in private or publick, to repeat them three Times a Day, and, on every *Synagogue-Day*, they offer them up, with the greateſt Solemnity, in their publick Aſſemblies. Theſe Prayers however are but of the ſame Nature, that the Lord's Prayer is in our publick Service, *i. e.* the *fundamental* and principal Part; for, beſides theſe, they have ſome

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† Theſe Papers were originally no more than eighteen, but *R. Gamaliel*, a little before the Deſtruction of *Jeruſalem*, added the *nineteenth* (which is the 12th in the ſubſequent Order) againſt *Chriſtians*, who are therein meant by the Names of *Apoſtates* and *Hereticks*; and that we may judge of the Merit of theſe Prayers, a very learned Hand has given us the following Tranſlation of them, in the ſame Order, as they are in the *Jewiſh Liturgies.*

I. *Bleſſed be thou, O Lord, our God, the God of our Fathers, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, *the great God, powerful and tremendous; the High God, bountifully diſpenſing Benefits; the Creator and Poſſeſſor of the Univerſe, who remembereſt the good Deeds of our Fathers, and in thy Love ſendeſt a Redeemer to thoſe, who are deſcended from them, for thy Name's Sake, O King, our Helper, our Saviour, and our Shield. Bleſſed art thou, our Lord, who art the Shield of* Abraham.

II. *Thou, O Lord, art powerful for ever. Thou raiſeſt the Dead to Life, and art mighty to ſave. Thou ſendeſt down the Dew, ſtilleſt the Winds, and makeſt the Rain to come down upon the Earth, and ſuſtaineſt with thy Beneficence all that live therein; and, of thy abundant Mercy, makeſt the Dead again to live. Thou helpeſt up thoſe that fall; thou cureſt the Sick; thou looſeſt them that are bound, and makeſt good thy Word of Truth to theſe, that ſleep in the Duſt. Who is to be compar'd to thee, O thou Lord of Might? And who is like unto thee, O our King, who killeſt, and makeſt alive, and makeſt Salvation to ſpring up, as the Herb out of the Field? Thou art faithful, to make the Dead riſe again to Life. Bleſſed art thou, O God, who raiſeſt the Dead to Life.*

III. *Thou art Holy, and thy Name is Holy, and thy Saints do praiſe thee every Day.* Selah. *For a great King and an holy one art thou, O God. Bleſſed art thou, O Lord, God moſt holy.*

IV. *Thou, of thy Mercy, giveſt Knowledge to Men, and teacheſt them Underſtanding; give graciouſly unto us Knowledge, Wiſdom, and Underſtanding. Bleſſed art thou, O Lord, who graciouſly giveſt Knowledge unto Men.*

V. *Bring us back, O our Father, to the Obſervance of thy Law, and make us to adhere to thy Precepts; and do thou, O our King, draw us near to thy Worſhip, and convert us unto thee by perfect Repentance in thy Preſence. Bleſſed art thou, O Lord, who vouchſafeſt to receive us by Repentance.*

VI. *Be thou merciful to us, O our Father, for we have ſinned; pardon us, O our King, for we have tranſgreſſed againſt thee, for thou art a God, good, and ready to pardon. Bleſſed art thou, O Lord moſt gracious, who multiplieſt thy Mercies in the Forgiveneſs of Sins.*

VII. *Look, we beſeech thee, upon our Afflictions: Be thou on our Side, in all our Contentions; and plead thou our Cauſe in all our Litigations; and make haſte to redeem us with a perfect Redemption, for thy Name's Sake: For thou art our God, our King, and a ſtrong Redeemer. Bleſſed art thou, O Lord, the Redeemer of* Iſrael.

VIII. *Heal us, O Lord, our God, and we ſhall be healed; ſave us, and we ſhall be ſaved; for thou art our Praiſe. Bring unto us ſound Health, and a perfect Remedy for all our Infirmities, for all our Griefs, and for all our Wounds; for thou art a God, who healeſt, and art merciful. Bleſſed art thou, O Lord, our God, who cureſt the Diſeaſes of thy People* Iſrael.

IX. *Bleſs us, O Lord, our God, in every Work of our Hands, and bleſs unto us the Seaſons of the Year, and give us the Dew, and the Rain to be a Bleſſing unto us upon the Face of all our Land, and ſatiate the World with thy Bleſſings, and ſend down Moiſture upon every Part of the Earth, that is habitable. Bleſſed art thou, O Lord, who giveſt thy Bleſſing to the Years.*

X. *Convocate us together by the Sound of the great Trumpet, to the Enjoyment of our Liberty; and lift up thy Enſigns to call together all of the Captivity, from the four Quarters of the Earth, to our own Land. Bleſſed art thou, O Lord, who gathereſt together the Exile of the People of* Iſrael.

But this is enough for a Specimen. The reſt are much of the ſame Strain; but the Reader that is deſirous to ſee them, will find them in Dr *Prideaux*'s Connection of the Old and New Teſtament, Part i. lib. 6.

A. M. 3475, &c. Ant. Chriſ. 529, &c.

ſome Prayers going before, ſome following after, and others interſpers'd between them, which make the *Liturgies* very tedious, and juſtify our *Saviour*'s finding Fault with their *long Prayers*.

2. In the *Synagogue-Service* there are three Things, that are read, the *Shema*, the *Law*, and the *Prophets*. The *Shema* conſiſts of three Portions of Scripture; the firſt is, from the Beginning of the 4th Verſe of the vith Chapter of *Deuteronomy*, to the End of the 9th Verſe: The ſecond, from the Beginning of the 13th Verſe of the xith Chapter of *Deuteronomy*, to the End of the 21ſt Verſe: And the third, from the Beginning of the 37th Verſe of the xvth Chapter of *Numbers*, to the End of the Chapter: And becauſe the firſt of theſe Portions, in the *Hebrew* Bible, begins with the Word *Shema*, i. e. *Hear*, therefore the Reading of the Whole is called *the Reading of the Shema*, which, next to their Saying of the *Shemoneh Eſhreth*, or the famous *eighteen Prayers*, is reckon'd the moſt ſolemn Part of their religious Service.

The five Books of the Law were divided, as ſome ſay, by *Moſes* himſelf, but not improbably by *Ezra*, into fifty-four Sections, becauſe, in their *intercalated* Years, (when a Month was added to the Year) there were fifty-four *Sabbaths*, and ſo a *Section*, being read every *Sabbath-Day*, compleated the Whole in the Space of a Year; but, when the Year was not thus *intercalated*, thoſe who had the Direction of the *Synagogue-Worſhip*, reduc'd the *Sections* to the Number of *Sabbaths*, by joining two ſhort ones ſeveral Times into one, becauſe they held themſelves oblig'd to have the whole Law from the Beginning of *Geneſis* to the End of *Deuteronomy*, read over in this Manner, every Year.

In the Perſecution of *Antiochus Epiphanes*, when the Reading of the Law was prohibited, in the Room of the fifty-four *Sections* of it, the *Jews* ſubſtituted fifty-four Sections of the Prophets, which were ever after continu'd; inſomuch that, when the Reading of the Law was again reſtor'd by the *Maccabees*, the *Section*, which was read every *Sabbath* out of the Law, ſerv'd for the *firſt* Leſſon, and the Section out of the Prophets for the *ſecond*; for that is the Meaning of (z) St *Paul's ſtanding up to preach after the reading of the Law and the Prophets*; i. e. after the reading of the *firſt* Leſſon out of the *Law*, and the *ſecond* Leſſon out of the *Prophets*.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

3. The Expoſition of the Law and the Prophets went along with the reading them: For, after that the *Hebrew* Language had ceas'd to be the Mother-Tongue of the *Jews*, and the *Chaldee* grew up into Uſe inſtead of it, the Cuſtom of the *Synagogue* was, that *one* ſhould firſt read a Paragraph of the Scriptures to the People in the *Hebrew* Tongue, and then *another* interpreted it in the *Chaldee*, which they better underſtood. And this ſeems to ſuggeſt the Reaſon, why theſe *Sections* of Scripture came to be divided into Verſes, *viz.* that, by this Means, the *Reader* might certainly know how much he was to read; and the *Interpreter* how much he was to interpret, at every *Interval*.

4. After that the Reading and Expounding were over, any Perſon of Learning and Knowledge in the Scriptures might addreſs himſelf to the People, upon what *moral* or *divine* Subject he thought proper; only we may obſerve, that this was a Compliment uſually paid to Strangers, and therefore, when St *Paul* and his Company came to *Antioch* in *Piſidia*, and went into the Place of Divine Worſhip on the *Sabbath-Day*, (a) *after the Reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, ſay on.*

The Officers belonging to them.

From what has been ſaid it appears, that the Miniſtration of the *Synagogue-Service* was not confin'd to the *ſacerdotal* Order; for the Prieſts were conſecrated only to the Service of the *Temple*, which was

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(z) Acts xiii. 16.

(a) Ibid. 15.

A. M. 3475, *&c.* Ant. Chriſ. 529, *&c.*

was widely different from this, as conſiſting chiefly in the offering up of Sacrifices and Oblations; but to this in the Synagogue, any one, that by Learning was qualify'd for it, was admitted. Only, for the Preſervation of Order, there were in every Synagogue ſome fix'd Officers, whoſe Buſineſs it was to take care that all religious Duties were therein decently perform'd.

The firſt of this Kind, are thoſe whom the Scriptures of the *New Teſtament* call Ἀρχισυνάγωγοι, *Rulers of the Synagogue:* But how many of theſe belong'd to each Synagogue we cannot tell, only we may preſume, that there were more than one, becauſe they are mention'd in the *(b) Plural* Number in Reſpect of the *ſame* Synagogue. Next to them (and perhaps one of them) was the *Miniſter* of the Synagogue, whoſe Buſineſs it was to offer up to God the publick Prayers of the Congregation; and being for this Purpoſe delegated (as it were) by them to God, is therefore, in the *Hebrew* Language, called *Sheliach Zibber*, i. e. *the Angel of the Church*, or Congregation; from whence the Name of the Biſhops of the *ſeven Churches* mention'd in the *Revelations*, is manifeſtly borrow'd. Next to *this Angel of the Church*, were the *Deacons*, and inferior Miniſters of the Synagogue, called in *Hebrew*, *Chazanim*, or *Overſeers*, who, under the *Rulers* of the Synagogue, had the Charge and Overſight of all Things in it, and kept the Books of the Holy Scriptures, the Liturgies, and Utenſils which they brought forth, and carry'd away again, as there was Occaſion: And next to theſe *Overſeers*, was the *Interpreter*, whoſe Office it was to recite, in *Chaldee*, the Leſſons (as they were read in *Hebrew)* to the Congregation; and, becauſe a good deal of Skill in both Languages was requiſite for ſuch an Undertaking, whenever the Rulers of the Synagogue found a Perſon fit for this Purpoſe, they retain'd him by a *Salary*, and ſo made him a ſtanding Miniſter among them.

From Ezra iv. 7. to the End; all Eſth. Neh. and Part of Hagg. Zech. and Malachi.

Times of Worſhip.

We have nothing more to add concerning this *Synagogue-Worſhip*, but that the Times appointed for it were three Days a Week, beſides their Holidays, whether *Faſts* or *Feſtivals*, and thrice on every one of thoſe Days, *i. e.* in the Morning, in the Afternoon, and at Night: And that, when, at any of theſe Times, the *Bleſſing* was to be given, if there was a Prieſt preſent in the Congregation, he always did the Office; but if there was none there, the *Sheliach Zibber*, who read the Prayers, in a Form of Benediction made proper for him, diſmiſs'd the People.

Why the Jews *were ſo prone* before, *and ſo averſe to Idolatry*, after *the Captivity.*

Before we diſmiſs this Subject, there is one common Enquiry, which, by this Time, we may be able to ſatisfy, and that is, —— How it came to paſs, that the *Jews* were ſo prone to *Idolatry* before the *Babyloniſh* Captivity, and ſo ſtrongly bent againſt it (even to a Degree of Superſtition) after that Captivity was ended? Which can hardly be imputed to any other Cauſe, but that they had the Law and the Prophets every Week read unto them, after that Captivity, which they had not before. Before the Captivity, they had no *Synagogues* for publick Worſhip or Inſtruction, nor any Places to reſort to for theſe Purpoſes, but either the Temple at *Jeruſalem*, or the Cities of the *Levites*; and from hence great Ignorance grew among the People. God was little known among them, and his Laws in a Manner wholly forgotten: And therefore, as Occaſions offer'd, they were eaſily drawn into all the Superſtitions and idolatrous Practices of the *Heathen* Nations, that liv'd about them. But now, when, after the *Babyloniſh* Captivity, Synagogues were erected in every City, to which they conſtantly reſorted for publick Worſhip, and where, every Week, they had the Law *at firſt*, and, *afterwards*, both the Law and the Prophets read to them; and where, by Sermons and Exhortations, they were, at leaſt every Sabbath-Day, inſtructed in their Duty, and excited to the Performance of it; this kept them in a thorough

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(b) Mark v. 35, *&c.* Luke viii. 41.—xiii. 14.

Knowledge of God, and his Laws, as the *Comminations* in the Prophets (when once they came to be read among them) deterred them from tranſgreſſing againſt them; for *(c) all Scripture* (as the Apoſtle ſpeaks) *is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of* God, or every Man, that reſolves to be godly, *may be perfect, wiſe unto Salvation, and thoroughly furniſhed unto all good Works.*

Our Saviour's Example againſt Separation.

ONE Thing we may obſerve farther:——That, ſince there was a publick *Liturgy* eſtabliſh'd in the *Jewiſh* Church, and *Forms* of Prayer, tho' very empty and jejune in Compariſon of thoſe, that are in Uſe among us; our bleſſed Saviour, when upon Earth, was contented to join with the Publick in theſe *Forms*, and to frequent the *Synagogue (d)* every *Sabbath-Day*. And this may inform us, that to break the Union of a Church, upon the Account of better Edification, or more *extatick* Prayers, is a *Refinement*, that the great Teacher of all Righteouſneſs knew nothing of. In the Courſe of his Preaching, he ſpar'd not to tell the *Jews* freely of all the Corruptions, that, in his Time, they had run into; and therefore, had it been contrary to the Will of God, to uſe ſet *Forms* of Prayer in his publick Service, or had it been diſpleaſing to him, to be addreſs'd in ſuch mean Forms, when much better might have been made, we may be ſure he would have told them both, and join'd with them in neither: But, ſince he never found fault with them for uſing *ſet Forms*, but, on the contrary, taught his own Diſciples a ſet Form to pray by; ſince he no where expreſs'd a Diſlike of the *Forms* then in Uſe, upon Account of their *Meanneſs*, but, on the contrary, teſtify'd his Approbation of them, by joining with them in their *Synagogues*; this ſhould convince our *Separatiſts*, one would think, that neither our uſing ſet Forms of Prayer in our publick Worſhip, nor the uſing of ſuch, as they think not ſufficiently edifying, can be Objections ſufficient to juſtify them in their Refuſal to join with us in them, becauſe, in both theſe Caſes, they have the Example of *Chriſt* directly againſt them.

THE Truth is, whether there be a Form or no Form, or whether the Form be elegantly or meanly compos'd; nothing of this availeth to the recommending of our Prayers unto God. It is the true and ſincere Devotion of the Heart alone, that can make them acceptable unto him: For it is this only, that gives Life and Vigour, and a true Acceptance to all our religious Addreſſes. Without this, how elegantly, how movingly ſoever the Prayer may be compos'd, and how fervently, how zealouſly ſoever it may ſeem to be pour'd out, yet all this is dead Matter, and of no Validity in the Preſence of our God. But, on the contrary, the very *Heathens* can tell us, that, be our Prayers and Oblations never ſo mean, they will be a *Sacrifice of a ſweet-ſmelling Savour* unto him, if we bring but along with us, to his Worſhip,

Compoſitum jus faſque animo, ſanctoſque receſſus
Mentis, & incoctum generoſo pectus honeſto;
Hæc cedo, ut admoveam templis, & farre litabo. PERS. Sat. II.

(c) 2 Tim. iii. 16, 17.

(d) Luke iv. 16.

CHAP. III.

From the Death of NEHEMIAH, *to the Death of* ANTIOCHUS EPIPHANES.

The HISTORY.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

The Building of the Temple on Mount Gerizzim, *and the Enmity between the* Jews *and* Samaritans.

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

MANASSEH, as *Joſephus* calls him, (for we have now left the *Sacred* Hiſtory, and have nothing but the Books of the *Maccabees*, *Philo Judæus*, and *Joſephus*, with ſome Fragments of the *Greek* and *Latin* Writers, to depend on) being expelled from *Jeruſalem*, with ſeveral others who would not ſubmit to *Nehemiah*'s Order for their parting with their *idolatrous* Wives, went to *Samaria*, (as we ſaid before) and there put himſelf under the Protection of *Sanballat*, his Father-in-Law; who, applying to *Darius Nothus*, (the *then* King of *Perſia*) did ſo far inſinuate himſelf into his Favour, as to obtain a Grant for the building of a Temple on Mount *Gerizzim*, near *Samaria*, and for making *Manaſſeh*, his Son-in-Law, the *High-Prieſt* of it.

THESE *Samaritans* † were *originally* the *Cutheans*, and ſuch other of the *Eaſtern* Nations, as *Eſarhaddon*, after the *Deportation* of the *Iſraelites*, planted there; but after this Temple was built, and *Samaria* became a common *Refuge* for all *refractory Jews*, this Mixture of Inhabitants in a ſhort

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† If we will believe their *Chronicle*, (which they tell us is of great Antiquity, tho' others, who have examin'd it, will not allow it to be as old as *Conſtantine*'s Days) they give us an Account of their Origin, quite different to what we gather from ſacred Writ. They pretend to be deſcended from *Joſeph* by *Ephraim*, in a direct Line; and that, when *Joſhua* enter'd into the promis'd Land, he caus'd a Temple to be built upon Mount *Gerizzim*, and appointed one *Buz*, of the Seed of *Aaron*, to officiate as High-Prieſt, from whom they have an exact *Genealogy*, and uninterrupted *Succeſſion* ever ſince. They neither own *Jeroboam*'s Schiſm, nor the *Tranſmigration* of the *Ten Tribes*, but give this Account of their leaving their Country, and returning to it again:——That, when the Kings of *Jeruſalem* and *Syria* had revolted againſt *Bachtnezzar*, (ſo they call *Nebuchadnezzar*) he came with an Army, and took *Jeruſalem*, and thence marching to the *Schechemites* (for that's the Name they give themſelves) order'd them to leave their Country in ſeven Days, upon Pain of military Execution, which they readily did: That, when he ſent *Perſians* to inhabit the Cities, which they had left, they could not live there, becauſe the Fruits, which ſeem'd fair to the Eye, were tainted with Poiſon, and ſo deſtroy'd them: That, upon Complaints of this, the King conſulted with ſome of the ancient Inhabitants of theſe Provinces, who inform'd him, that the only Remedy was, to ſend the *Hebrews* back again into their own Country, which when he conſented to, a Place was appointed for their general Rendezvous: That, when they came to this Place, a Diſpute aroſe between them, whether they ſhould go, and rebuild the Temple of *Jeruſalem*, or that of *Gerizzim*, and when *Zerobabbel* was for the former, and *Sanballat* for the latter, each pleading the Sanction of the *Pentateuch*, and each pretending that the Copy of his Opponent was corrupt, they reſolv'd to end the Controverſy by a *Fiery Trial:* That *Zerobabbel*'s Copy, being thrown into the Fire, was immediately conſum'd, but then, *Sanballat*'s endur'd the Flames three Times together, and receiv'd no manner of Harm; whereupon, the King honour'd the *Shechemites* with rich Preſents, and ſent *Sanballat* at the Head of the Ten Tribes, to take Poſſeſſion of Mount *Gerizzim*. But who ſees not, that this whole Hiſtory (full of Falſities and Abſurdities as it is) was only invented to wipe off the Shame and Diſgrace of the *Samaritans*, for being the Offſpring of Proſelytes, and a Medley of foreign Nations? *Baſnage*'s Hiſtory of the *Jews*, lib. ii. c. 1. and Univerſal Hiſtory, lib. ii. c. 1.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

a ſhort Time produc'd a Change in Religion. For, whereas they had hitherto worſhipp'd the God of *Iſrael*, in Conjunction with the Gods of the *Eaſt*, from whence they came, when once the *Jewiſh* Worſhip came to be ſettled among them, and the Book of the Law of *Moſes* to be read publickly, they conform'd themſelves wholly to the Worſhip of the true God, and, in their Performance of this, were as exact as the *Jews* themſelves. The *Jews* however, looking on them as *Apoſtates*, hated them to ſuch a Degree, as to avoid all Manner of Converſe and Communication with them. This Hatred firſt began from the Malice which the *Samaritans* expreſs'd againſt them both in the rebuilding of their Temple, and in the repairing the Walls of their City. It was afterwards much increas'd by the Apoſtacy of *Manaſſeh*, and his ſetting up an Altar and Temple, in Oppoſition to thoſe at *Jeruſalem*; and it was all along kept up, on Account of ſome particular *Tenets*, wherein the two Nations were known to diſagree. For the *Samaritans* receiv'd no other Scriptures, than the five Books of *Moſes*; they rejected all *Traditions*, and adher'd only to the written Word itſelf; and they maintain'd, that Mount *Gerizzim* †, whereon their Temple was built, was the only proper Place for the Worſhip of God; and from this Variety of Cauſes did enſue all the Hatred and Virulence, which, in the Courſe of this Hiſtory, we ſhall have but too frequent Occaſion to take notice of.

From 1 Macc. i.—vi. 7. 2 Macc. iii—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Johanan, *the High-Prieſt, kills his Brother* Joſhua *in the Temple, and is fin'd for it.*

After the Death of *Nehemiah*, who was the laſt Governor, that the Kings of *Perſia* ſent to *Jeruſalem*, *Judea*, being added to the *Præfecture* of *Syria*, was from thenceforward ſubjected to the Rulers of that Province; and, under them, the Adminiſtration of all publick Affairs, both *civil* and *eccleſiaſtical*, was committed to the *High-Prieſt*, which made that Office much more coveted, than it us'd to be, and many Times tempted thoſe, who had no Right to it, to invade it.

Upon the Death of *Darius Nothus*, *Artaxerxes*, who, for his extraordinary Memory, is by the *Greeks* called Μνήμων, or *The Remembrancer*, ſucceeded his Father in the Throne of *Perſia*; and, towards

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† *Joſephus*, in his *Jewiſh Antiquities*, (lib. xiii. c. 6.) relates a *Diſpute*, which aroſe in *Egypt*, in the Reign of *Ptolemy Philopater*, between the *Jews* and *Samaritans*, concerning their Temples. The *Samaritans* maintain'd, that their Temple upon Mount *Gerizzim* was the only true Temple of the Lord; and the *Jews*, on the contrary, affirm'd, that *theirs* at *Jeruſalem* was the only true one. The Diſpute was brought before the King; *Advocates* on both Sides were nam'd; and it was agreed, that they, who did not make their Allegations good, ſhould be condemn'd to Death. Both Parties promis'd, that they would produce all their Teſtimonies from the *Law* only. *Andronicus*, Advocate for the *Jews*, ſpake firſt, and prov'd ſo very evidently from the Scriptures the Antiquity of the Temple of *Jeruſalem*, the Succeſſion of the High-prieſts, and the Value which the *Aſiatick* Princes always had for that holy Place, while, at the ſame Time, they never ſo much as thought of the Temple at *Gerizzim*, that the King and his *Aſſeſſors* declar'd he had carry'd his Cauſe, and order'd *Sabbæus* and *Theodoſius*, the Advocates for the *Samaritans*, to be put to Death. Whether there be any Reality in this Account of *Joſephus*, or no, 'tis certain, that the *Samaritans*, in behalf of Mount *Gerizzim*, have to plead, ——— That there *Abraham*, (Gen. xii. 6, 7. and xiii. 4.) and there *Jacob* (Gen. xxxiii. 20.) built Altars unto God, and, by their offering up Sacrifices thereon, conſecrated that Place above all others to his Worſhip; that, for this Reaſon, God himſelf appointed it (*Deut.* xxvii. 12.) to be the *Hill of Bleſſing*; and that, accordingly, *Joſhua*, on his Entrance upon the Land of *Canaan*, caus'd the Bleſſings of God, to ſuch as would obſerve his Laws, from hence to be pronounc'd; and, laſtly, that when he paſs'd the *Jordan*, he built *here* an Altar of the twelve Stones, which he took out of the River in his Paſſage, *Deut.* xxvii. 2.—7. according to what God had commanded him by *Moſes*. But herein the *Samaritans* are guilty of a great *Prevarication*; for they have chang'd the Words of the Text of *Deuteronomy*, and inſtead of Mount *Ebal* (as it is in the *Original*) have put Mount *Gerizzim*, the better to ſerve their Cauſe. The Truth of the Matter is, ſince *Manaſſeh* was reſolv'd to make a *Schiſm* in the *Jewiſh* Church, and *Sanballat*, to build a Temple for him, the Reaſons above-mention'd might be Inducement enough for them to make choice of that Place, rather than any other; but from thence to pretend to vie with the Temple at *Jeruſalem*, is highly arrogant; becauſe the *Jews* have *authentick* Teſtimonies, that the publick Exerciſe of the true Religion was ſettled among them, and ſolemniz'd at *Jeruſalem*, long before this Temple at *Gerizzim* was thought of. In ſhort, the religious Obſervances of the *Jewiſh* Worſhip did always attend the Ark of the *Covenant*, but the Ark was never once at *Gerizzim*, nor indeed was it fix'd in any ſettled Place, until *David* took it to his Palace at *Jeruſalem*, and *Solomon* had built a Temple for it in the ſame City. *Prideaux*'s Connection, Anno 409, and *Calmet*'s Dictionary, under the Word *Gerizzim*.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

wards the latter End of his Reign, made *Bagoſes* Governor of *Syria* and *Phœnicia*, who took upon him to confer the *Pontificate*, even while *Johanan*, the *High-Prieſt*, (who had been ſeveral Years inveſted with it) was alive, upon the High-Prieſt's Brother *Joſhua*, and who, accordingly, came with this Grant to *Jeruſalem*, in order to take Poſſeſſion of the Office. *(a)* But, while the one endeavour'd by Force to get Poſſeſſion, and the other by Force to keep him from it, it ſo happen'd, that *Johanan* ſlew *Joſhua* in the *inner* Court of the Temple; which when *Bagoſes* heard, he came, in great Wrath, to *Jeruſalem*; went into the Temple, notwithſtanding the Remonſtrances that were made againſt it; and, having taken a thorough Cognizance of the Fact, impos'd a *Mulct* for the Puniſhment of it, and oblig'd the Prieſts to pay, out of the publick Treaſury, for every Lamb, that they offer'd in the daily Sacrifice *, the Sum of fifty *Drachms*, which is about one Pound, eleven Shillings, and three Pence of our Money.

Upon the Death of Artaxerxes Μνήμων, Darius Codomannus *is made King of* Perſia, *and vanquiſh'd by* Alexander the Great.

After the Death of *Artaxerxes* Μνήμων, *Ochus* ſucceeded his Father, but obtain'd the Crown * by very wicked and indirect Means. He reign'd however for one and twenty Years, after which, *(b)* he was poiſon'd by his Favourite Eunuch * *Bagoas*, who put the Crown upon the Head of *Arſes*, his youngeſt Son; but, in a ſhort Time, diſpatch'd him likewiſe, and made *Codomannus (c)* (one of the ſame Family, but at ſome Diſtance, and who, upon his Acceſſion, took the Name of *Darius)* King of *Perſia*.

In the third Year of the Reign of *Ochus*, about 356 Years before the Birth of Chriſt, *Alexander the Great*, who overthrew the *Perſian* Empire, was born at *Pella* in *Macedonia*. His Father *Philip* had been choſen

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(a) Jewiſh Antiq. lib. xi. c. 7.

* This, if extended only to the *ordinary* Sacrifices, which were offer'd every Day, amounted to 365,000 Drachms for the whole Year, which is no more than one Thouſand one Hundred and forty Pounds, twelve Shillings, and Six-Pence of our Money: But, if it extended alſo to the *extraordinary* Sacrifices, which, on ſolemn Days, were added to the *ordinary*, it will come to about half as much more. For the *ordinary* Sacrifices, which were offer'd every Day, and therefore called the *daily* Sacrifices, were a Lamb in the Morning, and another in the Evening, which are called the *Morning* and *Evening* Sacrifices; and theſe, in the whole Year, came to ſeven Hundred and thirty. But, beſides theſe, there were added, on every *Sabbath*, two Lambs more, *Numb.* xxviii. 9, 10, on every *New-Moon*, ſeven, *Numb.* xxviii. 11. on each of the ſeven Days of the *Paſchal* Solemnity, ſeven, *Numb.* xxviii. 16,—24. beſides one more, on the *ſecond* Day, when the *Wave-ſheaf* was offer'd, *Levit.* xxiii. 12, on the Day of *Pentecoſt*, ſeven, Ver. 17, 18. on the *Feaſt of Trumpets*, ſeven, *Numb.* xxviii. 27. on the great Day *of Expiation*, ſeven, Chap. xxix. 8. on each of the *ſeven* Days of the *Feaſt of Tabernacles*, fourteen, Chap. xxix. 13. and on the *eighth* Day, ſeven, *Numb.* xxix. 36, ſo that, the *additional* Lambs being three Hundred ſeventy and one, theſe, if reckon'd to the other, make the whole Number, annually offer'd, at the *Morning* and *Evening* Sacrifices, to be eleven Hundred and one: And therefore, if the Mulct of *fifty Drachms* a Lamb were paid for them all, it would make the whole of it to amount to 55,050 Drachms, which comes to ſeventeen Hundred and twenty Pounds, ſix Shillings, and three-Pence of our Money. But even this Sum being too ſmall for a *national* Mulct, it ſeems moſt probable, that all the Lambs, which were offer'd in the Temple, in any Sacrifice, and upon any Account whatever, were taken into the Reckoning. We may obſerve however, that, whatever this Mulct was, the Payment of it laſted no longer, than ſeven Years; for, on the Death of *Artaxerxes*, the Changes and Revolutions, which then happen'd in the Empire, made a Change in the Government of *Syria*, and he, that ſucceeded *Bagoſes* in that Province, no farther exacted it. *Prideaux*'s Connection, Anno 366.

* *Artaxerxes*, when he dy'd, left three Sons, *Ariaſpes*, *Ochus*, and *Arſames*; *Ariaſpes* was an eaſy, credulous Prince; and therefore *Ochus* ſo terrify'd him with Menaces, which he pretended came from his Father, that, for fear of being put to Death, he poiſon'd himſelf. *Arſames* he caus'd to be aſſaſſinated by *Harpates*; and this Loſs, added to the other, ſo overwhelm'd the old King with Grief, that he broke his Heart, and dy'd. *Prideaux*'s Connection, Anno 359.

(b) Diodorus Siculus, lib. xvii.

* This Eunuch, having poiſon'd both *Ochus*, and his Son *Arſes*, ſet the Crown upon *Darius*'s Head; but, finding that he would not anſwer his Purpoſe in permitting to govern *all* in his Name (which was the Thing he aim'd at in his Advancement) he was reſolv'd to have remov'd him, in the ſame Manner as he had done his Predeceſſors; and, accordingly, had provided a poiſonous *Potion* for him. But *Darius*, being adviſ'd of the *Deſign*, when the *Potion* was brought to him, made him drink it all himſelf, and ſo got rid of the *Traitor*, by his own *Artifice*. *Prideaux*'s Connection, Anno 335.

(c) Diodorus Siculus, lib. xvii.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

choſen *Captain-General* of all *Greece* (which, at this Time, made a very conſiderable Figure in Hiſtory) for carrying on the War againſt *Perſia*; but when he was juſt ready to ſet forward upon that Expedition *, he was ſlain at home, while he was celebrating the Marriage of *Cleopatra*, his Daughter, with *Alexander* King of *Epirus*.

UPON his Death, *Alexander* his Son ſucceeded him in the Kingdom of *Macedon*, when he was twenty Years old; and, *(d)* having been choſen (as his Father was) to command the *Grecian* Forces againſt *Perſia*, he took the Field, and, in one Campaign only, over-run almoſt all *Aſia Minor*; vanquiſh'd *Darius* in two pitch'd Battles; took his Mother, Wife, and Children, Priſoners; and having ſubdu'd all *Syria*, came to *Tyre*; but there he met with a Stop: For the *Tyrians* *, (in Confidence of the Strength of the Place, and of Aſſiſtance from their *Allies)* when he would have enter'd the City, deny'd him Admittance.

From 1 Macc. i. — vi. 7. 2 Macc. iii. x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Who marches againſt Jeruſalem *in great Anger, but ſhews the High-Prieſt, and all the People, much Reſpect, when he came thither.*

WHILE his Army was beſieging *Tyre*, he ſent out his *Commiſſioners*, requiring the Inhabitants of the neighbouring Countries, *viz.* of *Galilee*, *Samaria*, and *Judea*, to ſubmit to him, and to furniſh him with what he wanted. Other Provinces comply'd; but the *Jews*, pleading their Oath to *Darius*, by which they thought themſelves bound not to acknowledge any new Maſter ſo long as he was alive, refus'd to obey his Commands. This exaſperated the Conqueror not a little; who, † in the Fluſh of his many Succeſſes, could bear no Contradiction, and therefore, as ſoon as he had done with *Tyre* *, he march'd directly againſt *Jeruſalem*.

JADDUA

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* The Occaſion of his Death is ſaid to be this: ——— *Pauſanias*, a young noble *Macedonian*, and one of his Guards, having had his Body forc'd, and *ſodomitically* abus'd by *Attalus*, the Chief of the King's Confidents, had often complain'd to *Philip* of the Injury; but, finding no Redreſs, he turn'd his Revenge from the Author of the Injury, upon him, who refus'd to do him Juſtice for it, and ſlew him, as he was paſſing, in great State, to the Theatre, having the Images of the twelve Gods and Goddeſſes, and his own in the ſame pompous Habit, carry'd before him. Hereby he arrogated to himſelf the Honour of a God, but, being ſlain as ſoon as his Image enter'd the Theatre, he gave a ſignal Proof that he was no more than a mere mortal Man. *Juſtin*. lib. ix. *Diodor. Sicul.* lib. xvi.

(d) Juſtin, lib. xi. c. 2.

* The City of *Tyre* is probably ſuppos'd to have been firſt built by a Colony of the *Sidonians*, and therefore the Prophet *Iſaiah*, Chap. xxiii. 12, calls it *the Daughter of Zidon*. It was at firſt ſituated on an high Hill on the Continent, whoſe Ruins are ſtill remaining under the Name of *Palætyrus*, or old *Tyre*; but, in Proceſs of Time, it was remov'd into an adjacent rocky Iſland, about half a Mile from the Main-Land, and became a Place of ſo great Trade and Wealth, that, according to the foremention'd Prophet, *Her Merchants were Princes, and her Traffickers the honourable of the Earth*, ver. 8. It had once been taken and deſtroy'd by *Nebuchadnezzar*, but when *Alexander* came before it, it had quite recover'd itſelf, and was fortify'd with a ſtrong Wall (drawn round it on the Brink of the Sea) of an hundred and fifty Feet in Height; ſo that he had no Way of approaching it, in order to make an Aſſault, but by carrying a Bank from the Continent through the Sea, to the Iſland on which the City ſtood, which in ſeven Months Time he accompliſh'd, and at length took the Place. *Prideaux*'s Connection, Anno 333.

† No ſooner was he choſe *General* of all the *Grecian* Cities, confederated againſt the *Perſian* Empire, but he ſubdu'd the *Tyrians*, and *Triballians* in *Thrace*; and, upon his Return, took *Thebes*, that had revolted from the *Confederacy*, and raz'd it to the Ground. After this, ſetting out upon the *Perſian* Expedition, he vanquiſh'd *Darius*, near the *Granicus*; and, after the Action, took *Sardis*, *Epheſus*, *Miletum*, and *Halicarnaſſus*. The next Year he made himſelf Maſter of all *Phrygia*, *Lycia*, *Pamphylia*, *Piſidia*, *Paphlagonia*, and *Cappadocia*. The next Year he gave *Darius* a *ſecond* Defeat (and a terrible one it was) at *Iſſus*; took his Mother, Wife, two Daughters, and a young Son, Priſoners; ſeiz'd *Damaſcus*, and, in it, immenſe Riches; ſubdu'd, in ſhort, all *Syria*, *Cœlo-Syria*, and *Phœnicia*: For every Place yielded to him, none pretending to make any Reſiſtance, till he came to *Tyre*. *Prideaux*'s Connection, Anno 333.

* As ſoon as he had taken the Town, he burnt it down to the Ground, and deſtroy'd and enſlav'd all the Inhabitants. Eight Thouſand he ſlew in the *Sackage* of the Town; and two Thouſand of thoſe, whom he took Priſoners, he caus'd to be crucify'd; a Piece of Cruelty this, highly unbecoming a generous Conqueror. But, to palliate the Matter, he gave out, that it was done by Way of juſt Revenge upon them, for their murdering their Maſters, and that, being *originally* but Slaves, *Crucifixion* was the proper Puniſhment for them. But this depended upon an old Story. Some Ages before, the Slaves of *Tyre*, having made a Conſpiracy againſt their Maſters, murther'd them all in

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

(e) *JADDUA* the *High-Prieſt*, who, at this Time, had the chief Government of the *Jews*, under the King of *Perſia*, was in dreadful Apprehenſions of what the Event might prove: But having no Protection to depend on but God's, he, and all *Jeruſalem* with him, made their Cries and Supplications to him, imploring his Mercy for their Deliverance from the approaching Storm; whereupon he was order'd in a *Viſion of the Night*, to go out, and meet *Alexander* (whenever he ſhould come) in his *pontifical* Robes, with the Prieſts attending him in their *proper Habits*, and all the People in *white Garments*.

JADDUA, next Day, with the Prieſts and People, habited in the Manner directed, went out of the City to a certain Eminence, which commanded the Proſpect of all the Country round, and there waited the Coming of *Alexander*. As ſoon as the High-Prieſt ſaw him at ſome Diſtance, he mov'd towards him in this ſolemn *Pomp*; which ſtruck the King with ſuch an Awe, that, as he drew near, he bowed down to him, and ſaluted him with a religious Veneration, to the great Surpriſe of all that attended him.

While every one ſtood amaz'd at this Behaviour, *Parmenio*, his firſt Favourite, took the Freedom to aſk him, how it came to paſs, that he, whom all Mankind ador'd, paid ſuch Adoration to the *Jewiſh* High-Prieſt? To which his Reply was, "That he did not pay that Adoration to "him, but to the *God*, whoſe High-Prieſt he was; that while he was at *Dio* "in *Macedonia*, and deliberating with "himſelf how to carry on the War with "*Perſia*, that very Perſon, and in that "very Habit, appear'd to him in a "Dream, encouraging him to paſs boldly "over into *Aſia*, and not to doubt of "Succeſs, becauſe God would be his "Guide in the Expedition, and give him "the Empire of the *Perſians*; and that "therefore, from hence he was aſſur'd, "that he made the preſent War under "the Conduct of that God, to whom, "in the Perſon of this High-Prieſt, he "paid Adoration:" And hereupon, turning to *Jaddua* again, he embrac'd him very kindly: And ſo, going into the City with him, offer'd Sacrifices to God in the Temple, where the High-Prieſt ſhew'd him the Prophecies of *Daniel**, predicting the Overthrow of the *Perſian* Empire by a *Grecian* King, which he apply'd to himſelf, and thereby confirm'd his Opinion, that God had choſen him to execute this great Work.

When he left *Jeruſalem*, he offer'd to grant the People whatever Immunities the High-Prieſt ſhould deſire; but he requeſted no more, than a *Toleration* to live according to their own Laws and Religion, and an Exemption from the Payment of *Tribute* every *ſeventh* Year, becauſe, on the *ſabbatical* Year, the *Jews* were forbidden to till their Ground. This he readily conſented to, and having ſignify'd his Pleaſure, that, if any of them were minded

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in one Night, (except only *Strato*, whom his Slave ſecretly ſav'd) and, having marry'd their Miſtreſſes, continu'd Maſters of the Town, and from them the preſent *Tyrians* were deſcended. So that *Alexander* pretended, on this Occaſion, to revenge on them the Murther, that was committed by their Progenitors ſo many Ages before; though, in Reality, it was to gratify his Rage, for being ſo long detain'd before the Place, and there ſo valiantly reſiſted. Recovering however its Beauty and Riches again, it was inveſted with the Privileges of a *Roman* City, for its Fidelity, and, in the flouriſhing Times of Chriſtianity, was the *Metropolitan* See of the Province of *Phœnicia:* But now, that it is fallen into the Hands of the *Turks*, there is not the leaſt Similitude of that Glory, for which is was once renown'd. Its preſent Inhabitants are only a few poor Wretches, harbouring themſelves in Vaults, (for there is not one entire Houſe left) ſubſiſting chiefly upon fiſhing, and preſerv'd in this Place, as it were, by Providence, for a viſible Argument of God's having fulfilled his Word, concerning *Tyre*, viz. *That it ſhould be as the Top of a Rock, a Place for Fiſhers to dry their Nets on*, Ezek. xxvi. 14. *Juſtin*, lib. xviii. c. 3. *Prideaux*'s Connection, Anno 333. and *Maundrell*'s Journey from *Aleppo* to *Jeruſalem*.

(e) *Joſeph.* lib. xi. c. 8.

* *Viz.* What is written of the *Ram*, and the *He-Goat*, Chap. viii. where that *He-Goat* is interpreted to be the King of *Grecia*, who ſhould conquer the *Medes* and *Perſians*, Ver. 20. As likewiſe what is written by the ſame Prophet, of the ſame *Grecian* King, Chap. xi. 3. for both theſe Prophecies foretold the Deſtruction of the *Perſian* King. *Prideaux*'s Connection, Anno 333.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

minded to liſt in his Troops, he would readily receive them, great Multitudes did hereupon offer their Service, and follow'd him in his other Expeditions.

But he excuſes himſelf to the Samaritans, *and is highly incens'd againſt them for the Murther of* Andromachus.

(f) No ſooner was he well got out of the City, but the *Samaritans* met him in great Pomp and *Parade*, deſiring of him, that he would likewiſe honour their City and Temple with his Preſence. "He "was then haſtening to *Egypt, he told* "*them*, but that, when he return'd, if "his Affairs would permit him, he would "not fail to comply with their Deſires:" And, when they requeſted of him an Immunity from all Taxes every ſeventh Year, becauſe they (as well as the *Jews)* did every ſeventh Year ſuffer their Land to lie *fallow*, he aſk'd them, if they were *Jews*, becauſe to them only he had granted that Privilege. Their Anſwer was, that they were *Hebrews*, but that the *Phœnicians* called them *Sichemites:* Whereupon, having no Leiſure to make any farther Enquiry into the Matter, he referr'd this likewiſe to his Return, when he promis'd to examine into their Pretenſions, and to do them Juſtice; but, before his Return, they had done enough to incenſe him againſt them.

On his going from theſe Parts into *Egypt*, he had made *Andromachus*, a ſpecial Favourite of his, Governor of *Syria* and *Paleſtine*; who *(g)* coming to *Samaria*, in order to ſettle ſome Affairs, was burnt to Death in his Houſe, which the People ſet on Fire, out of Rage and Diſcontent, very probably, that the Privileges, which were granted to their Enemies the *Jews*, were deny'd to them. This barbarous Action exaſperated *Alexander* not a little; inſomuch that, having caus'd thoſe, who had acted any Part in the Murther of the Governor to be put to Death, he drove all the reſt of the Inhabitants out of *Samaria*, planted therein a Colony of *Macedonians*, and gave the reſt of their Territories to the *Jews*.

Upon Alexander'*s Death, his Commanders divide the Empire among them.*

After the Death of *Alexander* *, (who did not long ſurvive the unfortunate

Darius

(f) Joſeph. lib. xi. c. 8. *(g) Quint. Curt.* lib. iv. c. 8.

* It is not well agreed among *Hiſtorians*, how this great Conqueror of the World died. Some of them are of Opinion, that he was poiſon'd by the Procurement of *Antipater*, whom he had left Governor of all his Dominions in his Abſence, and who, for his Male-Adminiſtration, had been lately diſmiſs'd; and therefore, fearing to be called to an Account, did, by the Hands of his Sons, who were about the Perſon of the King, and one of them his Cup-Bearer, execute this Treaſon upon his Maſter's Life, in order to ſave his own: But, in the Judgment of other *Hiſtorians*, he died by nothing but exceſſive Drinking; and thus they relate the Story: "One Day, after he had "been ſacrificing to the Gods for the many Victories which he had obtain'd, he made an Entertainment for his "Friends, wherein he drank very hard, and continu'd the Debauch till late at Night; when, returning from the "Feaſt, he and his Company were invited by a Phyſician of *Theſſalia*, to come, and drink a little more at his "Houſe. *Alexander* accepted of the Offer: And, as there were twenty in Company, he firſt drank to each of them "in their Order, and ſo pledg'd them again, and then called for the *Herculean* Cup. There was in Company one "*Prodeas* a *Macedonian*, but a terrible Drinker, and to him the King drank this *Herculean*, Brim-full, (which they "tell us held ſix of our Quarts) and, not long after, pledg'd him in the ſame; but immediately after the ſecond Cup "he dropp'd down upon the Place, and then fell into a violent Fever, of which he died, in the thirty-third Year of "his Age, after a Reign of twelve Years, ſix Years as King of *Macedon*, and ſix more as Monarch of *Aſia*." He was a Man of a bold *enterpriſing* Spirit, but fuller of *Fire* than *Diſcretion*. His Actions, though they were attended with Succeſs, were carry'd on with a furious and extravagant *Raſhneſs*; and the few Virtues that he had were obſcur'd with much greater Vices. *Vain-Glory* was the predominant Paſſion of his Soul; and the Fables of the antient *Greek* Heroes, the only *Charts*, by which he ſteer'd his Conduct. This was the Reaſon that he dragg'd *Betis* round the Walls of *Gaza*, in the ſame Manner as *Achilles* had us'd *Hector*; that he undertook that hazardous Expedition into *India*, as *Hercules* had done before him; that he made a drunken Proceſſion through *Caramania*, becauſe *Bacchus* is ſaid to have done the like in the ſame Place; and that he affected to be called the Son of *Jupiter*, becauſe moſt of the antient Heroes pretended, that they had for their Fathers one God or other. The Truth is, this young Conqueror, having the *Iliads* of *Homer* in great Admiration, always carry'd them with him, laid them under his Pillow when he ſlept, and read in them on all leiſure Opportunities; and therefore finding *Achilles* to be the great *Hero* in that *Poem*, he thought every Thing ſaid of him worthy of Imitation, and the readieſt Way to become an Hero himſelf, which was the main impulſive Cauſe of all his Undertakings: But, in Reality, were his Actions to be duly eſtimated, he could deſerve no other Character, than that of the great *Cut-Throat* of the Age in which he liv'd. The Folly of Mankind however, and the Error of *Hiſtorians* is ſuch, that they uſually make the Actions of War, Bloodſhed, and Conqueſt, the Subjects of their higheſt *Encomiums*, and thoſe their moſt celebrated *Heroes*,

that

A. M.
3596, &c.
Ant. Chriſ.
408, &c.

From 1 Macc.
i.—vi. 7.
2 Macc. iii.—
x. and from
Joſ. Hiſt. lib.
xi. c. 7. to
lib. xii. c. 14.

Darius *) the *Grecian*, or *Macedonian* Empire (for ſo it was now become) was divided among the chief *Commanders* of his Army, who ſoon fell to leagueing and fighting againſt each other, till after ſome Years, they were all deſtroy'd, except four, and theſe agreed to make a Partition of the Whole among themſelves, and ſo canton'd it into four Kingdoms, tho', all this while, *Aridæus* *, a Baſtard Brother of *Alexander*'s, that took upon him the Name of *Philip*, and after him *Alexander Ægus*, his own Son by his Wife *Roxana*, bore both of them the Title of Kings.

Ptolemy Soter *takes Poſſeſſion of* Egypt, *and ſubdues* Paleſtine.

In this Diviſion, *Ptolemy*, the Son of *Lagus*, whom the *Greeks* call *Soter*, having taken poſſeſſion of *Egypt*, thought that the Provinces of *Syria*, *Phœnicia*, and *Judea*, would be an excellent *Barrier* for him; and therefore *(h)* he firſt of all attempted to bribe *Laomedon*, a *Mitylenian* Captain of *Alexander*'s, (who, after the Death of *Andromachus*, very probably was made Governor of *Syria*, and the adjacent Countries) with a vaſt Sum of Money, to deliver them up into his Hands: But not being able to prevail this Way, he ſent *Nicanor*, one of his Captains, with an Army into *Syria*, whilſt himſelf, with a Fleet, invaded *Phœnicia*; and ſo, having vanquiſh'd *Laomedon*, and taken him Priſoner, he made himſelf Maſter of all theſe Provinces.

(i) The *Jews* however, for ſome Time, ſtood out againſt him, and, upon Account of the Oath they had taken to the depos'd Governor, refus'd to ſubmit to his Authority. Hereupon he march'd into *Judea*, and, having got poſſeſſion of moſt of the Country, laid Siege to *Jeruſalem*. The Place was ſtrong enough, both by Nature and Art, to have made a conſiderable Defence againſt him; but the *Jews* had then ſuch a ſuperſtitious Notion for the Obſervation of the *Sabbath*, that they thought it a Breach of their Law, even to defend themſelves on it: Which when *Ptolemy* underſtood, he made choice of *that* Day to ſtorm the Place, and in the Aſſault took it, becauſe there were none that would defend the Walls againſt him. At firſt he dealt hardly with the Inhabitants, and carry'd above an hundred Thouſand of them Captives into *Egypt*; but afterwards, conſidering how faithful they had been to their former Governors, he employ'd them in his Army and Garriſons, and granted them large Immunities and

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that moſt excel in theſe; whereas thoſe only are the true *Heroes*, who moſt benefit the World, by promoting the Peace and Welfare of Mankind. In a righteous Cauſe indeed, and the juſt Defence of a Man's Country, all Actions of Valour are juſt Reaſons of Praiſe; but, in all other Caſes, *Victory* and *Conqueſt* are no more than *Murther* and *Rapine*, and thoſe who thus oppreſs the World with the *Slaughter* of Men, the *Deſolation* of Countries, the *Burning* of Cities, and the other Calamities which attend War, are the Scourges of God, the *Attilas* of the Age in which they live, and the greateſt Plagues and Calamities that happen to it; and therefore, to make theſe the Subject of Praiſe and *Panegyrick* is to lay ill Examples before Princes, as if ſuch Oppreſſions of Mankind were the trueſt Ways to Honour and Glory. *Diod. Sic.* lib. xvii. *Arrian*, lib. vii. *Juſtin*, lib. xii. *Q. Curt.* lib. x. *Plutarch*, in *Alexandro*, and *Prideaux*'s Connection, Anno 328, and 332.

* After the Battle of *Arbela*, wherein he was ſore diſcomfited, he made his Eſcape into *Media*, and, having got ſome few Forces together, thought to have tried his Fate in one Battle more; when *Beſſus*, his Governor of *Bactria*, and *Nabazanes*, another *Perſian* Nobleman, conſpir'd together, and having ſeiz'd the poor King, and made him their Priſoner, put him in Chains, and ſhut him up in a cloſe Cart, and ſo carry'd him with them towards *Bactria*, intending, if *Alexander* purſu'd them, to purchaſe their Peace by delivering him up into his Hands; but, if he did not, to kill him, and ſeize his Kingdom, and ſo renew the War. *Alexander*, having heard what theſe Traitors had done, made all the Haſte he could to reſcue *Darius* out of their Hands; but when, after ſeveral Days March, he came up with them, (becauſe *Darius* refus'd to mount on Horſeback, for his more ſpeedy Flight with them) they gave him ſeveral *mortal* Wounds, and left him dying in the Cart. He was dead before *Alexander* came; but when he ſaw his Corpſe, he could not forbear ſhedding Tears at ſo melancholy a Spectacle: And having caſt his Cloak over it, he order'd that it ſhould be wrapp'd up therein, and carry'd to his Mother *Siſygambis*, at *Shuſhan*, (where he had left her with the other captive Ladies) to be bury'd there with a Royal Funeral (for which himſelf allow'd the Expence) in the Sepulchres of the Kings of *Perſia*. *Prideaux*'s Connection, Anno 330.

* *Aridæus*, with his Wife *Euridice*, was put to Death by *Olympias*, the Mother of *Alexander the Great*, after he had borne the Title of King for ſix Years, and ſeven Months; and *Alexander Ægus*, with his Mother *Roxana*, after a long Impriſonment in the Caſtle of *Amphipolis*, was, in like Manner, murder'd by *Caſſander*, to make way for himſelf to the Crown of *Macedon*.

(h) Diod. Sic. lib. xviii. *Plutarch*, in *Demetrio*.

(i) Jewiſh Antiq. lib. xii. c. 1.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ. Hiſt.* libr xi. c. 7. to lib. xii. c 14

and Privileges; whereupon the whole Nation of the *Jews* became ſubject to the Power and Dominion of the Kings of *Egypt*.

Simon the Juſt *made High Prieſt, and compleats the Canon of Scripture.*

IN the fifth Year of this *Ptolemy*'s Reign, *Onias*, the *Jewiſh* High-Prieſt, dy'd, and was ſucceeded by *Simon* his Son, who, from the Holineſs of his Life, and the great Righteouſneſs, which ſhone forth in all his Actions, was called *Simon the Juſt*. He continu'd in his Office for nine Years, in which Time he did many beneficial Acts [*] both for the *Church and State* of the *Jews*, but what is chiefly commemorated of him, is his compleating the *Canon* of the Scriptures of the *Old Teſtament*. What *Ezra (k)*, and the Men of the great *Synagogue*, who (as ſome ſay) aſſiſted him, did in this Work, we have taken ſufficient Notice of before. The Books of *Ezra*, *Nehemiah*, *Eſther*, and *Malachi*, as well as the two *Chronicles* of the Kings of *Judah* and *Iſrael*, could not poſſibly be inſerted by *Ezra* himſelf, becauſe ſome of theſe Books claim him for their Author, and in others, there are ſome Particulars, which refer to Times, as low as *Alexander the Great*, and therefore a later Time muſt be aſſign'd for their Reception into the Canon. And if ſo, there ſeems to be none ſo proper, as that, when the Men of the great *Synagogue*, who, under the Direction and Preſidency of *Simon the Juſt*, were employ'd in this Work, ceas'd to be.

Ptolemy Philadelphus's *Muſæum, and Library at* Alexandria.

SIMON was ſucceeded in the *Pontificate* by his Brother *Eleazar*, (for his Son *Onias* was but a *Minor* when he dy'd); and, upon the Death of *Ptolemy Soter*, his Son *Ptolemy Philadelphus* ſucceeded in the Throne of *Egypt*, and purſu'd his Father's Example in continuing the *Muſæum* [†], or College of learned Men, which he had erected, and in augmenting the noble *Library* [†], which he had left behind him at *Alexandria*. To this Purpoſe, hearing, that

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[*] The Commendation, which the Author of *Eccleſiaſticus* gives us of this High-Prieſt, is thus expreſs'd: —— *He, in his Life-time, repaired the Houſe again, and in his Days fortified the Temple. By him was built, from the Foundation, the double Height, the high Fortreſs of the Wall above the Temple. In his Days, the Ciſtern, to receive Water, being in Compaſs as the Sea, was covered with Plates of Braſs. He took care of the Temple that it ſhould not fall, and fortified the City againſt beſieging. How was he honoured amidſt the People, in his coming out of the Sanctuary? He was as the Morning-Star in the Midſt of a Cloud, and as the Moon at the Full, or the Sun ſhining upon the Temple of the moſt High, and as a Rainbow giving Light in the bright Clouds:* —— *When he put on the Robe of Honour, and was cloathed with the Perfection of Glory, and when he went up to the Holy Altar, he made the Garments of Holineſs honourable.* Eccluſ. l. 1, 2, &c.

(k) Prideaux's Connection, Anno 292.

[†] This was a large *Edifice* in *Alexandria*, which ſtood in that Quarter of the City called *Brachium*, and was deſign'd for the Habitation of ſuch learned Men, as made it their Study to improve Philoſophy, and all uſeful Knowledge, like that of the *Royal Society* at *London*, and the *Royal Academy of Sciences* at *Paris*. This Building, which was not far diſtant from the Palace, was ſurrounded with a Portico, or *Piazza*, where the Philoſophers walk'd, and convers'd, and had in it a *common Hall*, where they us'd to eat together. The Members of this Society were under the Government of a *Preſident*, whoſe Office was of that Conſideration and Dignity, that, during the Reign of the *Ptolemies*, he was always conſtituted by thoſe Kings, and afterwards by the *Roman* Emperors. The *Revenues*, appointed for the Maintenance of this College, from the firſt Foundation of it, were large.. From it did proceed Men of very excellent Literature; and to it was owing, that *Alexandria*, for a great many Ages together, was the greateſt School of Learning in all thoſe Parts of the World; until, in the War, which the *Alexandrians* had with *Aurelian*, the *Roman* Emperor, all that Quarter of the City, where the *Muſæum* ſtood, was deſtroy'd, and, with it, this College of learned Men diſſolv'd. *Prideaux*'s Connection, Anno 285.

[†] This *Library* was at firſt plac'd in the *Muſæum*; but, when it was filled with Books to the Number of four hundred Thouſand Volumes, there was another Library erected within the *Serapeum* (or the famous Temple, where the Image of *Serapis* was ſet up) which increas'd in Time to the Number of three hundred Thouſand Volumes, and theſe two, put together, made up the Number of ſeven hundred Thouſand Volumes in the whole, of which the Royal Libraries of the *Ptolemean* Kings at *Alexandria* are ſaid to conſiſt. Their Manner of collecting them was not ſo very honourable; for whatever Books were brought by any *Foreigner* into *Egypt*, theſe they ſeiz'd, and, ſending them to the *Muſæum*, (where they maintain'd People for that Purpoſe) they caus'd them to be tranſcrib'd, and then ſent the *Copies* to the Owners, but laid up the *Originals* in the Library. When *Julius Cæſar* waged War with the *Alexandrians*, it ſo happen'd, that the Library in the *Brachium* was burnt, and the four hundred Thouſand Volumes, that were laid up there, were all conſum'd. But that of the *Serapeum* ſtill remain'd, and ſoon grew to be larger,

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

that the *Jews* had among them a famous Book, *viz.* *The Book of their Law,* which well deſerv'd a Place among his *Collection,* he ſent to *Eleazar* * the High-Prieſt, to deſire an *authentick* Copy of it: And, becauſe it was wrote in a Language, that he did not underſtand, he deſir'd him, at the ſame Time, to ſend a competent Number of learned Men, well vers'd in both the *Hebrew* and *Greek* Tongues, who, out of the former, might tranſlate it for him, into the latter. This *Eleazar* failed not to do; and from the joint Labours of the LXX, or rather LXXII *Tranſlators,* that were employ'd in the Work, the Verſion has ever ſince gone under the Name of the *Septuagint:* But of this Piece of Hiſtory we have already had occaſion to ſay what we thought ſufficient, towards the Concluſion of our † *Apparatus.*

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Onias *the High-Prieſt's great Neglect of publick Affairs.*

After the Death of *Ptolemy Philadelphus* *, his Son *Euergetes* came to the Crown of *Egypt,* and *Onias* ſucceeded his Uncle (tho' not immediately) in the *Pontificate.* He was the Son of *Simon the Juſt*; but, in many Things, the very Reverſe to his Father. At the beſt, he was but a weak and inconſiderate Man; *(l)* but being now grown very old, and very covetous, he took no Care to pay *Ptolemy Euergetes* the *annual* Tribute of twenty Talents, which his Predeceſſors us'd to do; ſo that, when the Arrears were ſwelled to a large Sum, the King ſent one *Athenion,* an Officer of his Court, to *Jeruſalem,* to demand the full Payment of the Money, upon Peril of having an Army

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larger, and of more eminent Note, than the former; but at length, in the Year of our Lord 642, when the *Saracens* made themſelves Maſters of the City, they totally deſtroy'd it. For, when the General of the Army wrote to *Omar,* who was then the *Caliph,* or Emperor of the *Saracens,* to know his Pleaſure concerning it, his Anſwer was, "That, "if theſe Books contain'd what was agreeing with the *Alcoran,* there was no Need of them, becauſe the *Alcoran* "alone was ſufficient for all Truth; but, if they contain'd what was diſagreeing with it, they were not to be "endur'd:" And therefore he order'd, that, whatſoever the Contents of them were, they ſhould all be deſtroy'd. *Prideaux's* Connection, Anno 285.

* *Joſephus* has given us both *Ptolemy's* Letter to *Eleazar,* and *Eleazar's* Anſwer at large; but whether theſe Pieces are genuine, or no, is a Matter of ſome Diſpute among the Learned. They are too long however, to be here inſerted, but the Subſtance of the Letter is, ——— "That both *Ptolemy,* and his Father, had been extremely "kind to the *Jews*; his Father, in placing them in Offices of Truſt; and himſelf, in redeeming great Numbers "of them from *Slavery,* and employing ſeveral of them both in his Court and Camp; and that, as a farther "Teſtimony of his Kindneſs to them, he propos'd to make a Tranſlation of their *Law* into the *Greek* Language, "for which he deſir'd them to ſend a proper Number of ſuch Men as he knew were qualify'd for the Undertaking." In Anſwer to which, *Eleazar* acknowledges the Receipt of his moſt gracious Letter, and of the valuable Preſents, which he had ſent; and, in Return, promiſes, that the People ſhould not fail to pray to God daily for the Protection of his Perſon, and the Proſperity of his Royal Family, and that, purſuant to his Commands, he had ſent an *authentick* Copy of the Law, and ſix Men out of each Tribe to aſſiſt in the Tranſlation of it. *Jewiſh* Hiſt. lib. xii. c. 2.

† Thoſe, who would ſee more at large what are the Opinions of learned Men concerning the *Septuagint,* and the Account which *Ariſtæas* gives of the Manner in which it was done, may conſult the Criticks who have expreſsly handled this Matter, ſuch as *Scaliger, Uſher, Walton, Fraſſen, Dupin, Valdal, Hody, Calmet, Whiſton,* and *Prideaux* in his Connection, Anno 277.

* After the Death of his beloved Wife *Arſinoë, Ptolemy* did not long ſurvive her: For, being of a tender Conſtitution himſelf, and having farther weaken'd it by a luxurious Indulgence, he could not bear the Approach of Age, or the Grief of Mind, which he fell under upon this Occaſion; but, ſinking under theſe Burthens, he died, in the ſixty-third Year of his Life, after he had reign'd in *Egypt* 38 Years. As he was a learned Prince himſelf, and a great Patron of Learning, many of thoſe, who were eminent for any Part of Literature, reſorted to him from all Parts, and partook of his Favour and Bounty. Seven celebrated Poets of that Age are ſaid to live at his Court; four of which, *viz. Theocritus, Callimachus, Lycophron,* and *Aratus,* have their Works ſtill remaining; and, among theſe, the *firſt* of them has a whole *Idyllium,* and the *ſecond,* Part of two *Hymns,* written in his Praiſe. *Manetho,* the *Egyptian* Hiſtorian, dedicated his Hiſtory to him; and *Zoilus,* the ſnarling Critick, came alſo to his Court. But how great ſoever his Wit was, he could never recommend himſelf to King *Ptolemy,* who hated him for the Bitterneſs, and Ill-Nature of it: And, for the ſame Reaſon, having drawn on himſelf the *Odium* and Averſion of all Men, he at length died miſerably; for ſome ſay that he was ſton'd, others, that he was burnt to Death, and others again, that he was crucify'd by King *Ptolemy,* for a Crime that deſerv'd that Puniſhment. *Prideaux's* Connection, Anno 249.

(l) Jewiſh Antiq. lib. xii. c. 3.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

Joſeph, his Nephew, ſent to redreſs it at the Egyptian *Court.*

Army ſent among them, to diſpoſſeſs them of their Country.

(m) *ONIAS* had a Nephew by his Siſter's Side, whoſe Name was *Joſeph*, a young Man of great Reputation among the *Jews*, for Prudence, Juſtice, and Sanctity of Life. He, as ſoon as he heard of the Meſſage, which *Athenion* had brought, and of the People's great Conſternation thereupon, went immediately to his Uncle, and ſeverely upbraided him with his ill Management of the publick Intereſt, who, for the Lucre of a little Money, had expos'd the whole Nation to ſuch imminent Danger, which now there was no Way to avoid, (as he told him) but by his going immediately to the *Egyptian* Court, and, by a timely Application to the King there, endeavouring to pacify his Wrath.

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii c. 14.

The bare mentioning of a *Journey* to *Alexandria* * ſo terrify'd the *High-Prieſt*, that (upon his declaring, that he would quit his Station both in *Church* and *State*, rather than undertake it) *Joſeph* offer'd, with his Permiſſion, and the People's Approbation, to go in his Stead. In the mean Time, he took care to entertain *Athenion* at his own Houſe, as long as he continu'd in *Jeruſalem*, in a very ſplendid and magnificent Manner: When he departed, he preſented him with ſeveral very valuable Gifts; and ſo ſent him away, in a good Diſpoſition, to make as favourable a Repreſentation to the King, as the Caſe would bear, until himſelf ſhould come to the *Egyptian* Court, in order to give him a full Satisfaction.

ATHENION was ſo taken with this prudent Behaviour, and kind Entertainment of *Joſeph*, that, when he came to give the King a Report of his Embaſſy, he could not but mention his Name with Pleaſure; and when he told him of his Intentions to come and wait upon him himſelf, he ſet forth his Character with ſo much Advantage, that the King expreſs'd a Deſire to ſee him. In a ſhort Time, *Joſeph* ſet out for *Alexandria*; and, falling in, upon the Road, with ſeveral of the chief Nobility of *Cœlo-Syria*, and *Phœnicia*, whoſe Buſineſs at Court was to *farm* the royal Revenues of theſe Provinces, he join'd Company with them, and having learn'd from their Diſcourſe of what Value theſe Revenues were, he made uſe of that Intelligence afterwards, both to his own and the King's Advantage.

When

(m) *Jewiſh* Antiq. lib. xii. c. 4.

* This City, which was built by *Alexander the Great*, A. M. 3673, was, after his Death, made the *Capital* of *Egypt* by *Ptolemy*, and his Succeſſors, for almoſt three hundred Years. *Dinocrates* (who rebuilt the Temple of *Diana* at *Epheſus*, after it had been burnt by *Eroſtratus)* was the *Architect*, who drew the Plan of it, and had the chief Direction of the Work; but, to have it carry'd on with more Expedition, *Alexander* appointed *Cleomenes*, one of his Captains, to be the Surveyor of it, and, for this Reaſon, *Juſtin*, lib. xiii. c. 4, calls him the *Founder* of it. The happy Situation of this City, between the *Mediterranean* and the *Red Sea*, upon the River *Nile*, drew thither the Commerce of the *Eaſt* and *Weſt*, and made it, in a very little Time, one of the moſt flouriſhing Cities in the World. It has ſtill ſome ſmall Repute for *Merchandize*; but what has occaſion'd the Decay of its Trade, is the Diſcovery of the Paſſage to the *Eaſt-Indies* by the *Cape of Good Hope*, or on the South of *Africk*. Before this Diſcovery, the whole *Spice*-trade was carry'd into *this* Part of the World through this City; for the Spices were brought from the *Eaſt-Indies*, up the *Red-Sea*, to *Egypt*, and from thence were carry'd, by Land, on Camels, to *Alexandria*. When *Egypt* became a Province of the *Roman* Empire, this City continu'd the *Metropolis* of it; and when the *Arabians* took it, (which was about 640 Years after Chriſt) there were four Thouſand *Palaces* ſtill ſtanding in it, four Thouſand *Bagnios*, forty Thouſand *Jews* paying Tribute, four Hundred *Squares*, and twelve Thouſand Perſons, that ſold Herbs and Fruit. Here (as we ſaid) was the famous *Serapeum*, or Temple of *Serapis*, for Beauty of Workmanſhip, and Magnificence of Structure, inferior to nothing but the *Roman* Capitol. Here was the *Muſæum*, or College of Philoſophers; and here, that noble *Library*, which was erected by *Ptolemy Philadelphus*, but unhappily burnt in the War between *Cæſar* and *Pompey*. But, notwithſtanding all its former Splendor and Magnificence, this City is now become a poor Village, (by the *Egyptians* called *Rachot)* without any Thing remarkable in it, except its Ruins, and the Remains of its former Grandeur; only, without the City, *Pompey*'s Pillar (the *Shaft* whereof is ſix Fathoms high, all of one Piece of curious *Granite)* is juſtly admir'd, as one of the fineſt *Columns*, that is any where to be ſeen. *Calmet*'s Dictionary, under the Word, and *Wells*'s Geography of the New Teſtament.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

WHEN they all arriv'd at *Alexandria*, the King was gone to *Memphis* *; ſo that *Joſeph* made haſte thither, and had the good Fortune to meet him, the Queen, and *Athenion*, all in the ſame Chariot, returning to *Alexandria*. The King, upon *Athenion*'s ſignifying who he was, called him into the Chariot; and, having mention'd his Uncle's ill Uſage, in not paying him his Tribute, he was thereupon entertain'd with ſo handſome an Apology for that Neglect, which he chiefly imputed to his Uncle's old Age, and other Infirmities, that he not only ſatisfy'd the King, but gave him withal ſo good an Opinion of the *Advocate*, that, when they came to *Alexandria*, he order'd him to be lodg'd in the Palace, and entertain'd at his Expence.

He farms the Revenues of Syria, Phœnicia, Judea, *and* Samaria, *and ſatisfies his Uncle's Arrears.*

WHEN the Day of *farming* out the Revenues to the beſt Bidder was come, the *Syrian* and *Phœnician* Noblemen, with whom *Joſeph* had travelled to *Alexandria*, beat down their Price, and would give no more for all the Duties of *Cœlo-Syria*, *Phœnicia*, *Judea*, and *Samaria*, than eight Thouſand Talents: But *Joſeph*, having found fault with them for undervaluing the King's *Revenues*, offer'd to give twice as much, even excluſive of the *Forfeitures*, which us'd before to belong to the *Farmers*; and was thereupon admitted to be the King's *Receiver-General* of all theſe Provinces.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ. Hiſt.* lib. xi. c. 7. to lib. xii. c. 14.

UPON the Credit of this *Employment*, he borrow'd at *Alexandria* five hundred Talents, wherewith he ſatisfy'd the King for his Uncle's Arrears; and, having receiv'd a Guard of two Thouſand Men to ſupport him in the Collection of the *Duties*, he left *Alexandria*, and immediately enter'd upon it. In ſome Places he met with Oppoſition, and very opprobrious Language; but having order'd the chief *Ringleaders* to be ſeiz'd, and exemplary Juſtice to be executed upon them, he thereby ſo terrify'd the reſt, that they readily paid him his Demands without any Moleſtation. And in this Office he continu'd for the Space of two and twenty Years under *Ptolemy Euergetes*, and *Philopater* his Son, until *Ptolemy Epiphanes*, the Son of *Philopater*, loſt theſe Provinces to *Antiochus the Great*.

Ptolemy Philopater *endeavours to enter into the Temple, but is prohibited.*

ON the Death of *Ptolemy Euergetes*, his Son *Philopater* (not without ſome Suſpicion of having poiſon'd his Father) ſucceeded to the Throne; and, in the fifth Year of his Reign, having, at *Raphia*, a Town not far from *Gaza*, defeated the Army of *Antiochus the Great*, he afterwards viſited the Cities, which, by this Victory, he had regain'd, among which *Jeruſalem* was one. Here he took a View of the Temple, gave valuable *Donatives* to it, and offer'd up many Sacrifices to the God of *Iſrael*; but, not being content with this View from the outer Court, (beyond which no *Gentile* was allow'd to paſs) he was for going into the *Sanctuary*, nay, even into the *Holy of Holies* itſelf, where no one but the High-Prieſt (and that only on the *great Day of Expiation)* was allow'd to enter. This made a great Uproar all over the City. The High-Prieſt inform'd him of the *Sacredneſs*

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* This was a very famous City, and, till the Time of the *Ptolemies*, who remov'd to *Alexandria*, the Place of Reſidence for the antient Kings of *Egypt*. It was ſituated above the Parting of the River *Nile*, where the *Delta* begins. Towards the *South* of this City, ſtood the famous *Pyramids*, two of which were eſteem'd the Wonders of the World; and, in this City, was fed the Ox *Apis*, which *Cambyſes* ſlew in Contempt of the *Egyptians* worſhipping it as a God. The Kings of *Egypt* took great Pleaſure in adorning this City; and in all its Beauty it continu'd, till the *Arabians* made a Conqueſt of *Egypt* under the *Caliph Omar*. The General, who took it, built another City juſt by it, which was called *Fuſtat*, becauſe his *Tent* had been a long Time ſet up in that Place; and the Caliph's *Fatamites*, when they became Maſters of *Egypt*, added another to it, which is known to us at this Day by the Name of *Grand Cairo*. The *Mameluck Sultans*, of the *Dynaſty* of the *Circaſſians*, having afterwards built a ſtrong Fort on the *Eaſtern* Shore of the *Nile*, did, by Degrees, annex a City to it, which came to be called the *New Cairo*, as what the *Fatamites* had built was called the *Old*; but it muſt be obſerv'd, that the antient *Memphis* ſtood on the *Weſtern* Shore of the *Nile*, whereas whatever the *Arabians* have there built, from Time to Time, is on the *Eaſtern* Shore of that River. *Calmet*'s Dictionary, under the Word.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Sacredneſs of the Place, and of the Law of God, which forbad his Entrance. The Prieſts and Levites were gather'd together to hinder it. The People did earneſtly deprecate it; and great Lamentations were every where made, upon the Apprehenſion of the approaching *Profanation* of their holy Temple. But all to no Purpoſe: The King, the more he was oppos'd, the more reſolute he was to have his Will ſatisfy'd, and, accordingly, preſs'd into the *inner Court*; but as he was paſſing farther to go into the Temple, he was ſeiz'd with ſuch a ſudden Terror, and Conſternation of Mind, that he was carry'd out of the Place, in a Manner, half dead, and, in a ſhort Time, departed from *Jeruſalem*, highly incens'd againſt the whole Nation of the *Jews*, and venting many bitter Threatenings againſt them.

His Attempt to deſtroy all the Jews, *but their wonderful Eſcape.*

NOR was he forgetful to put his Threats in Execution. For, no ſooner was he return'd to *Alexandria*, but he publiſh'd a Decree, and caus'd it to be engraven on a Pillar erected at the Gate of his Palace, excluding every one, who would not ſacrifice to the God whom he worſhipp'd, from having any Acceſs to him; degrading the *Jews* from the Rights and Privileges, they had in the City; and ordering them all to come, and *(p)* be ſtigmatiz'd with the Mark of an *Ivy Leaf*, (the Badge of his God *Bacchus*) by an hot Iron impreſs'd upon them, and, as many as refus'd to come, commanding them to be put to Death.

NOR did his Rage end here: For, being determin'd to extirpate the whole *Jewiſh* Nation, as many at leaſt as were in his Dominions, he ſent out Orders, to his Officers, requiring them to bring all the *Jews*, who lived any where in *Egypt*, bound in Chains to *Alexandria*; and having ſhut them up in the *Hippodrome*, (a large Place, without the City, where the People us'd to aſſemble to ſee Horſe-Races, and other Shows) he propos'd, the next Day, to make a Spectacle of them, by having them deſtroy'd by his † *Elephants*. The Elephants, to make them more furious, were intoxicated with Wine, mingled with Frankincenſe: But the King, the Night before, having ſet up late at a drunken *Carouſal*, overſlept himſelf, ſo that the Show was put off till the Day following; and, the next Night, having done the ſame again, the Show, for the ſame Cauſe, was put off to the third Day. All this while the *Jews*, continuing ſhut up in the *Hippodrome*, ceas'd not, with lifted up Hands, and Voices, to pray unto God for their Deliverance, which, accordingly, he vouchſaf'd them. For, on the third Day, when the King was preſent, and the Elephants were let looſe, inſtead of falling upon the *Jews*, they turn'd all their Rage upon thoſe, that came to ſee the Show, and deſtroy'd great Numbers.

THIS wonderful Interpoſal of Providence, in the Protection of theſe poor People, together with ſome ſtrange Appearances, at the ſame Time ſeen in the Air, ſo terrify'd the King, and all the *Spectators*, that he order'd all the *Jews* to be ſet free; reſtor'd them to their former Privileges; revok'd every Decree, that had been made againſt them; and, among other Favours, indulg'd them with this Liberty, ——Even to put to Death all thoſe *Jews*, who, in Fear of Perſecution, had *apoſtatiz'd* from their Religion, which accordingly they put in rigorous Execution.

UPON

(p) 2 Maccab. vi. 7.

† In the Books of the *Maccabees*, we find frequent Mention made of Elephants, becauſe, after the Reign of *Alexander the Great*, theſe Animals were very much employ'd in the Armies, which the Kings of *Syria* and *Egypt* rais'd. They were naturally of a very quiet and gentle Diſpoſition, and never made uſe of their Strength, but when they were irritated, or compelled to it; and for this Reaſon, we find that the Elephants, which were in the Army of *Antiochus Eupater*, had the Blood of Grapes and Mulberries ſhewn them, thereby to animate them to the Combat, 1 *Maccab.* vi. 34. as thoſe, which here *Ptolemy Philopater* kept, were intoxicated *with Incenſe dipped in Wine*, to make them more mad and furious. When they are thus irritated and inflam'd, their Strength is prodigious, and nothing can ſtand before them. Every Creature, that comes in their Way, they trample under Foot, overthrow whole Squadrons, knock down Trees, and demoliſh Houſes. *Calmet*'s Dictionary, under the Word.

A. M.
3596, &c.
Ant. Chriſ.
408, &c.

Paleſtine *and* Cœlo-Syria *over-run by* Antiochus the Great, *but afterwards return'd to* Ptolemy Epiphanes *in Dower with his Daughter* Cleopatra.

Upon the Death of * *Ptolemy Philopater*, his Son *Ptolemy Epiphanes* (a Child but of five Years old) ſucceeded him on the Throne: But *Antiochus the Great*, taking the Advantage of the young King's Inability to oppoſe him, march'd an Army into *Cœlo-Syria* and *Paleſtine*, and, in a very ſhort Time, made himſelf Maſter of them. The *Egyptians* however, under the Command of *Scapas* their General, endeavour'd to regain them, and had actually recover'd *Jeruſalem* into their Poſſeſſion; but, upon the Approach of *Antiochus* in Perſon, and the Defeat, which he gave them at *Paneas*, the *Jews*, who had been but badly us'd by *Scapas*, (a very covetous and rapacious Man) ſubmitted to him very *chearfully*; and, receiving him and his Army into the City, aſſiſted him in the Reduction of the Caſtle, where *Scapas* had left a Garriſon. In Acknowledgment of which Services, he, by a publick *Edict*, granted them many Favours, and, among the reſt, a Liberty to live according to their own Laws and Religion, and a Power to prohibit any Stranger to enter within the *Sept* of the Temple, alluding to the Attempt which *Philopater* had lately made that Way.

But *Antiochus* had greater Things in View, than the Subjection of a Province or two; and therefore, to have his Armies at Liberty to engage the *Romans* †, who, ſince the Defeat of *Hannibal*, in the ſecond *Punick* War, were become juſtly formidable, made a Peace with *Ptolemy*, and, giving him his Daughter *Cleopatra* in Marriage, with her he reſign'd the Provinces of *Cœlo-Syria* and *Paleſtine*, by Way of Dower.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

By this Means *Judea* reverted to the *Egyptian* Crown, and *Joſeph*, the Nephew of *Onias*, the High-Prieſt, was re-inſtated in the Office of collecting the King's Revenues, in *that* and the neighbouring Provinces. But, as *Ptolemy*, in a ſhort Time, had a Son by *Cleopatra*, upon which Occaſion, it was neceſſary for *Joſeph*, among other great *Officers of State*, to congratulate the King and Queen, and to make them ſuch Preſents as were uſual, he, being now too old to take ſuch a Journey, and his other Sons refuſing to go, was oblig'd to ſend *Hyrcanus*, who was the youngeſt, but the beſt qualify'd for ſuch a Negotiation, to make his Compliment in his Stead. But the Hiſtory of the young Man's Birth is ſomewhat remarkable.

The Birth of Hyrcanus, *and his Perfidy at* Alexandria.

(q) As *Joſeph's* Occaſions, in his leſs advanc'd Years, called him frequently to *Alexandria*; one Night, while he was at Supper with the King, (r) he fell deſperately in Love with a beautiful Damſel, that danc'd before him; and, not being able to maſter his inordinate Paſſion, he communicated it to his Brother *Salimius*, (who had accompany'd him in his Journey, and carry'd with him a Daughter of his, with an Intent to marry her at *Alexandria)* and deſir'd of him, if poſſible, to procure him the Enjoyment of her; but, as ſecretly as he could, becauſe of the Sin and Shame that would attend ſuch an Act. *Salimius* promis'd that he would: But inſtead of that, he convey'd his *own* Daughter into his Bed, and, the next Morning, as ſecretly convey'd her away, ſo that his Brother never diſcover'd the Deceit. In this Manner *Joſeph* accompanied with her for ſeveral Nights; till, every Time

growing

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* This *Ptolemy* was a Man entirely given up to his Luſts and voluptuous Delights. Drinking, Gaming, and Laſciviouſneſs were the whole Employments of his Life. *Agathoclea* his Concubine, and *Agathocles* her Brother, who was his *Catamite*, govern'd him abſolutely; and, when *Arſinoë* (who was both his Siſter and Wife) complain'd of the Neglect, which, by Means of theſe two Favourites, was put upon her, this ſo offended the King and his Catamite, that Orders were given to have her put to Death. But he did not long ſurvive her; for, having worn out a ſtrong Conſtitution by his Intemperance and Debaucheries he ended his Life, before he had liv'd out half the Courſe of it. *Prideaux*'s Connection, Anno 204.

† It was by *Hannibal*'s Inſtigation that he enter'd upon this War, wherein he was far from having the Succeſs, which he expected. Two Years he took up in making Preparations for it; and had got together an Army conſiſting of ſeventy Thouſand Foot, twelve Thouſand Horſe, and fifty-four Elephants; but the *Romans*, with leſs than half the Number, met him near *Magneſia*, under Mount *Siphilus*, and there gave him a total Overthrow.

(q) *Jewiſh* Antiq. lib. xii. c. 4. (r) Ibid.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

growing more and more enamour'd, he made his Complaint, one Day, to his Brother of his hard Fate, who, by the Laws of his Religion, was forbidden to marry the Woman that he lov'd, becauſe ſhe was an *Alien:* Whereupon the other diſcover'd the whole Matter to him, and how, inſtead of the admired *Dancer*, he had put his Daughter to Bed to him, as thinking it more eligible to wrong his own Child, than to ſuffer him to join himſelf to a *ſtrange Woman*, which their Law expreſsly forbad. The Surprizingneſs of this Diſcovery, and the ſingular Inſtance of his Brother's Kindneſs, ſo wrought upon *Joſeph*'s Heart, that he immediately made the young Woman his Wife †, and of her, the next Year, was born this *Hyrcanus*.

HYRCANUS, when he undertook the Journey to *Alexandria*, perſuading his Father not to ſend his Preſents from *Judea*, but to purchaſe them rather at *Alexandria*, obtain'd, by this Means, an unlimited Credit upon his *Agent* in that City: And therefore, when he came thither, inſtead of ten *Talents*, (as might be expected) he demanded a *Thouſand*, which in our Money amount to above two hundred Thouſand Pounds.

With this Money he bought an hundred beautiful Boys for the King, and an hundred beautiful young Maids for the Queen, at the Price of a Talent a Head; and, when he preſented them, they carry'd each a Talent in their Hands, the Boys for the King, and the young Maids for the Queen; ſo that this Article alone coſt him four hundred Talents. The reſt he expended all in valuable Gifts to the Courtiers, and great Officers about the King, except what he kept for his own private Uſe.

From 1 Macc. i. — vi. 7. 2 Macc iii. — x. and from *Joſ.* Hiſt lib. xi. c. 7. to lib. xii. c. 14.

He is hated, and baniſh'd by his Brothers, and Countrymen, and forc'd at laſt to kill himſelf.

By theſe Means, growing highly in Favour with the King, Queen, and all the Court, he made uſe of his Intereſt to ſupplant his Father; and, under Pretence of his old Age and Imbecillity, obtain'd of the King a Commiſſion, to be the Collector of the *royal Revenues* in all the Country beyond *Jordan*; which ſo enrag'd his Brothers, that (with their Father's Connivance at leaſt, if not direct Approbation) they conſpir'd to way-lay-him, and cut him off, as he return'd: But the Guards who attended him, and were to aſſiſt him in the Execution of his Office, prov'd too ſtrong in the Aſſault, wherein two of his Brothers fell.

When he came to *Jeruſalem* however, his Father would not ſee him, and no Body would own him; ſo that he paſs'd over *Jordan*, and enter'd upon the Execution of his Office: But upon his Father's Death (which happen'd ſoon after) a War commenc'd between him and his ſurviving Brothers, about the *paternal* Eſtate, which, for ſome Time, diſturb'd the Peace of the *Jews* at *Jeruſalem*. But, as the High-Prieſt and Generality of the People ſided with the Brothers, he was again forc'd to retreat beyond *Jordan*, where he liv'd in a ſtrong Caſtle; until *Antiochus Epiphanes*, ſucceeding to the Throne of *Syria*, and threatening to puniſh him according to his Deſerts, made him, for Fear of his Threats, fall upon his Sword, and ſlay himſelf.

Heliodorus, *ſent by* Seleucus *to ſeize the Riches of the Temple, is ſeverely us'd by an Apparition of Angels.*

Upon the unhappy Death of *Antiochus the Great* *, his Son *Seleucus Philopater* ſucceeded him in the Kingdom of *Syria*,

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† According to the *Jewiſh* Law, an Uncle might marry his *Niece*, though an *Aunt* (Levit. xviii. 12, 13. and xx. 19.) might not marry her *Nephew*, for which the *Jewiſh* Writers aſſign this Reaſon: ——— That the *Aunt*, being, in Reſpect of the *Nephew*, in the ſame Degree with the Father or Mother, in the Line of Deſcent, hath naturally a *Superiority* above him; and therefore, for him to make her his Wife, and thereby to bring her down to be in a Degree below him (as all Wives, in Reſpect of their Huſbands, are) would be to *diſturb* and invert the Order of Nature; but that there is no ſuch Thing done, when the *Uncle* marry'd the *Niece*, in which Caſe, both keep the ſame Degree and Order, that they were in before, without the leaſt Mutation. *Prideaux*'s Connection, Anno 187.

* On his coming into the Province of *Elymais*, hearing that in that Country there was a great Treaſure in the Temple of *Jupiter Belus*, and being in great Difficulties how to raiſe Money to pay the *Romans*, he ſeiz'd the Temple by Night, and ſpoiled it of all its Riches; which ſo enrag'd the People of the Country, that,

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A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i.—vi. 7. 2 Macc. iii—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

to which was annex'd *Judea*, and the other adjacent Provinces. At his firſt Acceſſion, he favour'd the *Jews*, and ſupply'd them with all Things for the Service of the Temple at his own Expence; but being, ſome Time after, inform'd by one *Simon* a *Benjamite*, that there were great Riches in the Temple, he ſent his Treaſurer *Heliodorus*, to make Seizure of them, and bring them to *Antioch*. But *Heliodorus*, going into the Temple for that Purpoſe, and entering into the *ſacred* Treaſury, was ſtopp'd in his Attempt by an *Apparition* of Angels, arm'd, as it were, to defend the Place againſt his ſacrilegious Hands; for theſe are the Words, wherein the Hiſtory of the *Maccabees* relates the Matter: —— (s) *There appeared unto him an Horſe, with a terrible Rider upon him, and adorned with a very fair Covering, and he ran fiercely, and ſmote at him, with his Fore-Feet; and he, that ſat upon the Horſe, ſeemed to have a compleat Harneſs of Gold. Moreover, two other Men appeared before him, notable in Strength, excellent in Beauty, and comely in Apparel, who ſtood by him on either Side, ſcourging him continually, and giving him many ſore Stripes*, inſomuch that he fell to the Ground; but, being taken up by thoſe that attended him, and carry'd off in a Litter, he continu'd ſpeechleſs, and without all Hopes of Life, for ſome Time, till, at the Interceſſion of his Friends, the *High-Prieſt* pray'd to God for him, and ſo he recover'd.

Great Bribery and Corruption among the Jewiſh *High-Prieſts.*

NOT long after this, the ſame *Heliodorus*, aſpiring at the Crown, poiſon'd his Maſter *Seleucus*, in Hopes of ſucceeding him; but *Eumenes*, King of *Pergamus*, and *Attalus* his Brother, obſtructed his Deſign, and plac'd *Antiochus*, ſirnam'd *Epiphanes* (another Son of *Antiochus the Great)* upon the *Syrian* Throne, who prov'd a very terrible Enemy, and Perſecutor of the *Jews*. No ſooner was he ſettled in the Kingdom, but, being deſtitute of Money, and having an heavy Tribute to pay to the *Romans*, (t) he depos'd *Onias*, a Man of ſingular Piety and Goodneſs, from the High-Prieſthood, and, for three hundred and ſixty Talents (which he engag'd to pay yearly) ſold it to his Brother *Jaſon*. But, as *Jaſon* had ſupplanted *Onias*, ſo his Brother *Menelaus*, being ſent to *Antioch* with this Tribute-Money, for three hundred Talents more than *Jaſon* had given, purchas'd the Prieſthood, and had him, in like Manner, depos'd: Whereupon he withdrew to the Country of the *Ammonites*, waiting for ſome *Revolution* in his Favour.

THUS *Menelaus* got the Chief-Prieſthood, by out-bidding his Brother; but, being ſummon'd to appear before the King at *Antioch*, for Non-payment of the Money, (u) he left *Lyſimachus*, another of his Brothers, his Deputy, in his Abſence, and, by his Means, got many Gold Veſſels out of the Temple, which he ſelling at *Tyre*, and the Cities round about, rais'd Money enough, not only to pay the King his Tribute, but to bribe *Andronicus* † likewiſe to murther his Brother *Onias*; becauſe he ſuppos'd, that, at one Time or other, he might ſtand in his Way, and becauſe he had

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to revenge this *Sacrilege*, they roſe upon him, and ſlew him, and all that were with him. He was a Prince of a laudable Character for Humanity, Clemency, Beneficence, and of great Juſtice in the Adminiſtration of his Government, and, till the fiftieth Year of his Life, manag'd all his Affairs with that Valour, Prudence, and Application, as made him proſper in all his Undertakings, and deſervedly gain'd him the Title of *the Great*; but, in the latter Part of his Life, declining in the Wiſdom of his Conduct, as well as in the Vigour of his Application, every Thing, he did then, leſſen'd him as faſt, as all his Actions had aggrandiz'd him before. *Prideaux*'s Connection, Anno 187.

(s) 2 Maccab. iii. 25, &c. (t) Chap. iv. 7. *Joſeph.* de Maccab. c. 4. (u) 2 Maccab. iv. 29.

† This *Andronicus* ſeems to have been left by *Antiochus* at *Antioch*, to govern in his Abſence, and, without this Governor's Interpoſition, *Menelaus* could not compaſs his End, to murther his Brother; for *Onias* had fled to the Aſylum at *Daphne*, a ſmall Diſtance from the City, which always us'd to be a Place of Retreat, ſecure, and inviolable: And therefore *Menelaus* was forc'd to give the Governor a round Sum, to engage him (by falſe Promiſes of Safety) to prevail with his Brother to come out, and, as ſoon as he had him in his Power, to diſpatch him. *Calmet*'s Commentary.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

had lately taken the Freedom to reprove him ſharply for this groſs Piece of *Sacrilege.*

ANDRONICUS did it to earn the Money, but was ſoon overtaken with Juſtice at *Antioch* †, and *Lyſimachus* † ſlain by the People at *Jeruſalem*; yet ſuch was the Power of Bribery at the *Syrian* Court, that, by the Strength of this, *Menelaus,* who was the Contriver of all theſe Miſchiefs, found Means to clear himſelf before *Antiochus,* and to get the three Delegates from the *Sanhedrim,* who came from *Jeruſalem* on Purpoſe to accuſe him, condemn'd and executed.

Antiochus Epiphanes's *Cruelty to the* Jews, *and Profanation, and plundering of the Temple.*

While *Antiochus* was engag'd in War with *Egypt*, a falſe Rumour was ſpread in *Paleſtine,* that he was dead; and *Jaſon,* thinking this a fine Opportunity for him to recover his Station in *Jeruſalem,* as High-Prieſt, march'd thither with above a Thouſand Men; and having, by the Aſſiſtance of the Party, which he had there, taken the City, and driven *Menelaus* into the Caſtle, he acted all Manner of Cruelties upon his Fellow-Citizens, and put to death, without Mercy, all that he could light on, whom he took to be his Adverſaries.

ANTIOCHUS, hearing of this, and ſuppoſing that the whole *Jewiſh* Nation had revolted from him, march'd with all Haſte out of *Egypt* into *Judea*; and *(x)* being inform'd, on his March, that the People of *Jeruſalem,* on the News which came of his Death, had made great Rejoicings; the Senſe of this ſo provok'd him againſt them, that, laying Siege to the City, and taking it by *Storm* ‡, he ſlew of the Inhabitants, in three Days Time, forty Thouſand Perſons, and, having taken as many more *Captives,* ſold them to the neighbouring Nations.

Nor did all this ſatisfy his Rage: For, notwithſtanding his Father's Edict, he forc'd himſelf into the Temple *, and polluted,

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† For *Onias,* having by his laudable Carriage, while he liv'd at *Antioch,* gain'd much upon the Eſteem and Affections of the People of the Place, *Greeks* as well as *Jews,* they took this Murther in ſuch high Indignation, that they both join'd in a Petition to the King againſt *Andronicus* for it. Hereupon, Cognizance being taken of the Crime, and the wicked Murtherer convicted of it, *Antiochus* caus'd him, with Infamy, to be carry'd to the Place, where the Murther was committed, and there put to Death for it, in ſuch a Manner, as he deſerv'd. For *Antiochus* (as wicked a Tyrant as he was) had Sorrow and Regret upon him for the Death of ſo good a Man, and therefore, in the revenging it, he ſatisfy'd his own Reſentments, as well as thoſe of the People, who had petition'd him for it. *Prideaux*'s Connection, Anno 172.

† When it came to be known, that *Lyſimachus* had been the chief Inſtrument in robbing the Temple, the Multitude, fir'd with Indignation, gather'd themſelves together againſt him, and tho' he attempted to form a Party, under the Command of one *Tyrannus,* an old experienc'd Officer, in order to reſiſt their Rage, and defend himſelf; yet the Mob fell on them with ſuch Fury, that wounding ſome, and killing others, they forc'd the reſt to flee; and then ſeizing on *Lyſimachus,* him they ſlew, beſide the Treaſury, within the Temple, and thereby, for that Time, put an End to this *Sacrilege.* *Prideaux*'s Connection, Anno 172.

(x) 1 Maccab. i. 20, *&c.* 2 Maccab. v. 5, 6. *Joſeph.* Antiq. lib. xii. c. 8.

‡ Both the Author of the *ſecond* Book of the *Maccabees,* Chap. v. 11. and *Diodorus Siculus,* lib. xxxiv. tell us, that *Antiochus* took *Jeruſalem* by Force; and yet *Joſephus* (in his 12th Book of Antiquities, c. 7.) affirms, that he made himſelf Maſter of it without any Manner of Difficulty, becauſe *the Gates were ſet open to him by the Treachery of a Party, he had made in the Town:* But herein he is contrary to himſelf. For, in his Hiſtory of the *Jewiſh* War, lib. i. c. 1, he ſays, that *Antiochus* took it Κατὰ Κράτος, *i. e.* by Force; and there repreſents him, as enrag'd by what he had ſuffer'd in the Siege; and in the ſame Hiſtory, (lib. vi. c. 11.) he ſpeaks of thoſe, who were ſlain at the Siege, fighting in Defence of the Place. But the Hiſtory of the *Jewiſh* Wars, and that of his *Antiquities,* he wrote at different Times, which might make him, in ſome Places, not ſo conſiſtent. *Prideaux*'s Connection.

* Several *Heathen* Authors, in their Accounts of this King *Antiochus,* make mention of his taking a City, that was at Peace, and in Alliance with him, (meaning thereby *Jeruſalem)* committing many Cruelties there, and plundering the Temple, wherein he found great Riches; but *Diodorus Siculus,* in his Relation of this Matter, lib. xxxiv, is more particular and expreſs:——" That this Prince, having intruded into the moſt ſacred Places of the
" Temple, (which none but the High Prieſt was permitted to enter) found there a Stone Statue of a Man, with a long
" Beard, and a Book in his Hand, mounted upon an Aſs. This he took for *Moſes,* the Author of the Law, and
" Founder of the Nation of the *Jews,* and of the City of *Jeruſalem*; and therefore, to remove the Cauſe of that
" univerſal Hatred, which all Nations bore to the *Jews,* he went about aboliſhing of their Law; and, to this Purpoſe,

A. M. 3596, &c.
Ant. Chriſ. 408, &c.

From 1 Macc i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

polluted, by his Preſence, both the *Holy Place*, and the *Holy of Holies*. He ſacrific'd a great *Sow* upon the Altar of *Burnt-Offerings*, and caus'd the *Broth* (which was made of ſome Part of the Fleſh) to be ſprinkled all over the Temple, that he might defile it as much as poſſible. He took away the *Altar of Incenſe*, the *Shew-Bread Table*, the *Candleſtick of ſeven Branches*, and ſeveral other golden Veſſels, Utenſils, and Donatives of former Kings, to the Value of eight hundred Talents of Gold; and making the like Plunder in the City, her eturn'd to *Antioch*, (y) leaving behind him *Philip* a *Phrygian*, a Man of a cruel and barbarous Temper, to be Governor of *Judea*; *Andronicus*, another of the like Diſpoſition, to be Governor of *Samaria*; and *Menelaus*, who was worſe than all the reſt, to continue ſtill over them in the Office of *High-Prieſt*.

His maſſacreing the People, and compelling them to Idolatry.

Not long after this, (z) there were ſeen at *Jeruſalem*, for forty Days together, ſtrange Sights in the Air of Horſemen and Footmen, arm'd with Shields, Spears, and Swords, and in great Companies fighting againſt, and charging each other, as in Battle-Array; which foreboded thoſe Calamities of War and Deſolation, that ſoon after happen'd in that City and Nation. For *Antiochus*, ſtill breathing out Rage againſt the poor *Jews*, ſent *Apollonius*, one of his Generals, with an Army of two and twenty Thouſand Men, and an expreſs Order to kill all the Men that remain'd in *Jeruſalem*, and to ſell the Women and Children for Slaves. (a) On his firſt Arrival, *Apollonius* carry'd himſelf peaceably, concealing his Intent, and forbearing all *Hoſtilities*, till the Return of the *Sabbath*, when he put his bloody Commiſſion in Execution. (b) For, falling upon the City while the People were at their Devotion, he *maſſacred* many of the Inhabitants, plunder'd the Place, led away the Women and Children Captives, and forc'd the few that eſcap'd, to betake themſelves to Deſerts and Caves for Shelter. Nor was this all: For, in a ſhort Time after, *Antiochus* made a Decree, commanding all Nations to leave their ancient Rites and Uſages, and to conform to the Religion of the King; which (however expreſs'd in *general* Terms) was chiefly deſign'd againſt the *Jews*.

(c) The *Officer*, who was ſent to ſee this *Decree* put in Execution, was one *Athenæus*, a Man well vers'd in all the Ceremonies of the *Grecian* Idolatry, and therefore thought a proper Perſon to *initiate* the People into the Obſervance of them. On his coming to *Jeruſalem* (d) all Sacrifices to the God of *Iſrael* were ſuperſeded, and the Rites of the *Jewiſh* Religion ſuppreſs'd. The Temple itſelf was dedicated to *Jupiter Olympius* †, whoſe Image was ſet up on the Altar of *Burnt-Offerings*) and all the People, upon Pain of Death, were

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“ poſe, caus'd a large Sow to be ſacrific'd to this Image of their *Legiſlator*, on an Altar which he found there; and, “ having ſprinkled the Blood and the Broth that he made of the Victim, and therewith polluted the ſacred Volume “ of their Law, he made the High-Prieſt and other *Jews* eat of its Fleſh, and put out the Lamp, which us'd to “ be kept perpetually burning.” But ſeveral of theſe Circumſtances, (more eſpecially that of a Man mounted upon an Aſs) are no where to be found in any other Hiſtory; and may therefore, not improperly, be plac'd among thoſe *Fables*, which the *Heathens* invented, and publiſh'd, on Purpoſe to give ſome Colour for their inveterate Hatred againſt the *Jews*. *Calmet*'s Commentary on 1 *Maccab*. i. 23.

(y) 2 Maccab. v. 22, 23. (z) Ibid. ver. 2, 3. (a) 1 Maccab. i. 29, 30. (b) 2 Maccab. v. 24, &c. (c) Chap. vi. 1. (d) 1 Maccab. i. 44, &c. *Jewiſh* Antiq. lib. xii. c. 7.

† This Profanation of the Temple, and the erecting of this Idol in it, had long before been foretold by the Prophet *Daniel*, under the Name of *Abomination of Deſolation*, Chap. xi. 31. For this is the Deſcription, which he gives of the Reign of *Antiochus*, and the bitter Perſecutions which he rais'd: *He ſhall return with Indignation againſt the holy Covenant, and have Intelligence with them that forſake it. Armies ſhall ſtand on his Side, and he ſhall pollute the Sanctuary of Strength, and ſhall take away the daily Sacrifice, and* there *place the Abomination (or abominable Thing) that maketh deſolate, or* (as in the Margin) *quite aſtoniſheth. Such, as do wickedly againſt the Covenant, ſhall be corrupt by Flatteries, but the People, that know their God, ſhall do great Exploits; and they, that have Underſtanding, ſhall inſtruct many; yet they ſhall fall by the Sword, by Famine, by Captivity, and by Spoil:* —— *And the King ſhall do according to his Will, and ſhall exalt and magnify himſelf, above every God. He ſhall ſpeak wonderful Things againſt the God of Gods, and ſhall proſper, till the Indignation be accompliſhed; for that, which is determined, ſhall be done*, ver. 30, &c.

A. M. 3596, &c. Ant. Chriſt. 408, &c.

From 1 Macc. i. — vi. 7. 2 Macc. iii.— x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

were oblig'd to ſacrifice to it. Thoſe, who met in *Caves* to keep the *Sabbath*, if they happen'd to be diſcover'd, were burnt. The *Book of the Law* was torn and caſt into the Fire; the Circumciſing of Infants was forbidden; and Women, accus'd of having circumcis'd their Children, were led about the Streets with thoſe Children hanging about their Necks, and then both caſt headlong over the ſteepeſt Part of the Walls.

NO leſs Severity was us'd to enforce upon the People the *Heathen* Worſhip, which the *Decree* enjoin'd, than there was to deter them from their *own*. In every City, Altars, Groves, and Chapels for Idols were ſet up, and Officers ſent to compel them, once every Month, to offer Victims to the *Grecian* Gods, and to eat of the Fleſh of *Swine*, and of other unclean Beaſts, that were, at that Time, ſacrific'd. In ſhort, no Manner of Cruelty was omitted to force the *Jews* to abandon their Religion, and turn Idolaters; but tho', in this terrible Perſecution, ſome of theſe wretched People yielded to Violence, many of them choſe rather to die, than to forſake *the Law of their God*.

The brave and heroick Death of Eleazar, *and* Solomona, *and her ſeven Sons.*

AMONG the latter Sort, *(e)* thoſe of the moſt memorable Note, were † *Eleazar*, a chief *Doctor* of the Law, and that Heroine *Solomona*, and her ſeven Sons. *Eleazar* was a very aged Man; yet when his Perſecutors would have compelled him to eat *Swines*-Fleſh (which they forc'd into his Mouth) he ſpit it out, and even when ſome, in Pity to his Age, would have given him Leave to elude the Sentence, by taking a Piece of any other Fleſh, and eating it, as Swines-Fleſh, he ſcorn'd to purchaſe his Life at ſo ſordid a Rate, deſiring them to diſpatch him, rather than ſuffer him to be guilty of *Diſſimulation*, and ſtain the Honour of his *grey Hairs* with ſo mean an Act. Nor were the ſeven Brothers and their Mother inferior to him in religious Courage and Magnanimity: For, when the King, pretending Pity to their Youth, and Reſpect to their Family, (which was *noble*) perſuaded them to renounce their Religion, and embrace that of the *Gentiles*, promiſing them great Rewards and Promotions, if they would comply; and when, finding that this would have no Effect, he order'd the great Variety of Torments, which he had provided, to be ſhewn them, thinking thereby to affright them with the ſad Proſpect of what they were to ſuffer; the *Inſtruments* of Death did no more *terrify*, than the *Allurements* of the Tyrant did *perſuade* them; but, inſpir'd with a truly holy Zeal, and celeſtial Bravery, "They unanimouſly declar'd their Obe-"dience to the Law of God, and the "Precepts, which he had deliver'd by "*Moſes*;

(e) 2 Maccab. vi. *Joſeph.* de *Maccabæis.*

† Some Interpreters are of Opinion, that this was the ſame *Eleazar*, who, at the Head of the Seventy-two *Interpreters*, that were to tranſlate the ſacred Scriptures, was ſent into *Egypt*, and that he *ſuffer'd* at *Jeruſalem*, in the Preſence of the Governor, nam'd *Fælix*; but *Ruffinus* (in his *Latin* Paraphraſe on the Book of *Joſephus*, concerning the *Maccabees*) will needs have it, that not only *Eleazar*, but the Mother, and her ſeven Sons, *viz. Maccabæus*, *Aber*, *Machir*, *Judas*, *Achas*, *Areth*, and *Jacob*, for theſe are the Names, which he gives them) were all carry'd from *Judea* to *Antioch*, and there ſuffer'd *Martyrdom.* The Reaſon of the Thing however, as well as the *Tenor* of the Hiſtory, which is given us by the Author of the ſecond Book of *Maccabees*, Chap. vi. and vii. and by *Joſephus* in the above-mention'd Book, make it much more likely, that *Jeruſalem*, and not *Antioch*, was made the *Scene* of this Cruelty; eſpecially ſince, it being deſign'd for an Example of Terror to the *Jews* in *Judea*, it would have loſt its Force, had it been executed in any other Country. But wherever this happen'd, 'tis certain, that *Eleazar* deſerv'd all the Commendation, which the Fathers have given him: For, whether we conſider the Purity of his Sentiments, or the Sublimity of his Doctrine, or the Delicacy of his Conſcience, we muſt acknowledge, that there are few Saints in the *Old Teſtament*, that have given us a more exact Pattern of Charity, Sincerity, and Magnanimity. *It becometh not our Age*, ſaid he, *in any wiſe to diſſemble, whereby many young Perſons might think, that* Eleazar, *being fourſcore Years old and ten, were now gone to a ſtrange Religion, and ſo they, through my Hypocriſy, and Deſire to live a little Time, and a Moment longer, ſhould be deceiv'd by me, and I get a Stain in my old Age, and make it abominable. For tho', for the preſent Time, I ſhould be delivered from the Puniſhment of Men, yet ſhould not I eſcape the Hand of the Almighty, neither alive, nor dead; wherefore now, manfully changing this Life, I will ſhew myſelf ſuch a one, as my Age requireth*, 2 Maccab. vi. 24, &c. *Calmet*'s Commentary, and *Prideaux*'s Connection, Anno 167.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

“ *Moſes* ; aſſuring him, that all his Cruelty could not hurt them ; that the only Effect their Tortures could have, would be to ſecure to them the glorious Rewards of unſhaken Patience, and injur'd Virtue ; but, at the ſame Time, admoniſhing him, that, by the Murther of ſo many innocent Men, he would arm the Divine Vengeance againſt him, and for the momentary Pains which he inflicted on them, would himſelf become obnoxious to everlaſting Torments.”

This is the main Purport of moſt of their Speeches ; but the Variety of their Tortures was almoſt innumerable, and, for the Horror of them, inexpreſſible. All this while their Mother ſtood by, beholding their Sufferings, and exhorting every one, as it came to his Turn, to behave gallantly. At length, when herſelf was only left, and the Soldiers were approaching to carry her to Execution, ſhe prevented their Rage, and all Attempts upon her Perſon, by throwing herſelf voluntarily into the Fire †. Thus ended this *doleful*, but *glorious* Day, with the Death of the victorious *Solomona*, who triumph'd in the ſharpeſt Agonies of her Sons, and her own Sufferings, and through a *Sea* of the moſt exquiſite Pains, waded to the *Port* of eternal Reſt!

Mattathias *ſlays an apoſtate* Jew, *and the King's Commiſſioner, and then takes up Arms in Defence of his Religion.*

While this Perſecution rag'd at *Jeruſalem*, *(f)* *Mattathias*, the Son of *John*, the Son of *Simeon*, the Son of *Aſmonæus*, (from whom the Family had the Name of *Aſmonæans*) a Prieſt of the Courſe of *Joarib* †, with his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, retir'd to *Modin*, a little Place in the Tribe of *Dan*, and there bemoan'd the hard Fate of their Religion and Country. But they had not been long in this Retreat, before *Antiochus* ſent one of his *military* Officers, nam'd *Apelles*, to put his Decree in Execution.

Apelles, having called the People together, and told them the Intent of his Coming, addreſs'd himſelf more particularly to *Mattathias* ; perſuading him to comply with the King's Commands, that, by his Example, he might influence others ; and promiſing him withal, that, in caſe he would do ſo, he ſhould be taken into the Number of the King's Friends, and promoted to great Honour and Riches. But to this *Mattathias* made Anſwer, with a loud Voice, and in the Audience of all the People, that no Conſideration whatever ſhould ever induce him, or any of his Family, to forſake the Law of their God ; that the Examples of thoſe, who had *apoſtatiz'd*, were no Rule to him, nor the Commands of the greateſt Monarch of any *Validity*, when they were ſent to oblige him to embrace *Idolatry* ; and with theſe Words, ſeeing a *Jew* of the Place preſenting himſelf at the *Heathen* Altar, in order to offer Sacrifice according to the King's Injunctions, he ran up to the *Apoſtate*, and, with a Zeal like that of *Phineas*, ſlew him with his own Hand ; and then turning upon the King's *Commiſſioner*, by the Aſſiſtance of his Sons, and thoſe that were with them, diſpatch'd him likewiſe, and all that attended him.

After this, *Mattathias* overturn'd the Altars, and pulled down the Idols that were

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† The *Latin* Verſion ſays, that ſhe was dragg'd on the Ground to Execution, where, having cut off her Breaſts, and ſcourg'd her naked Body, they flung her into a boiling Cauldron : But the *Arabic* Verſion, on the contrary, affirms, that, having liv'd to ſee her ſeven Sons martyr'd, and lying dead on the Ground before her, ſhe flung herſelf into the Midſt of them, and, praying to God to take her out of the World, immediately expir'd. Univerſal Hiſtory, lib. ii. c. 11.

(f) 1 Maccab. ii. 1, &c. *Jewiſh* Antiq. lib. xii. c. 8.

† This was the firſt of the twenty-four Courſes of the Prieſts that ſerv'd in the Temple, 1 *Chron.* xxiv. 7. and, becauſe *Mattathias* undertook to determine for the Neceſſity of fighting on the *Sabbath*, in caſe they were aſſaulted by the Enemy, ſome have from hence inferr'd, that the People had made choice of him for their *High-Prieſt* : But, beſides that this Deciſion is not ſufficient to prove *this*, and that it no where appears, that he ever perform'd the Office of *High-Prieſt*, but only put himſelf at the Head of a poor diſtreſs'd People, as being a Perſon of the greateſt Power and Authority among them, 'tis certain, that both *Menelaus* and *Alcimus* were then alive ; and though they were wicked Men, and Intruders into the Office, yet they were nominated by King *Antiochus*, (who then aſſum'd the Right of Nomination) and ſo were look'd upon as High-Prieſts. *Calmet*'s Dictionary, under the Word *Mattathias*.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

were in the Place; and, having got together his own Family, and invited all that were zealous for the Law, to follow him, he retir'd into the Mountains, in order to make there the beſt Defence he could: But the *Jews* † had one *Principle*, which, in the Beginning of this their Reſiſtance, had like to have ruin'd them quite, and that was the ſcrupulous *Obſervation* of the *Sabbath*, even to ſuch a Degree, as not to defend themſelves on that Day; whereof their Enemies taking the Advantage, deſtroy'd great Numbers of them, without their making the leaſt Oppoſition. *Mattathias* however, and his Followers finding the Fatality of their Miſtake in this Particular, *(g)* made a Decree, which was confirm'd by the unanimous Conſent of all the *Prieſts* and *Elders* among them) that, whenever they were attack'd on the *Sabbath-Day*, it was lawful for them to fight for their Lives, and to defend themſelves in the beſt Manner they could, which afterwards became a general Rule in all their Wars.

He deſtroys all Idolatrous Worſhip, and, having acted the part of a brave General, appoints his Son Judas *his Succeſſor.*

WHILE *Mattathias* abode in the Mountains, great Multitudes of *Jews*, who had any true Concern for their holy Religion, came, and join'd him; and, among theſe, there was a good Company of *Aſſidæans* †, Men mighty in Valour, and extreamly zealous for the Law; ſo that, when he had got together ſuch a Number, as made the Appearance of a ſmall Army, *(h)* he came out of his *Faſtneſſes*, and, going round the Cities of *Judah*, pulled down the *heathen* Altars; re-eſtabliſh'd

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† By the Law of *Moſes*, the *Jews* were commanded to *do no Manner of Work on the Sabbath-Day*; but this was a *Precept*, which would admit of ſome *Exceptions*, and what ſome People took in a more rigorous Senſe, than others. The *Samaritans*, for Inſtance, thought themſelves oblig'd to obſerve it to ſuch a Degree of Strictneſs, as not to ſtir *out of their Places* on that Day, becauſe the Law is literally ſo expreſs'd, *Exod.* xvi. 29, but the *Jews* were of Opinion, that they were permitted to make their Eſcape from Danger, or to walk ſuch a Compaſs of Ground, (which they called a *Sabbath-Day's Journey)* if it were for any neceſſary Occaſion, on that Day. In our Saviour's Time, it was allowable, they thought, *to pull* any Animal *out of a Pit*, or a Ditch, on that Day, *Matth.* xii. 11. but the *Talmudical* Doctors were for revoking that Permiſſion, and found fault with him for even *healing the Sick* and *the Lame*, on the Sabbath. *Mattathias*, and his Company, by ſundry Experiences, were convinc'd, that too ſcrupulous an Obſervance of the *Sabbath* had brought ſeveral Calamities upon their Nation; that *Ptolemy*, the Son of *Lagus*, the firſt King of *Egypt* of that Name, by aſſaulting *Jeruſalem* on the *Sabbath-Day*, (wherein the *Jews* would do nothing to defend themſelves) became Maſter of it without Oppoſition; and that (but juſt lately) a great Number of their Brethren had been *paſſively* ſlain, becauſe they would not ſo much as handle their Arms on that Day; and thereupon they came to a Reſolution to defend themſelves, whenever they were attack'd, be the Day what it would; but we do not find, that they came to any Deciſion, whether they themſelves were to attack the Enemy on the *Sabbath*. On the contrary, it ſeems, as if they had determined, that they were only permitted to *repel Force by Force*; and therefore we read, that, when *Pompey* beſieg'd the Temple, obſerving that the *Jews* did barely defend themſelves on the *Seventh Day*, he order'd his Men to offer no Hoſtilities, but only to raiſe the Batteries, plant their Engines, and make their Approaches on that Day, being well aſſured, that, in doing of this, he ſhould meet with no Moleſtation from them; and, by this Means, he carry'd the Place much ſooner, than he otherways would have done. *Jewiſh* Antiq. lib. xiv. c. 8. *Jewiſh* Wars, lib. i. c. 5. and *Calmet*'s Commentary on 1 *Maccab.* ii. 41.

(g) 1 Maccab. ii. 40, 41. *Jewiſh* Antiq. lib. xii. c. 8.

† When the *Jewiſh* Church came to be ſettled again in *Judea*, after the Return from the *Babyloniſh* Captivity, there were two Sorts of Men among the Members of it; the one, who contented themſelves with that only, which was written in the Law of *Moſes*, and theſe were called *Zadikim*, i. e. the *Righteous*; and the *other*, who, over and above the Law, added the Conſtitutions, and Traditions of the Elders, and, by Way of Super-erogation, devoted themſelves to many rigorous Obſervances; and theſe, being reckon'd in a Degree of Holineſs above the others, were called *Chaſidim*, i. e. the *Pious*. From the *former* of theſe were derived the Sects of the *Samaritans*, *Sadducees*, and *Karaits*, and from the *latter* the *Phariſees*, the *Eſſenes*, and *Aſſidæans*. Theſe *Aſſidæans*, or *Chaſidæans* rather, (as they ſhould be written) were a Kind of *religious* Society, whoſe chief and diſtinguiſhing Character was, to maintain the Honour of the Temple; and therefore they were not only content to pay the uſual Tribute for the Reparation of it, but charg'd themſelves with farther Expences upon that Account; for every Day (except that of the great *Expiation)* they ſacrific'd a Lamb, beſides thoſe of daily Oblation) which was called the *Sin-Offering of the Aſſidæans*. They practis'd greater Hardſhips and Mortifications, than the reſt, and their common Oath was *by the Temple*, for which our Saviour reproves the *Phariſees*, Matth. xxiii. 16, who had learned that Oath of them. *Mattathias* however, being join'd by Men of this Principle, who made it one of the main Points of their Piety to fight zealouſly for the Defence of the Temple, (which was then fallen into the Hands of the Heathen) was not a little ſtrengthen'd in his Party, and in ſome Meaſure able to take the Field. *Scaliger*, in Elench. Triherefii, *&c.* *Prideaux*'s Connection, Anno 197, and *Calmet*'s Commentary.

(h) 1 Maccab. ii. 44, *&c.* *Jewiſh* Antiq. lib. xii. c. 8.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

re-eſtabliſh'd the true Worſhip; caus'd the Children to be *circumcis'd*; cut off all *Apoſtates*, that fell in his Way; and deſtroy'd all *Perſecutors*, where-ever he came. Having thus acted the Part of a brave and prudent *General*, for the ſmall Time he had the Command of his little Army, *Mattathias* was forc'd at laſt to ſubmit to the Weight of an hundred and forty-ſix Years; but, before his Death, *(i)* he called his five Sons together, and, having exhorted * them to ſtand up valiantly for the Law of God, and, with a ſteady Courage and Conſtancy, to fight the Battles of *Iſrael* againſt the preſent Perſecutors, he appointed *Judas* to be their Captain in his *Stead*, and *Simeon* to be their Counſellor; and ſo giving up the *Ghoſt*, he was bury'd at *Modin*, in the Sepulchres of his Fore-Fathers, and all the *Faithful in* Iſrael *made great Lamentation for him.*

Judas, *being made General, overcomes* Antiochus's *Armies in ſix ſeveral Engagements.*

JUDAS † (who is ſirnam'd *Maccabæus)* as ſoon as he had taken upon him the Command, went round the Cities of *Judea*, in the ſame Manner, as his Father had done, deſtroying every where all *Utenſils*, and Implements of *Idolatry*; ſlaying all Idolaters, and *Apoſtate Jews*; reſcuing the true *Worſhippers* of God from the Hands of their Oppreſſors; and, for their better Security for the future, fortifying their Towns, re-building their Fortreſſes, and placing ſtrong Garriſons in them. Theſe Proceedings gave the *Syrian* Court ſome Umbrage; and therefore *Antiochus (k)* order'd *Apollonius* †, his Governor in *Samaria*, to raiſe Forces and go againſt him; but *Judas* having defeated and ſlain him, made a great Havock among his Troops, and finding the Governor's Sword among the Spoils, he took it for his own Uſe, and generally fought with it all his Life after. *Seron*, the Deputy-Governor of ſome Part of *Cœlo-Syria*, hearing of *Apollonius*'s Defeat, got together

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(i) 1 Maccab. ii. 49, *&c.* *Jewiſh.* Antiq. lib. xii. c. 8.

* The Speech which *Joſephus* puts in the Mouth of old *Mattathias* upon this Occaſion, is widely different from what we find in 1 *Maccab.* ii. 49, *&c.* but not undeſerving of our Obſervation. "——— My dear Sons, *ſays he*, my Life is drawing to an End, but I am to charge you, upon my Bleſſing, before I leave you, that you ſtand firm to the Cauſe, that your Father has aſſerted before you, without any ſtaggering or ſhrinking. Remember what I have told you, and do as I have adviſ'd you. Do your utmoſt to ſupport the Rights, and Laws of your Country, and to reſtore the Order of a Nation, that wants but very little of being ſwallow'd up in Confuſion. Have nothing to do with thoſe, that, either for Fear, or for Intereſt, have betray'd it. Shew yourſelves to be Sons worthy of ſuch a Father; and, in Contempt of all Force and Extremity, carry your Lives in your Hands, and deliver them up with Comfort, if any Occaſion ſhould require it, in Defence of your Country; computing with yourſelves, that this is the Way to preſerve yourſelves in God's Favour, and that, in Conſideration of ſo unſhaken a Virtue, he will, in Time, reſtore you to the Liberty of your former Life and Manners. Our *Bodies*, 'tis true, are mortal; but great and generous Actions will make us immortal in our *Memory*; and that's the Glory I would have you aſpire to, that is to ſay, the Glory of making the Hiſtory of your Lives famous to After-Ages by your illuſtrious Actions." The reſt of his Speech agrees with what we find in the Book of the *Maccabees*, wherein he diſtributes to each Son the Office, that he knew him beſt qualify'd for, and then concludes, "Do but mind your Buſineſs, and depend upon it, that all Men of Honour and Piety will join with you." *Jewiſh* Antiq. lib. xii. c. 8.

† The Reaſon, why *Judas* had the Name of *Maccabæus* given him, according to the moſt general Opinion, is, that he had the *initial* Letters of *Mi Camo-ka Baelim Jehovah*, i. e. *Who is like unto thee among the Gods, O Jehovah?* Exod. xv. 11, for the *Motto* upon his *Standard*, which Letters, being put together, made the *artificial* Word *Maccabi*; that from hence all, that fought under that *Standard*, were called *Maccabees*, or *Maccabæans*; and that he, in a more eſpecial Manner, as being the Captain of them, had that Name by Way of Eminence. It cannot be deny'd indeed, but that *Abbreviations* of this and ſeveral other Kinds, were very frequent among the *Jews*, and that the *Romans* bore upon their Enſigns the Letters S. P. Q. R. *Senatus Populuſque Rom a n*; but ſtill it muſt be own'd, that *Judas* was called by *this* Name, 1 *Maccab.* ii. 4.—66, before ever he ſet up this *Standard*; and therefore others chuſe rather to derive it from the *Hebrew* Words *Makke-baiah*, i. e. *a Conqueror in the Lord*, which Explication both the double *c*, which occurs in the Word. *Maccabee*, and his Father's Account of *Judas*, viz. that *he had been mighty and ſtrong even from his Youth*, ſeem to favour. *Prideaux*'s Connection, Anno 167, and *Calmet*'s Commentary on 1 *Maccab.* ii. 4.

(k) 1 Maccab. iii. 10. *Jewiſh* Antiq. lib. xi. c. 10.

† This, in all Probability, was the ſame *Apollonius*, whom *Antiochus* ſent at firſt to plunder *Jeruſalem*, and, afterwards, to ſet up the Statue of *Jupiter Olympus*, and to compel the *Jews* to relinquiſh their Religion. *Calmet*'s Commentary.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ. Hiſt.* lib. xi. c. 7. to lib. xii. c. 14.

ther all the Forces that were under his Command, and, in Hopes of gaining himſelf Honour, *(l)* came in Purſuit of *Judas*; but, inſtead of *that*, he met with the ſame Fate, being vanquiſh'd and ſlain in the Manner that *Apollonius* was.

INRAG'D at theſe two Defeats, *Antiochus* ſent three eminent Commanders, *Ptolemy-Macron*, *Nicanor*, and *Gorgias*, to manage the War againſt the *Jews*; who, with an Army of forty Thouſand Foot, and ſeven Thouſand Horſe, together with a great Number of *Auxiliaries* from neighbouring Nations, and *Renegado Jews*, *(m)* came, and encamp'd at *Emmaus* *, not far from *Jeruſalem*. *Judas*, on the other Hand, march'd with his Men to *Mizpeh* †, where having implor'd God's merciful Aſſiſtance in this Time of Diſtreſs, and * encourag'd them in Words proper on ſuch an Occaſion, to fight for their *Religion*, *Laws*, and *Liberties*, with a Courage undaunted, and (as the Cauſe was God's) with a firm Aſſurance of Succeſs, he led them forth to the Engagement. But, having firſt caus'd *Proclamation (n)* to be made, that all ſuch as had that Year built Houſes, planted Vineyards, betroth'd Wives, or were, in any Degree, fearful, ſhould depart, his *ſix Thouſand* Men, which he had at firſt, were reduc'd to three Thouſand.

(o) WITH this *Handful* of Men however, he was reſolv'd to give the Enemy Battle: But hearing, that *Gorgias* was detach'd from them with five Thouſand Foot, and a Thouſand Horſe to ſurprize his Camp by Night, he *countermin'd* his Plot by another of the ſame Kind: For, quitting his own Camp, and marching towards the Enemy, he fell upon them, (while *Gorgias*, with the beſt of his Forces, was abſent) and put them into ſuch a Surprize and Confuſion, that they took to their Heels, and fled, leaving him Maſter of their Camp, and three Thouſand of their Men dead upon the Spot.

GORGIAS, coming to the *Jewiſh* Camp, found it empty; and concluding from thence, that *Judas* had fled into the Mountains for Fear, he purſu'd him thither; but, when he found him not, and was returning to his own Camp, he underſtood

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(l) 1 Maccab. iii. 13, *&c.* *Joſeph.* Antiq. lib. xii. c. 10. *(m)* Ver. 39, *&c.* and *Joſephus*, ibid.

* This was a Village lying to the *Weſt* of *Jeruſalem*, and between ſeven and eight Miles from it. It was honour'd with our Saviour's Preſence after his Reſurrection, and therein were hot Baths, (for *Emmaus* comes from the *Hebrew Chamath*, which ſignifies Baths *of hot Water*) that were very beneficial to thoſe that us'd them. *Calmet*'s Dictionary, under the Word.

† At this Time *Jeruſalem* was in the Hands of the *Heathens*, and the *Sanctuary trodden under Foot*; ſo that *Judas* could not aſſemble his Men there, to implore the Aſſiſtance of God in this Time of imminent Danger, and therefore he repair'd to *Mizpeh*, a Place where the People oftentimes us'd to aſſemble to Prayer, (*Judg.* xx. 1. 1 *Kings* xv. 22. 2 *Chron.* xvi. 6.) Here he and all his Army addreſs'd themſelves to God, in ſolemn Faſting and Prayer for his Aſſiſtance and Protection: And herein he acted the Part of a wiſe and religious Commander, as knowing, that *the Battle was the Lord's*, and that therefore it would be impious to begin any ſuch Enterprize, without firſt imploring the *Divine* Aid. *Prideaux*'s Connection, Anno 166.

* The Speech which *Judas* makes to his Men upon this Occaſion, as we have it in *Joſephus*, is a very excellent one: —— "We ſhall never have, *ſays he*, my *Fellow-Soldiers* and Companions, ſuch an Opportunity again of ſhewing "our Bravery in the Defence of our Country, and the Contempt of all Dangers, as we have now before us; for, upon "the Iſſue of To-morrow's Combat depends, not only our Liberty, but all the Comforts and Advantages that attend "it; and, over and above the Bleſſing of ſuch a Freedom, our very Religion lies at Stake with it too, and we cannot "ſecure the one, but by preſerving the other. Bethink yourſelves well therefore, what it is you are to contend for, "and you will find it to be no leſs than the Sum and Subſtance of the greateſt Happineſs that you ever enjoy'd, *that* "*is to ſay*, in the peaceable Poſſeſſion of your antient Laws, Rites, and Diſcipline. Now whether you will rather "chuſe to periſh with Infamy, and to involve the miſerable Remainder of all your Countrymen in the ſame Ruin, or "to venture one generous *Puſh* for the Redemption of yourſelves and your Friends, that's the ſingle Queſtion. Death "is the ſame Thing to the *Coward* that it is to the valiant Man, and as certain to the one as the other; but there is "great Difference in Point of Honour, and everlaſting Fame, between a *gallant* Man, that falls in Vindication of his "Religion, Liberties, Laws, and Country, and a *Scoundrel*, that abandons all for Fear of loſing a Life which he "cannot ſave at laſt. Take theſe Things into your Thoughts, and make this Uſe of the *Meditation*. You have "nothing to truſt to but God's Providence, and your own concurring Reſolutions, and, at the worſt, while we contend for Victory, we can never fail of Glory." *Jewiſh* Antiquities, lib. xii. c. 11.

(n) Deut. xx. 7, 8. *(o)* 1 Maccab. iv. 1, *&c.*

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

underſtood that it had been enter'd and burnt; that the main Army was broken and fled; and that *Judas* was ready, in the *Plains*, to give him a warm Reception. Hereupon he could no longer keep his Men together; for, ſeiz'd with a *panick* Fear, they flung down their Arms, and fled: When *Judas*, putting himſelf in Purſuit of them, ſlew great Numbers more, ſo that the whole amounted to *nine Thouſand*, and of thoſe, that eſcap'd from the Battle, moſt were ſore wounded and maim'd. *Judas*, *(p)* with his victorious Army, returning from the Chace, enter'd the Enemies Camp, where he found Plenty of rich Plunder; and ſo, proceeding in Triumph to *Jeruſalem*, celebrated the *next* Day (which was the *Sabbath)* with great Devotion, rejoicing, and praiſing God for this ſignal and merciful Deliverance.

JUDAS, after this, having Intelligence, that *Timotheus (q)*, Governor of the Country beyond *Jordan*, and *Bacchides*, another Lieutenant in thoſe Parts, were drawing Forces together, in order to invade him, march'd directly againſt them; and, having overthrown them in a great Battle, ſlew above twenty Thouſand of their Men, enrich'd his Army with their Spoils, and, out of them, provided himſelf with Arms, and other Things neceſſary for the future carrying on of the War.

(r) LYSIAS, whom the King, when he went upon his Expedition into *Perſia*, had conſtituted chief Governor of all the Country from *Euphrates* to *Egypt*, being vex'd, and aſham'd at all theſe Defeats, put himſelf at the Head of an Army of ſixty Thouſand Foot, and five Thouſand Horſe; and, marching into *Judea*, with a full Intent to deſtroy the Country, and all its Inhabitants, he pitch'd his Camp at *Bethzura* †, a ſtrong Place lying to the *South* of *Jeruſalem*, near the Confines of *Idumæa* †. There *Judas* met him, with ten Thouſand Men only; and, having engag'd his numerous Army, and ſlain five Thouſand of them, the reſt he put to Flight, and ſent *Lyſias* back again with his *baffled* Forces to *Antioch*, but with a Purpoſe to come again, with a greater Strength another Year.

He purifies the Temple, and blocks up the Fort of Acra.

By this Retreat of his, *Judas*, having made himſelf Maſter of all *Judea*, thought it his Duty to purge the *Houſe of the Lord*, and to remove thoſe *Profanations*, which, for three Years laſt paſt, it had been forc'd to ſubmit to. To this Purpoſe, he appointed a certain Number of *Prieſts* to cleanſe the Sanctuary, to pull down the Altar, which the Heathens had ſet up, and to build another of *(s) unhewn Stones*, to conſecrate the Courts anew, and to make all Things again fit and commodious for the Service of God.

ANTIOCHUS, in his *ſacrilegious* Pillage of the Temple, (which we have related) had taken away the Altar of Incenſe, the Table of the Shew-Bread, the Golden Candleſtick, and ſeveral other Veſſels,

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(p) 1 Maccab. iv. 23, &c. *Jewiſh* Antiq. lib. xi. c. 10. *(q)* 2 Maccab. viii. 30, 31. *(r)* 1 Maccab. iv. 26, &c. *Jewiſh* Antiq. ibid.

† It had been fortify'd by King *Rehoboam*, (2 *Chron*. xi. 7.) and was, at this Time, a very important Fortreſs, as being one of the Keys of *Judea* on the South Side of *Idumæa*. Univerſal Hiſtory, lib. ii. c. 11.

† Wherever the Name of *Idumæa*, or the Land *of Edom*, occurs in any of the Writings of the *Old Teſtament*, it is to be underſtood of that *Idumæa*, or *Land of Edom*, which lay between the *Lake* of *Sodom* and the *Red-Sea*, and was afterwards called *Arabia Petræa*. But the Inhabitants of this Country, being driven out by the *Nabathæans*, while the *Jews* were in the *Babyloniſh* Captivity, and their Land laid deſolate, they then took Poſſeſſion of as much of the *Southern* Part of it, as contain'd what had formerly been the whole Inheritance of the Tribe of *Simeon*, and half of the Tribe of *Judah*, where, at this Time, they dwelt, but had not as yet embrac'd the *Jewiſh* Religion. And this is the only *Idumæa*, and the Inhabitants of it the only *Idumæans*, or *Edomites*, which are any where ſpoken of after the *Babyloniſh* Captivity. After their coming into this Country, *Hebron*, which had formerly been the *Metropolis* of the Tribe of *Judah*, became the *Capital* of *Idumæa*, and, between that and *Jeruſalem*, lay *Bethzura*, a ſtrong Fortreſs, which the Author of the ſecond Book of *Maccabees*, Chap. xi. 5, places at no more than five Furlongs Diſtance from *Jeruſalem*; but this is a viſible Miſtake, for *Euſebius* makes it, at leaſt, twenty Miles diſtant from it. *Prideaux*'s Connection, Anno 165.

(s) Exod. xx. 25. Deut. xxvii. 5. Joſh. viii. 31.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Veſſels, and Utenſils, without which the Service of the Temple could not *regularly* be perform'd; but, out of the Spoils (*t*), which *Judas* had taken from the Enemy, he was able to have all theſe Things made anew, of the ſame Metal, and in the ſame Manner, as they were before; and, having thus put all Things in their proper Order, he had the Temple dedicated again, with as much Solemnity, as the preſent State of Affairs would permit, and, in Commemoration hereof, appointed a Feſtival † of eight Days Continuance (which began on the *fifth* of the Month *Chiſleu*, much about the *twentieth* of our *November*) to be *annually* obſerv'd.

But, tho' the Temple was recover'd, and reſtor'd to its former Uſe, yet *Apollonius*, at his taking *Jeruſalem*, had erected a *Fortreſs* on Mount *Acra* †, which commanding the Mountain of the Temple, and being ſtill in the Hands of the Enemy, gave them the Advantage of annoying all thoſe, who went up to the Temple to worſhip. To remedy this Inconvenience, *Judas*, at firſt, block'd up the *Fortreſs*; but finding, that he could not conveniently ſpare ſuch a Number of Men, as were neceſſary for that Purpoſe, (*u*) he caus'd the Mountain of the Temple to be fortify'd with ſtrong Walls, and high Towers, and plac'd therein a ſufficient *Garriſon*, both to defend it, and protect thoſe, who went up to worſhip.

When the neighbouring Nations came to underſtand that the *Jews* had recover'd the City and Temple of *Jeruſalem*, and again reſtor'd the Worſhip of God in that Place, (*x*) they were mov'd with ſuch Envy and Hatred againſt them, that they propos'd to join with *Antiochus* in the Extirpation of the whole Nation; and accordingly had put all to Death, whom they found ſojourning among them: But *Judas*, having firſt fortify'd *Bethzura*, to be a *Barrier* againſt the *Idumæans*, who, at this Time, were bitter Enemies to the *Jews*, made War againſt them, and all the other Nations that had confederated againſt him, in ſuch a Manner, and with ſuch Succeſs, as ſhall hereafter be related.

Antiochus's *Defeat, Diſappointment, and miſerable End at laſt.*

ANTIOCHUS, in his Expedition into *Perſia*, was not ſo ſucceſsful as he expected: For, (*y*) being inform'd that *Elymais*, a City in that Country, was an opulent Place, wherein ſtood the Temple of *Diana* *, where immenſe Riches were to be found, he march'd his Army thither, with

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(*t*) 1 Maccab. iv. 49.

† This *Feſtival* is commemorated in the *Goſpel*, John ii. 23. and our bleſſed Saviour, we are told, came up to *Jeruſalem* on Purpoſe to bear a Part in the ſolemnizing of it. Some indeed are of Opinion, that it was another *Dedication-Feaſt*, which Chriſt thus honour'd with his Preſence; but, beſides that the Dedications both of *Solomon*'s and *Zerubbabel*'s Temples (tho' they were very ſolemnly celebrated at the firſt Erection of theſe Temples) had never any anniverſary Feaſt afterwards kept in Commemoration of them, the very Hiſtory of the Goſpel (which tells us, that it was kept in *Winter*) confines us to this Dedication of *Judas* only. That of *Solomon* was on the *ſeventh* Month, which fell about the Time of the *autumnal Equinox*; and that of *Zerubbabel* was on the *twelfth Month*, which fell in the Beginning of the *Spring*; but that of *Judas Maccabæus* was on the twenty-fifth Day of the *ninth Month*, which fell in the Middle of *Winter*. So that the Feaſt of the *Dedication*, which Chriſt was preſent at in *Jeruſalem*, was no other, than that, which was inſtituted by *Judas*, in Commemoration of his Dedication of the Temple anew, after that it had been cleans'd from idolatrous Pollutions; and from hence *Grotius* (in his Commentary on the Goſpel of St *John* Chap. x. 22.) very juſtly obſerves, that *feſtival Days*, in Memory of publick Bleſſings, may be piouſly inſtituted by Perſons in Authority, without a divine Command. *Prideaux*'s Connection, Anno 166.

† The Word *Acra*, which is of *Greek* Original, ſignifies in general a *Citadel*, in which Senſe the *Syrians* and *Chaldeans* us'd it: But when *Antiochus* gave Orders for building of a Citadel on the *North* Side of the Temple, upon an *Eminence*, that commanded it, the *Hill itſelf* was called by the Name of *Acra*; which, according to *Joſephus*, lib. xii c. 7. and 14, was in the Form of a *Semicircle*. *John Maccabæus* took it out of the Hands of the *Syrians*, who there kept a Garriſon, and pulled down its Fortifications, and in their Room were afterwards built the *Palace* of *Helena*, and that of *Agrippa*, a Place where the publick Records were kept, and another, where the Magiſtrates of *Jeruſalem* aſſembled. *Calmet*'s Dictionary, under the Word.

(*u*) 1 Maccab. iv. 60. *Jewiſh* Antiq. lib. xii. c. 11. (*x*) 1 Maccab. v. 1, &c. (*y*) Chap. vi. 1, &c.

* Other Authors agree with the Account in the firſt Book of *Maccabees*, that the Temple of *Elymais* was prodigiouſly rich; and both *Polybius* and *Diodorus Siculus* (as they are cited by St *Jerom*, on *Dan*. xi.) mention this Attempt

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i — vi. 7. 2 Macc. iii.— x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

with an Intent to plunder both *it* and the Temple: [But the Country round about, taking the Alarm, join'd with the Inhabitants, in Defence of the City and Temple, and, having beat him off, they oblig'd him to return to *Ecbatana* in *Media*, where, with Shame and Confuſion, having receiv'd News of the ill Succeſs of his Arms in *Judea*, and how the *Jews* had pulled down the Images and Altars that he had erected, recover'd their Temple at *Jeruſalem*, and reſtor'd that Place to its former Worſhip, he made all the Haſte Home he poſſibly could, threatening, as he went along, utterly to deſtroy the whole Nation, and make *Jeruſalem* the common Place of *Sepulture* to all the *Jews*. But, (z) while theſe proud Words were in his Mouth, the Judgments of God overtook him; for he was inſtantly ſeiz'd with a Pain in his Bowels, and a grievous Torment in his inward Parts, which no Remedy could aſſuage. Being reſolute however in his Revenge, he order'd his *Charioteer* to double his Speed; but, in the rapid Motion, the *Chariot* was overturn'd, and *he* thrown to the Ground with ſuch Violence, as ſorely bruis'd his whole Body, and *maſh'd* (as it were) his Limbs with the Fall; ſo that, being able to travel no farther, he was forc'd to put in at *Tabæ*, a little Town in the Confines of *Perſia* and *Babylonia*, where he ſuffer'd moſt exquiſite Torments both of Body and Mind. *In his Body*, a filthy *Ulcer* broke out in his *privy Parts*, wherein were bred an innumerable Quantity of *Vermin*, continually flowing from it, and ſuch a Stench proceeding from thence, as neither thoſe that attended him, nor even he himſelf, could well bear: And in this Condition he lay, languiſhing and rotting, till he dy'd. *In his Mind*, his Torments were no leſs, by Reaſon of the ſeveral *Spectres*, and *Apparitions* of evil Spirits, which he imagin'd were continually about him, reproaching and ſtinging his Conſcience with Accuſations of the evil Deeds, which he had been guilty of. Being made ſenſible at length by his Afflictions, that all his Sufferings were from the Hand of God, for his *Plundering* and Profanation of his Temple at *Jeruſalem*, and for his Hatred and Cruelties to his Servants, who worſhipped there, (*a*) he made an ample Acknowledgment of this before he dy'd, and many Vows and ſolemn Promiſes of a full *Reparation*, in caſe he recover'd. But his *Repentance* † came too late: And therefore, after having languiſh'd out a while in this miſerable Condition, and under theſe horrid Torments of Body and Mind, at length, being half conſum'd with the *Rottenneſs* of his Ulcer, he gave up the Ghoſt, and dy'd, after he had reign'd eleven Years.

The

Attempt of the King of *Syria* to plunder it. But the Manner in which he came to be diſappointed, is related quite differently in the ſecond Book of *Maccabees*. For therein we are told, that, when *Antiochus*, pretending that he would marry the Goddeſs of the Temple, (whoſe Name was *Nanea*) that thereby he might have the better Title to the Riches of it, by Way of Dowry, was let into the Temple to take Poſſeſſion of them, the Prieſts open'd a ſecret Door that was in the Ceiling, and from thence threw upon him and his Attendants ſuch a Shower of Stones, as quite overwhelm'd them, and ſo cut off their Heads, and caſt them out, 2 *Maccab.* i. 13, *&c.* but who the Goddeſs *Nanea*, who had this Temple at *Elymais*, was, the Conjectures of the Learned are various, ſince ſome will have her to be *Venus*, and others *Cybele* the Mother of the Gods, becauſe the Word in the *Perſian* Language ſignifies *Mother*, tho' the moſt common Opinion is, that ſhe was *Diana*, or the *Moon*, the ſame that *Strabo* calls *Anais*, or *Anaitis*: For, that ſhe was held to be a *Virgin-Goddeſs*, is plain, becauſe *Antiochus* pretended to eſpouſe her; and that ſhe was a *chaſte* Goddeſs, *Plutarch* (de *Artaxerxe*) ſeems to intimate, when he tells us, that *Artaxerxes* took the beautiful *Aſpaſia* (whom himſelf was in love with) from his Son *Darius*, and devoted her to a perpetual Virginity, in the Service of *Anais*, the Goddeſs of *Ecbatana*. *Calmet*'s Commentary on 1 *Maccab.* vi. 1.

(z) 2 Maccab. ix. 5, *&c*: (*a*) 1 Maccab. vi. 12, 13. 2 Maccab. ix. 11, 18. *Joſeph.* Antiq. lib. xii. c. 13.

† This wicked King is an Example of all harden'd Sinners, and falſe Penitents, whoſe only Motive of turning to God, is their Fear, or Feeling of Puniſhment. The *Maccabæan* Martyrs had threaten'd, or rather foretold, that, *when through the Judgment of God, he ſhould receive a juſt Puniſhment for his Pride*, 2 Maccab. vii. 36. and therefore, *when he called, God would not anſwer*; but (as the Royal Penman expreſs'd) *laughed at his Calamity, and mocked when his Diſtreſs and Anguiſh came upon him*, Prov. i. 26, 27.

From 1 Macc.
i. — vi. 7.
2 Macc. iii.—
x. and from
Joſ. Hiſt. lib.
xi. c. 7. to
lib. xii. c. 14.

The OBJECTION.

"*ANTIOCHUS EPIPHANES*, we allow, was a very wicked Man, and a great Perſecutor of the *Jewiſh* Church and Nation; but it does not appear from any other Hiſtorian, (*b*) that he dy'd in the miſerable Manner, that is here related; that he had any Remorſe of Conſcience for having ſlain the *Jews*, and pillag'd the Temple; or was frighten'd, upon that Account, with Spectres, and Apparitions, before he dy'd. On the contrary, we find, even by the Confeſſion of *Joſephus* (*c*) himſelf, that he was a Man of a *frank and generous Temper*, and had therefore the Character (*d*) *of the magnanimous and munificent*; that he had conferr'd ſeveral Benefits (*e*) upon the *Jews*, as this Author of the Book of the *Maccabees* makes him ſpeak; that what *Severities*, he inflicted upon them, were with a good Intent (as *Tacitus* * reports) to cure them of their *Superſtition*, and to eſtabliſh an *Uniformity* of Religion throughout his Kingdom; and that, upon this Account therefore, there was no Reaſon for any *Remorſe*, or *Recantation* in him, or for any *Judgment* from God in the *Singularity* of his Death.

"It might be thought fit however, in a Book, deſign'd on Purpoſe to to aggrandize the *Jewiſh* Nation (as the Hiſtory of the *Maccabees* ſeems to be) to have every Thing turn upon the *marvellous*. For is it not unaccountable, that *Judas Maccabæus*, with ſuch an *Handful* of Men, as the Hiſtory gives him, ſhould rout and deſtroy ſuch Multitudes of *veteran* Troops, and that (*f*) without any *Swords or Armour*; and, in one Expedition, fight Battles, diſperſe Armies, relieve ſome Towns, take others by *Storm*, and all this (*g*) *without the Loſs of one Man?*

"Is it not very wonderful that the *Jewiſh* People (above all others) ſhould be *forewarn'd* of an approaching War, or any other *national* (*h*) Calamity, by *Apparitions* in the Air; or that at this Time (above all others) they ſhould have their Temple ſecur'd from all profane and *ſacrilegious* Hands by a *Celeſtial* Guard of Angels? *Ptolemy Philopater* might poſſibly be ſtruck with the *Awfulneſs* of the Place, and ſo retire; but the Adventure of (*k*) *Heliodorus*, and the Angel mounted on *Horſeback* to guard the ſacred *Treaſures*, while two others, *on Foot*, were cutting and ſcourging him without Mercy, ſeems to go beyond the Extravagance of a *Romance*, and makes the Conduct of the *Elephants* (*l*), in ſparing the poor *Jews*, and falling upon the *Spectators*, leſs ſurprizing."

Anſwer'd by ſhewing that Epiphanes *is thus repreſented by* Polybius,

Of what Weight and Authority both the Hiſtory of the *Maccabees* and that of the *Jews* by *Joſephus* ought to be accounted, we ſhall have occaſion to enquire in the two following *Chapters*, and need only here obſerve, that what the *Maccabæan* Hiſtory has recorded of *Antiochus Epiphanes* is, in a great Meaſure, confirm'd by the Teſtimony of *Polybius*, an exact *Hiſtorian*, who was *contemporary* with him, and could not therefore be at a Loſs for proper Inſtructions in what he wrote. *Epiphanes* (according to (*m*) him) was a Man of great Expence, and ſquander'd

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(*b*) 2 Maccab. ix. (*c*) Lib. xii. c. 11. (*d*) Μεγαλόψυχος ϗ φιλόδωρος. (*e*) 1 Maccab. iv. 26.

* His Words are theſe, ——— *Rex* Antiochus, *demere Superſtitionem, &* *Mores* Græçorum *dare adnixus, quo minus teterrimam Gentem in melius mutaret*, Partharum *Bello probibitus eſt*, lib. v.

(*f*) 1 Maccab. iv. 6. (*g*) Chap. v. 54. (*h*) 2 Maccab. v. 2, 3. (*k*) Chap. iii. 24, &c. (*l*) Chap. xi. 11. (*m*) Deipnoſoph. lib. vi.

A. M.
3596, *&c.*
Ant. Chriſ.
408, *&c.*

From 1 Macc.
i.—vi. 7.
2 Macc. iii.—
x and from
Joſ. Hiſt. lib.
xi. c. 7. to
lib. xii. c. 14.

der'd away vaſt Sums in the Gratification of his Luſts and Amours, in the Gifts he beſtow'd upon his *Favourites*, and the Entertainments he made for the People: But then *Athenæus (n)* informs us, *that all theſe Expences were made, partly out of the Gifts, which his Friends ſent him, partly out of the* Prey, *which he took from* Ptolemy *King of* Egypt, *when he was a* Minor; *but chiefly out of the Spoils of the many Temples, which he ſacrilegiouſly robbed.*

(o) I WAS bountiful and beloved in my Power, and (p) I have done great Benefits, both publick and private, *to the* Jews. Theſe were the vain Boaſts of the dying *Tyrant:* But ſince the ſame *Polybius (q)* tells us, that his Diſtemper ſo far grew upon him, as to come to a conſtant *Delirium* or State of *Madneſs*, theſe Expreſſions, we may ſuppoſe, came from him, *(r)* when he was in that Condition. For we know no Inſtances of his *Kindneſs*, but many of his *Cruelty* to the People of God; and, as to his *Bounty*, (as he calls it) this is what he uſually committed in his drunken *Frolicks*, *(s)* in which he *ſpent a great Part of his Revenues*, and us'd often to go out into the Streets, and to ſcatter his Money, in Handfuls, among the Rabble. We may therefore reaſonably ſuppoſe, that ſuch a wild, crack-brain'd Creature as this, had ſeldom any ſerious Thought of eſtabliſhing an *Uniformity* in Religion, (tho' that Religion, by the bye, was *impious)* in his Dominions; but that, to juſtify the *Depredations*, that he made upon the *Jews*, and to revenge the *Defeats*, which they had ſo frequently given to his Armies, theſe were the true Reaſons of his Exaſperation againſt them; becauſe it is not conceivable, how he could have any ſober Senſe of Religion, who, to ſatisfy his greedy Avarice, was not afraid to rob the Temple of *Diana*.

THIS *Robbing of Temples*, in the Opinion of all ſober *Heathens*, was accounted a Crime of that heinous Nature, as juſtly deſerv'd the Vengeance of Heaven; and therefore *Polybius (t)*, as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he dy'd, was ſcar'd with *Viſions*, and Apparitions of evil Spirits; but then he ſuppoſes, that it was the Goddeſs *Diana*, that thus haunted him for his attempting to pillage her Temple at *Elymais*; whereas he himſelf, in the Preſence of *all his Friends*, openly declares, that theſe Troubles were come upon him, becauſe (*u*) he *had taken all the Veſſels of Gold and Silver, that were in* Jeruſalem, and had deſtroy'd *the Inhabitants of* Judea *without a Cauſe.*

THE Sacrilege at *Elymais* was only intended, not executed: But that at *Jeruſalem* was committed, with horrid Impiety againſt God, and as horrid Cruelty againſt all thoſe, that ſerv'd him there. But even, if the former had been committed, it was only againſt a *falſe Deity*; whereas the *latter* was againſt the true God, the great and Almighty Creator of Heaven and Earth: And therefore we need leſs wonder, that the Marks of a Divine Infliction were ſo viſible in the Nature of his Diſeaſe. *Appian* (*x*) and *Polybius* (*y*), as well as *Joſephus*, and the Author of the Books of *Maccabees*, have inform'd us, that he dy'd with *Ulcers*, and putrifying Sores in his ſecret Parts; and, upon this Occaſion, we cannot forbear remarking, that moſt of the great *Perſecutors* of the *Church* of God have been ſmitten in the like Manner; that thus dy'd *Herod*, the great Perſecutor of *Chriſt*, and the Infants at *Bethlehem*; thus *Galerius Maximianus*, the Author of the *tenth*, and greateſt Perſecution againſt the *Chriſtians*; and thus *Philip the ſecond*, King of *Spain*, who was as infamous for the Cruelty of his *Perſecutions*, and the Numbers deſtroy'd by it, as any of the other three. (*z*) It is no ſmall Confirmation therefore of what the *Jewiſh* Writers relate

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(*n*) Apud Athenæum, lib. v. (*o*) 1 Maccab. vi. 11. (*p*) 2 Maccab. ix. 26. (*q*) In Excerptis *Valeſii.* (*r*) *Calmet*'s Commentary. (*s*) Athenæus, lib. x. (*t*) In Excerptis *Valeſii.* (*u*) 1 Maccab. vi. 12, 13. (*x*) In *Syriacis.* (*y*) In Excerptis *Valeſii.* (*z*) *Prideaux*'s Connection, Anno 164.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i. — vi. 7. 2 Macc. iii.— x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

relate concerning the Judgments of God upon *Antiochus*, that theſe *heathen* Authors (whoſe Credit is thought indubitable) do agree with them as to the *Matter of Fact*, tho' they differ from them, in aſſigning a *wrong Cauſe* for it.

That Judas Maccabæus *might do all the gallant Actions recorded of him.*

(a) *IF you will walk in my Statutes, and keep my Commandments, and do them, ye ſhall chaſe your Enemies, and they ſhall fall before you: Five of you ſhall chaſe an Hundred, and an Hundred of you ſhall put ten Thouſand to Flight, and your Enemies ſhall fall before you by the Sword.* This is the Promiſe which God made to the Children of *Iſrael*, upon their Entrance into the Land of *Canaan*; and, in Virtue of this Promiſe, we find that their Leader *Joſhua* was ſo very ſucceſsful, that, after he had reliev'd the City of *Gibeon*, deſtroy'd twelve Kings, and made himſelf Maſter of their Dominions, in one Campaign only, 'tis ſaid of him, that (b) *he return'd, and* ALL Iſrael *with him, unto the Camp to* Gilgal: And therefore we need leſs wonder, that the *Jews*, who at this Time were under the Conditions of God's Promiſe, nay, under a State of *Perſecution* upon the Account of their Religion, and were conſequently the proper Objects of his more immediate Care and Compaſſion, ſhould come off *victorious*, even tho' they were but *poorly arm'd*, and ſometimes without the Loſs of one Man, having the Lord of Hoſts on their Side, both to inject Terror into their Enemies, and to *cover their Heads in the Day of Battle*: But, even without this Suppoſition of a *Divine Interpoſal*, might there not be ſome remarkable Difference in the Soldiers, and Generals themſelves?

JUDAS Maccabæus, an excellent Commander, bold and enterpriſing, with a ſmall Body of Men, but all determin'd to conquer or die, attacks one of no Capacity, with a much larger Army indeed, but made up chiefly of *raw* Men, and Forces levy'd in Haſte. He attacks him, *I ſay*, and defeats him; and are not Miracles of this Kind very common? Do not both *antient* and *modern* Hiſtory furniſh us with Victories, in great Abundance, of this Sort, and much more ſurprizing than any obtain'd by the *Maccabees*? (c) The Contempt of a weak Enemy, whoſe Forces are ſo diſproportionate to the *numerous* Army, which comes againſt them, is one of the greateſt Errors, as well as Dangers, that can happen in War; becauſe, in this Caſe, People are leſs upon their Guard, not thinking the Enemy capable of daring to undertake any Thing againſt them, until they are ſurpriz'd in their Security; and an Army ſurpriz'd in their Camp, we know, is *an Army half conquered.*

THO' therefore the *Jews*, under the Command of the gallant *Judas*, were always feweſt in Number, yet, conſidering the Boldneſs of their Undertakings, and the Prudence of their Conduct, their Skill in the military Art *, and the Providence of God, which attended, and proſper'd their Arms, the Wonder is not much, that they were, in a Manner, always ſuperior to their Enemies.

Aërial Apparitions not uncommon, and ſometimes real.

THERE ſhall be Signs in the Sun, and in the Moon, and in the Stars, i. e. in the Heavens, where they move, *and upon the Earth Diſtreſs of Nations, with Perplexity:* Theſe were the Preſages, which our Saviour foretold; and accordingly *Joſephus* (d) informs us, that, before the laſt Siege of *Jeruſalem*, there were ſeen in the Air, a little before Sun-Set, for ſome Days together, *Chariots*, and *armed Men*, paſſing along the Clouds, round about the City; *which I would hardly venture to report*, ſays he, *but that I can produce ſundry Eye-Witneſſes, that*

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(a) Levit. xxvi. 3, &c. (b) Joſh. x. 43. (c) *Calmet*'s Dictionary, under the Word *Bethzur*.

* It is indeed ſurprizing, that *Polybius*, an Hiſtorian, in other Things ſo punctual, and ſo well acquainted with the Affairs of *Aſia*, ſhould make no Mention of the *Maccabees*, nor of the Wars, which they maintain'd with ſo much Glory, againſt *Antiochus*, and his Succeſſors, eſpecially ſince he deſcribes the Wars of the ſame *Antiochus*, in other Reſpects, with all the Care and Exactneſs, that can be deſir'd. *Calmet*'s Dictionary, under the Word *Modin*.

(d) De Bello Jud. lib. vii. c. 12.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib xii. c. 14.

are ſtill alive to confirm the Truth of it. Several Accounts of this Kind we have in *Livy* and *Suetonius:* And tho' it muſt be own'd, that too great a *Credulity* in ſome *Hiſtorians* may poſſibly have enlarg'd, or multiply'd theſe *Prodigies*, yet we muſt not therefore imagine, that there never were any ſuch Things, becauſe very good Reaſons may be given why God ſhould exhibit them: And, as to the *Phænomena*'s that *(e)* are now under Conſideration, they certainly have all the Marks of Credibility in them, that we can well deſire. For they are related by an Author, that was *contemporary*, or very near *contemporary* with them. They were ſeen, not *tranſiently*, and by a few weak *ſuperſtitious* People; but, for *forty Days* together, they appear'd to the View of a whole City, wherein were above an hundred Thouſand Inhabitants, moſt of ſound *Intellects*, and ſome of them of ſo little *Superſtition*, as to abandon the Laws and Cuſtoms of their Country for Fear of Perſecution.

Why Ptolemy *might be ſmitten by God upon his entering the* Holy of Holies.

The *Jews* have a *Tradition*, founded upon what we read in the 2d Book of the *Maccabees*, *(f)*, *viz.* that, ſome Time before the *Babyloniſh* Captivity, the Prophet *Jeremiah* receiv'd Inſtructions from God to hide the *Ark of the Covenant* in a Cave in Mount *Nebo*, which accordingly he did, and at the ſame Time declar'd, that the Place ſhould not be diſcover'd, until the People's Return from their Captivity; that, after the People's Return, in the Time of *Nehemiah*, this *Ark* was found out, and re-plac'd in the *Sanctuary* of the Temple; that when *Pompey (g)* enter'd the *Sanctuary*, he ſaw an *Ark* and *Cherubims*, like thoſe, which *Moſes* had made; and that, ſome Time after, the ſame Ark was carry'd before *Veſpaſian*, when, from the *Jewiſh* Wars, he return'd to *Rome* in Triumph.

Now, upon the Suppoſition, that there is any Truth in this *Tradition*, and the *Ark of the Covenant* was in Fact replac'd in the ſecond Temple, the Hiſtory of *Uzzah* will inform us of what ſacred Account, in the Eſteem of God, this *Repoſitory* of the Divine *Covenant* was, and how ſeverely God, in his Caſe, was pleas'd to avenge the leaſt Violation of it. For, if the *Anger of the Lord was kindled againſt* Uzzah, ſo that he ſmote him dead upon the Spot *for his Raſhneſs in taking hold of the Ark*, even becauſe he was no Prieſt, no Deſcendant of the Houſe of *Aaron*; why ſhould it be thought a ſtrange Thing, that God ſhould ſhew ſome Tokens of his Diſpleaſure againſt an *Heathen* Prince, intruding into the Place, which he had *conſecrated* for his own Preſence and Inhabitation? Or, if we ſuppoſe, that the *Shekinah*, or Preſence of God, was not reſident in the ſecond Temple; yet ſtill the *Holy of Holies* was reſerv'd for the Entrance of none, but the *High-Prieſt*; and therefore it is no more, than what might be expected, that he, who, in Contempt of the Divine Command, and the Remonſtrances of all about him, would intrude into it, ſhould meet with ſome ſevere Rebuke, that thereby he might be convinc'd of the Power of the *God of* Iſrael, and of the Divine Inſtitution of their Religion. And, tho' it be acknowledg'd, that *Pompey* met with no remarkable Judgment, in the Inſtant, when he was guilty of the like *Profanation*, yet *(h)* our learned *Connector* of the *ſacred* and *profane* Hiſtory has obſerv'd, that after *this Act* he never proſper'd; that this put an End to all his Succeſſes; inſomuch, that *this*, over the *Jews*, was the *laſt* of his Victories. So mindful has God all along been, not to ſuffer the *Profaners* of his *Sanctuary* to go unpuniſh'd!

That he really deſign'd to deſtroy all the Jews *at* Alexandria.

The intended Deſtruction of all the *Egyptian Jews* at *Alexandria*, in the barbarous Manner, wherein the Author of the *ſecond* Book of the *Maccabees* has related it, can hardly be thought an incredible

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(e) Calmet's Commentary.

(f) Chap. ii. 4,—9.

(g) Calmet's Diſſ. ſur l'Arche d'Alliance.

(h) Anno 64.

A. M. 3595, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

dible Thing to thoſe, who have read in *Philo* (*i*) the like, if not worſe Cruelties, which the ſame People underwent in the ſame Town, in the Reign of *Caligula*, and under the Adminiſtration of *Flaccus*. —— That they were not only driven from their Habitations, plunder'd of their Goods, and coop'd up in a narrow Corner of the City in order to be ſtarv'd; but that, if any attempting to make their Eſcape were apprehended, they were either knock'd on the Head, torn Limb from Limb, or tortur'd to Death, and their dead Bodies dragg'd through the Streets; and, if any pretended to lament them, they were immediately ſeiz'd, whipp'd without Mercy, and having ſuffer'd all the Torments that Cruelty could invent, were condemn'd at laſt to be crucify'd: —— That, without any Regard to Sex or Condition, without any Reſpect to the Aged, or Compaſſion to the Young; not only whole Families were burnt together, but ſome, being ty'd to Stakes, had Fires of green Wood kindled round them, in order to prolong their Torments, and that the Spectators might have the horrid Pleaſure of ſeeing the poor Creatures ſuffocated in the Smoak. —— That, on the very *Feſtival* of the Emperor's Birth-Day, (which generally laſted for ſome Time) thirty-eight of their *Council*, Perſons of the moſt diſtinguiſh'd Note among them, were bound like Criminals, ſome with Cords, and ſome with Chains, and ſo dragg'd through the great Market-Place to the Theatre, and there whipp'd ſo unmercifully, that ſome of them did not long ſurvive it. —— Nay, that, at this Time more eſpecially, it was an uſual Thing with the People, when they came to the Theatre, firſt to entertain themſelves with Scourging, Racking, and Torturing the poor *Jews* at their Pleaſure, and then, to call for their *Dancers*, and *Players*, and other Diverſions in Uſe among the *Romans*: Whoever has read, I ſay, the Account of theſe Cruelties, as *Philo* has related them, need not much wonder to find an exaſperated Prince (as *Ptolemy* was) intending the total Deſtruction of a People, he imagin'd had offended him; when a bare *Roman* Prefect (as *Flaccus* was no more) without any Provocation, that we hear of, was not afraid to treat the ſame People in this unhuman Manner.

Why the Elephants *might turn upon the Spectators.*

But then, as to the former Caſe, if we will allow the Providence of God, and its *Interpoſition* in the Occurrences of this World, we need not want a Reaſon, why he ſhould turn the *Elephants*, which were deſign'd to deſtroy the *Innocent*, upon the *Spectators*, who could not be *ſo*; becauſe both his *Juſtice* and *Mercy* ſeem to plead for the *Deliverance* of thoſe, whoſe only Crime was their Profeſſion of his true Religion, and for the *Puniſhment* of ſuch, as came to glut their Eyes with the *helliſh Pleaſure* of ſeeing their Fellow-Creatures trampled to pieces. In this Senſe, there ſeems to be a neceſſary Call for a Divine *Interpoſition*; but, abſtracted from this Conſideration, the Wonder is not great, that Creatures intoxicated (as theſe *Elephants* are ſaid to have been) ſhould miſtake their Objects, and fall foul upon thoſe, that they were leaſt of all intended to deſtroy.

Angels appearing in Armour, a common Tradition.

There is ſomething, we confeſs, more wonderful, in the *Appearances* of Angels mounted, as it were, on *Horſe-back* (*k*), heading the *Jewiſh* Army (*l*), protecting the *Jewiſh* General, and (*m*) defending the *ſacred* Treaſures of the Temple; but as we eſteem theſe Books of the *Maccabees* no Part of *Divine* Writ, we leave the proper Defence of them to thoſe, who have receiv'd them as *Canonical*, and ſhall only add, (*n*) with the learned *Huetius*, upon this Subject, —— That, how improbable ſoever theſe Accounts may be thought by ſome, they are not deſtitute of Examples of the like Nature in ſeveral *Heathen* Hiſtories; that, in the Battle, which the *Romans* had with the *Latins*, at the Lake *Regillus*, *Caſtor* and *Pollux* were ſeen mounted on Horſe-back, in the *Roman*

(*i*) Vol. II. p. 525, &c. Ex Edit. Mangeanâ.

(*k*) 2 Maccab. xi. 8.

(*l*) Ibid. ver. 10.

(*m*) Chap. iii. 25. &c.

(*n*) Quæſt. Alnetanæ, lib. ii. c. 12.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

Roman Army, and, when the Victory was wavering, they reſtor'd the Fight, and gain'd the Field; and carry'd the News thereof to *Rome,* that very Evening; that, when the *Romans* invaded the *Lucani* and *Brutii*, *Mars*, the great Founder of their Nation, led their Forces to the Onſet, and aſſiſted them not a little in taking and deſtroying great Numbers of their Enemies; and (to name no more) that, at the Battle of *Marathon*, *Pan* appeared on the Side of the *Athenians*; made great Slaughter among the Enemy's Army; and injected ſuch a Terror into them all, as, from that Time, has obtain'd the Name of a *Panick Fear.*

Now, tho' there might be a good deal of *Fiction* in theſe Inſtances, yet, ſince we find ſome of the beſt *Roman* Hiſtorians relating them, and ſo grave an Author, as *Tully* (even (o) in ſome of his moſt ſerious Pieces) making mention of the *firſt* of theſe, as a Matter of juſt Credibility, we cannot but ſuppoſe, that the common *Tradition*, at this Time, was, that, to the victorious Army (eſpecially when it was much inferior in Numbers) ſome *Celeſtial* and ſuperior Beings were always aſſiſtant; and, conſequently, that the Author of the Book of the *Maccabees*, in this Reſpect, wrote nothing, but what, at that Time, was the common Senſe of Mankind; nothing indeed, but what the Senſe of the Royal Pſalmiſt in military Matters, authoriz'd him to write: For (p) *let them be turned back*, ſays he, *and brought to Confuſion, that imagine Miſchief againſt me; let them be as the Duſt before the Wind, and the Angel of the Lord ſcattering them.*

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

(o) *Tuſcul.* Quæſt. lib. i. & de Nat. Deor. lib. ii.

(p) Pſal. xxxv. 4, 5.

DISSER-

DISSERTATION III.

Of the Jewiſh Sanhedrim.

An Hiſtorical Account of the various Forms of the Jewiſh *Adminiſtration.*

BEFORE we proceed to examine into this great *National Council* among the *Jews,* (which we ſuppoſe might have its Riſe much about this *Period* of Time) it may not be improper to take a ſhort View of the ſundry *Forms* of *Civil* Adminiſtration, that were previous to it.

The Government of the *Jewiſh* Republick was *originally Divine:* For, (*a*) if we call a *State,* where the *People* govern, a *Democracy*; and that, where the *Nobles* govern, an *Ariſtocracy*; there is the ſame Reaſon why this ſhould be ſtiled a *Theocracy*; becauſe God was not only the *Deity,* they were bound to worſhip and adore, but the *Sovereign* likewiſe, to whom they were to pay all the Honours and Rights, that were due to ſupreme Majeſty. Their Republick however was not compleatly ſettled, until God had given them the Law from Mount *Sinai,* when the *Noiſe and Thunderings,* in which it was delivered, were ſo very terrible, that (*b*) the People requeſted of him, not to ſpeak any more to them of himſelf, but to make uſe of the Miniſtry of *Moſes,* as his Interpreter.

Thus *Moſes,* by the People's own Election, was appointed to the Adminiſtration of all publick Affairs; and, in this important Office, (as the Author of the *Hebrews* (*c*) teſtifies of him) acquitted himſelf with much *Faithfulneſs:* But, in a ſhort Time, he found, that he had undertaken a Work of too much Labour and Fatigue for any ſingle Perſon to ſuſtain, and therefore, in Purſuance to his *Father-in-Law*'s Advice, he made choice of ſome of the moſt prudent and underſtanding Men in every Tribe, divided them into ſeveral *Claſſes,* and gave them Names, according to the Authority, wherewith he inveſted them, or the Number of the Perſons, over whom they were to preſide: (*d*) *He made them Captains over Thouſands, and Captains over Hundreds, and Captains over Fifties, and Captains over Tens, and Officers among the Tribes.*

But this Eſtabliſhment laſted not long, or at leaſt receiv'd ſome Change, or Addition to it. For, as ſoon as the *Iſraelites* were arriv'd at *Kibroth-Hattaavah,* or the *Graves of Luſt,* (as the Place is called) but three Days Journey from Mount *Sinai,* (*e*) God appointed a Body of *Seventy Elders* (to whom he communicated his Spirit) to aſſiſt *Moſes* in bearing *the Burthen of the People*; and from hence it is, that the Defenders of the Antiquity of the *Sanhedrim* date the firſt Inſtitution of that great *Council.* But, however this be, 'tis certain, that this *Council* continu'd among them all the while that they ſojourn'd in the Wilderneſs; and was indeed (*f*) an Inſtitution proper enough for a People in their Circumſtances, who, being all of one *Community,* could aſſemble together with Eaſe, and, having no great Matters in *Poſſeſſion,* could have but few *Proceſſes,* and, conſequently, might diſpenſe with a leſſer Number of *Judges.*

MOSES however, foreſeeing that this Inſtitution would not be ſufficient, when once the People were ſettled in the Land of Promiſe, (*g*) left it as an *Injunction* behind him, that, whoever had the Government of the Nation ſhould appoint *Judges and Magiſtrates in every City,* to determine the Controverſies, that came before them; but that, when any Thing of great

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(*a*) *Lamy*'s Introduction, lib. i. c. 11. (*b*) Exod. xx. 19. (*c*) Chap. iii. 2. (*d*) Deut. i. 15. (*e*) Numb. xi. 16. (*f*) *Calmet*'s Comment. ſur la Police des *Hebreux.* (*g*) Deut. xvi. 18.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

From 1 Macc. i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Moment, or of difficult Diſcuſſion, ſhould happen, the contending Parties ſhould carry their Cauſe (h) *to the Place, which the Lord had choſen*, propoſe it to *the Prieſts, and to the Judge*, that *ſhould be in their Days*; and, upon Pain of Death, acquieſce in their *Deciſion*.

MOSES was ſucceeded by *Joſhua*: But *his* Time was ſpent in making a Conqueſt of the Land of *Canaan*, and, till he had done that, he could not put the Order, which his Predeceſſor had left him, in Execution. However, at his firſt Acceſſion to the Government, we find that (i) all the People promis'd the ſame Obedience to him, that they had paid to *Moſes*; and that, when himſelf grew old, (k) *he called for the Elders of* Iſrael, *and for their Heads, and for their Judges, and for their Officers*, i. e. all the Judges and Magiſtrates, which *Moſes* had enjoin'd him to eſtabliſh in the Country, for the Security of the State and Adminiſtration of Juſtice.

On this Footing *Joſhua* left the *Civil* Adminiſtration; and thus it ſtood, till the People revolted from the Service of God, and then all Things ran to Confuſion. In what Manner the State was govern'd, and Juſtice diſpens'd, during the long Succeſſion of *Judges*, 'tis difficult to determine: But, towards the Concluſion of that Form of Government, we find *Samuel* (l) *going, from Year to Year, in a Circuit round the Country, to judge* Iſrael, and, when himſelf grew impotent and unable to travel, (m) *making his Sons Judges* in his Stead; but their Male-adminiſtration occaſion'd an Alteration in the Government.

The Inſtitution of *Regal* Power diſſolv'd that *Polity*, which *Moſes* had ſettled: But, tho' he both foreknew, and foretold this Change in the Conſtitution, yet we no where find him giving any particular Directions, how Kings were to conduct themſelves in the Adminiſtration of the State, and the Diſpenſation of Juſtice; (n) whether it was, that God did not vouchſafe to communicate any freſh Diſcovery to him upon that Subject, or whether he might think, that the Rules, which he had already preſcrib'd, were not *incompatible* with the Authority and Government of *Kings*.

SAUL ſeems to have concern'd himſelf with nothing but *military* Affairs, leaving the Prieſts and Judges the ſame Juriſdiction, that they had before; but *David*, when he came into a peaceable Poſſeſſion of the Kingdom, (o) did himſelf (in Cauſes of great Conſequence at leaſt) adminiſter Juſtice to the People. The famous Deciſion between the two Mothers, (p) who both laid their Claim to the *living* Child, is a plain Proof, that, in perplex'd and intricate Caſes, *Solomon* himſelf did ſometimes the Office of a *Judge*; and when we read of this Prince, that he came to (q) *Gibeon, with the Captains of Thouſands and of Hundreds, with the Judges, and the Chief of the Fathers*, we may learn from hence, that Magiſtrates of the ſame Kind, that *Moſes* had ordain'd, were, at this Time, exiſting in the Kingdom of *Iſrael*.

By the Revolt of the *ten Tribes* from the Houſe of *David* to that of *Jeroboam*, the *Civil* Conſtitution of the *Jews* ſuffer'd very much; becauſe the avow'd Purpoſe of that Prince was to change the Religion, and reverſe the Orders, which *Moſes* had inſtituted: And therefore, from henceforward, we muſt look only into the Kingdom of *Judah* for the Succeſſion of the true *Diſcipline*, and Form of ancient Government of the *Jews*.

When *Jehoſhaphat* form'd the Deſign of introducing a Reformation both in Church and State, he purſu'd the Rule, which *Moſes* had given him; for (r) *he ſet Judges in the Land, through all the fenced Cities*, and, in *Jeruſalem* the Capital, erected two *Tribunals*; (s) one, compos'd of *Prieſts* and *Levites*, to hear

Appeals

(h) Deut. xvii. 9. (i) Joſhua i. 16, 17. (k) Chap. xxiv. 1. (l) 1 Sam. vii. 15, 16. (m) Chap. vii. 1. (n) *Calmet*'s Diſſert. ſur la Police des *Hebreux*. (o) 2 Sam. xv. 2. (p) 1 Kings iii. 16, &c. (q) 2 Chron. i. 2. (r) Chap. xix. 5. (s) Ibid. ver. 8.

A. M. 3596, &c. Ant. Chriſ. 408, &c.

Appeals from *leſſer* Courts, relating to religious Matters; and the other, compoſ'd of the *chief of the Fathers of* Iſrael, to hear ſuch as related to *Civil.* Nor is their Conjecture much amiſs, who ſuppoſe, that the *Seventy Men*, whom *(t) Ezekiel* ſaw, in a Viſion, *burning Incenſe to Idols*, and the *five and twenty*, who, *(u) between the Porch and the Altar, were worſhipping the Sun in the* Eaſt, are the rather mention'd, becauſe they were Men of *Eminence*, and, very probably, the Judges of *Civil* and *Eccleſiaſtical* Matters.

What Kind of *Judicature* prevailed in the Time of the Captivity, 'tis difficult to ſay. From the Story of *Suſannah* we may learn, that, in theſe Circumſtances, the *Jews* were allow'd their own Courts and Judges, even in *Babylon* itſelf; but of what Number, Order, or Authority theſe Judges were, none can tell. 'Tis plain however, that, upon the Reſtoration, *Ezra* return'd with full Power from *Artaxerxes*, *(x) to ſet Magiſtrates and Judges in all the Land*, who might puniſh Criminals according to their Demerit, either *with Death, or Baniſhment, Impriſonment, or Confiſcation of Goods:* And in this Condition the *Jewiſh* State continu'd, *viz.* in the Form of an *Ariſtocracy*, with the *High-Prieſt* at the Head of it, ſometimes under the King of *Egypt*, and ſometimes under the King of *Syria*, for a conſiderable Time after the Return from the Captivity.

The Perſecution, which *Antiochus Epiphanes raiſed among the* Jews, ruin'd all the *OEconomy* of their Government: But *Mattathias*, and his Sons, endeavour'd to reſtore *(y) the decay'd State of the People* (as it is called) as far as thoſe troubleſome Times would permit them. *Judas Maccabæus*, in a general Aſſembly, held at *Maſpha*, reviv'd the antient Order, and appointed Rulers *(z) over the People, even Captains over Thouſands, over Hundreds, over Fifties, and over Tens:* And, when *Jonathan*, his Brother and Succeſſor, took upon him both the *ſovereign* and *ſacerdotal* Authority, he, nevertheleſs, govern'd by the Advice of a *Senate*, not excluding the People from ſome Share in their Deliberations, as appears by the Letters, *(a)* which the *Jews*, at this Time, ſent to the *Lacedemonians*.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

ARISTOBULUS, who was the firſt of the *Aſmonæan* Race, that took upon him the *Diadem*, and Title of a King, continu'd the *Senate* in great Authority, but excluded the common People from having any Part in the Adminiſtration; as the Kings, who ſucceeded him, endeavour'd to confirm their own Power by curtailing that of the *Senate*, till *Pompey* came, and quite overturn'd the *Jewiſh State*, by ſubjecting it to the Empire, and making *Judea* a *Roman* Province.

From this ſhort Review of the *Jewiſh* Republick, we may perceive, that its *Form* of Government, at different Times, has been *various*; that *Moſes* (with the Concurrence of *ſeventy* chief Magiſtrates) as God's *Vicegerent*, govern'd the People in an abſolute Manner; that, under the *Judges*, the State had been ſometimes without any Ruler at all, *independent* ſometimes, and, at other Times, under the Juriſdiction of its Enemies; that the antient Kings of *Judah* vouchſaf'd to adminiſter Juſtice to their Subjects, but that, towards the Decline of the Kingdom, its Princes affected *State*, and a *deſpotick* Power; that, from the Captivity to the Time of the *Aſmonæans*, the Government, under the High-Prieſt, was partly *ariſtocratical*, and partly *popular*; and that the *Aſmonæan* Kings made it *monarchical*, till the *Romans* deſtroy'd it: And ſo we proceed to conſider, in which of theſe Periods the famous *Council* of the *Jews*, which is uſually called their *Sanhedrim*, might have its Riſe, with ſome other *Particulars* relating to its Authority and *Proceedings*.

Of the Origin of the Sanhedrim.

When *Moſes*, in conducting the Children of *Iſrael* through the Wilderneſs was teiz'd and wearied out (as we ſay) with the perpetual Complaints and Murmurings of that People, in the Impatience of his Soul, he addreſs'd himſelf to God in theſe Words: *(b) Wherefore haſt thou afflicted thy Servant, that thou layeſt the Burthen of all this People upon me?——I am not able to bear all this People alone, becauſe it is too heavy for me,* &c. Whereupon the Lord ſaid unto him, *Gather unto me ſeventy Men of the Elders of* Iſrael, *whom thou knoweſt to be the Elders of the People, and Officers over them, and bring them unto the Tabernacle of the Congregation, that they may ſtand there with thee; and I will come down and talk with thee there; and I will take of the Spirit, which is upon thee, and will put it upon them, and they ſhall bear the Burthen with thee, that thou bear it not thyſelf alone.* This Command *Moſes* took care to put in Execution: The Elders, accordingly, met at the *Tabernacle of the Congregation*; *and, when the Spirit of the Lord reſted upon them, they propheſied, and did not ceaſe.* Theſe Words (as we ſaid before) are held by the Generality of the *Rabbins* (as well as by ſome *Chriſtian* Writers) to be the true Origin of that great *Sanhedrim*, "which, from its firſt Inſtitution here under *Moſes*, ſubſiſted all along in the *Jewiſh* Nation, even to the Time of their utter Diſperſion under *Veſpaſian*, and had the Cognizance of all Matters of the greateſt Moment, both *Civil* and *Eccleſiaſtical*."

(t) Ezek. viii. 11.

(u) Ibid. ver. 16.

(x) Ezra vii. 25, 26.

(y) 1 Maccab. iii. 43.

(z) Ibid. ver. 55.

(a) Ibid. xiv. 19.

That it was only of temporary *Duration.*

But, for the better Underſtanding of the Senſe and Deſign of them, we may obſerve, 1ſt, That *Moſes* does not here ſpeak of the *Difficulty*, or Multiplicity of Buſineſs, that was laid upon him, but of the *perverſe* Temper of the People, always addicted to *Mutiny* and *Sedition*, which he himſelf alone was not able to withſtand. To eaſe himſelf of the Labour of *judging* the People in all *Civil* and Capital Cauſes, he had, by the Advice of his Father-in-Law, *(c)* appointed a certain Number of *Judges*; and it ſeems not unlikely, that ſome of theſe *Seventy* were of the Number of theſe Judges, becauſe they are called by God himſelf *the Elders and Officers of the People*. *Moſes* wanted no Aſſiſtance therefore in the Adminiſtration of Affairs of this Nature; but what he wanted, was a ſufficient Number of Perſons, of ſuch Power and Authority among the People, as might reſtrain them from *ſeditious* Practices, and awe them into Obedience; and for this Reaſon it was, that God, when he made choice of them, gave them the Spirit of Prophecy, as an evident Sign of his having appointed them *Coadjutors* to *Moſes*, in the Exerciſe of his ſupreme Authority, and as a *Means* to procure them the greater Reverence and Eſteem among the People.

2dly, We may obſerve farther, that it does not appear from the foregoing Paſſage, that this Aſſembly of *ſeventy Perſons* was to be perpetuated in the *Jewiſh* State, and, when any dy'd, others ſubſtituted in their Room: On the contrary, it rather ſeems to have been an *occaſional* Inſtitution, or preſent Expedient for the Relief of *Moſes*, that, by the Addition of other *Rulers*, (all endu'd with Gifts extraordinary, as well as he) the Murmurs and Complaints of the People might not fall all upon him, but be diverted (ſome of them at leaſt) upon others; and that, by the joint Influence of ſo many Perſons, all poſſeſſed with the Spirit of Government, they might either hinder or appeaſe them. And, as this was an Inſtitution only for that Purpoſe, there is no Reaſon to believe that it continu'd any longer than *Moſes* liv'd; becauſe, if we take a View of the Hiſtory of ſucceeding Ages, we ſhall find no *Footſteps* of it.

Was not in the Times of Joſhua, *or the* Judges.

After the Death of *Moſes*, we find *Joſhua* ruling the People with an abſolute Authority; ſettling the Portions of the ſeveral Tribes in the Land of *Canaan*; diſmiſſing thoſe, who had aſſiſted their Brethren in the Conqueſt of it; receiving all Appeals, redreſſing all Grievances, and acting, in ſhort, as the only Governor in the Nation, without one Word mention'd of any *ſupreme Council* to controul him. After

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(b) Numb. xi. 11, &c.

(c) Exod. xviii. 24.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

After the Death of *Joſhua*, God rais'd up *Judges*, Men of Courage and Wiſdom extraordinary, to deliver his People from the Oppreſſions of their Enemies, and to attend to the Adminiſtration of Juſtice among them; and yet we read of no *Act*, or Decree of this pretended *Sanhedrim* all this while, *(d)* which could no more have been omitted in the Account of theſe Times, had it been then exiſting, than the Mention of the *Roman* Senate is in any of their Hiſtorians.

(e) IN *thoſe Days*, as the ſacred Hiſtory informs us, *there was no King in* Iſrael, *but every Man did what was right in his own Eyes*; and *(f)* where then was this *venerable* Aſſembly, whoſe Authority (according to the *Rabbins)* was ſuperior to that of Princes, to interpoſe in this Time of Need? The *Jews* certainly could never have degenerated into ſuch a State of *Licentiouſneſs*, had there been a Court of *ſeventy*, or *ſeventy-two Elders*, choſen out of every Tribe, and inveſted with a *ſupreme* Authority to *puniſh* Criminals, and *reform* Abuſes; nor can we ſee, what Reaſon the *Levite* had to cut in Pieces the Body of his *Concubine*, abus'd by the *Gibeonites*, and to ſend it to the ſeveral Tribes, in Demand of Juſtice, if there had been ſuch a conſtant *Tribunal*, as this is repreſented, to reſort to.

Nor of the Kings.

THE Kings, who ſucceeded the *Judges*, acted in ſuch a Manner, as to make us believe, that there was no ſuch Thing, as a *Sanhedrim*, then in Being. *(g)* They diſplac'd High-Prieſts without Oppoſition; they wag'd War without adviſing with any; they made, and depos'd Judges, as they pleas'd; and, in ſhort, did every Thing, that other Princes are wont to do, without the *Sanhedrim*'s ever interpoſing its Authority, that we read of, to ſtop the Courſe of their Extravagances, or curb their exorbitant Power. Some of theſe Kings, we know, were for extinguiſhing the true Worſhip of God, and eſtabliſhing Idolatry in its Stead: Here then was a proper Opportunity for this *venerable* Body to ſtep in, by condemning Idolatry in ſome publick Act of theirs, and oppoſing the Innovations of the Court. But of this we hear not one Word; neither do we find, that *(h)* the Prophets, who ſo ſeverely inveigh'd againſt the Wickedneſs of the People, even referr'd them to the *Sanhedrim*, or complain'd, that *that* Court was too remiſs or negligent in the Puniſhment of Crimes.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Nor in the Times of Ezra *and* Nehemiah.

IF ever Mention were to be made of this great *Council*, it would be, one would think, in the Books of *Ezra* and *Nehemiah*, which were written after the *Babyloniſh* Captivity, when there was no King in the Land, and, conſequently, a fit Opportunity for this *Sanhedrim* to appear; and yet, even *here*, we find ſeveral Matters of great Moment tranſacted, ſuch as the Reformation of the People's Manners, the Diſſolution of *illegal* Marriages, a Stop put to the Profanation of the *Sabbath*, and a *Covenant* of Obedience to God, made and ſign'd by the Deputies of the *Prieſts, Levites, and common People*; but not one Word of the great *Sanhedrim* all this while.

But of later Inſtitution.

IN ſhort, not only the ſacred Writers, but even *Joſephus, Philo, Origen, Euſebius*, and St *Jerom*, who were all well vers'd in the antient Government of the *Jews*, make no Manner of Mention of any ſuch Body of Men in the Times that we are now upon; and therefore we cannot but think, that this univerſal Silence, in Writers of all Kinds, is a very good Argument, that this *ſupreme National* Council did not then ſubſiſt. Its Name is confeſſedly of *Greek* Derivation; to which Purpoſe *Livy (i)* obſerves, that thoſe *Senators*, whom the *Macedonians* intruſted with the Adminiſtration of their Government, were called *Synedri*: And therefore it ſeems ſomewhat

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(d) Le Clerc's Diſſert. de Synedrio. *(e)* Judg. xxi. 25. *(f)* Sentimens de quelques Théologiens ſur l'Hiſt. Critique, Let. 10. *(g) Calmet*'s Diſſert. ſur la Police des *Hebreux*. *(h) Baſnage*'s Hiſt. lib. v. c. 1. *(i)* Pronunciatum quod ad Statum *Macedoniæ* pertinebat, Senatores, quos *Synedros* vocant, legandos eſſe, quorum conſilio reſpublica adminiſtratur, Lib. xlv. c. 32.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

From 1 Macc i.—vi. 7. 2 Macc. iii.—x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

incongruous, to look into the firſt *Centuries* of the *Jewiſh* Church, for the Original of a Council, whoſe very Name is of later Extract.

But, in the Times of the Maccabees.

Before the Times of the *Goſpel*, wherein frequent Mention is made of this Council, we find it in ſo great *Authority*, as even to call *Herod (k)* (tho' then Governor of *Galilee)* upon his Trial for ſome Miſdemeanour: And therefore it is no improbable Conjecture, that, in the Time of the *Maccabees*, either *Judas*, or *Jonathan*, was the firſt Inſtitutor of it; and the Reaſon, they might have for this Inſtitution, might be, the *Change*, which they had made in the Nature of the Government, for which they wanted the Conſent of the People, or at leaſt of a Body, that repreſented them, that thereby they might act with more Authority: And, tho', as yet, they did not aſſume the Title of Kings, yet they thought it a Matter of *Prudence* to have their Reſolutions *ratify'd* by a Council.

The *Maccabees*, who, in all Probability, were the firſt Inſtitutors of this Council, would hardly exclude themſelves from it; and therefore, we may preſume, that the *High-Prieſt* was the ſettled *Preſident*, who, for that Reaſon, was called *Naſi*, or Prince of the *Sanhedrim*, and, in his Abſence had a *Deputy*, called *Abbeth-din, or Father of the Houſe of Judgment*, and a *Sub-deputy*, called *Chacam*, i. e. *the Wiſe*; but all the reſt had the common Name of *Elders* or *Senators*.

These *Senators* (which were uſually taken from other inferior Courts) were to be ſome *Prieſts*, and ſome *Laymen*, but all Perſons of untainted Birth, good Learning, and profound Knowledge in the Law, both *written* and *traditional*. All Eunuchs, Uſurers, Gameſters, thoſe that brought up Pigeons to decoy others to their Dove-Houſes, or made any Gain of their Fruits in the *Sabbatical* Year, all old Men, deform'd Perſons, and ſuch as had no Children, (becauſe they were ſuſpected of being cruel and hard-hearted) were excluded from this Council; and thoſe only, who were of mature Age, competent Fortunes, and comely Perſonages, were admitted to it.

The Room, in which this Council met, was a *Rotunda*, half of which was built without the Temple, and half within. The *Naſi*, or Prince of the *Council*, ſat upon a Throne elevated above the reſt, at the upper End of the Room, having his *Deputy* on his Right-Hand, and his *Sub-deputy* on his Left. The *Senators* were rang'd in order on each Side; and the *Secretaries*, who were to record the Matters, that came before them, were three; whereof one wrote the Sentences of thoſe that were abſolv'd, the other had the Condemnations under his Care, and the Third enter'd into their Books the ſeveral *Pleadings* of all contending Parties.

Its Authority.

The Vanity and ridiculous Pride of the *Rabbins* appear in nothing more, than in the *exceſſive* Power, which they give to this High-Court of *Judicature*. For, according to them, it not only decided ſuch Cauſes, as were brought before it, by Way of *Appeal* from other *inferior* Courts, but had under its Juriſdiction likewiſe † the King, the High-Prieſt, and Prophets. *(l)* The King, for Inſtance, if he offended againſt the Law; if he marry'd above *eighteen* Wives, if he kept too many Horſes, if he hoarded up too much Gold or Silver, the *Sanhedrim* had him ſtripp'd, and whipp'd in their Preſence. But Whipping, it ſeems, among the *Jews (m)*, was not ſo ignominious a Thing, but that the

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(k) Jewiſh Antiq. lib. xiv. c. 17.

† This is directly the Opinion of *Maimonides*, (in *Sanhed*. Per. 2, 3.) but that learned *Rabbi* was ſtrangely prejudic'd in Favour of this great *Council*; and tho' *Joſephus*, is of the ſame Opinion, yet to allow ſuch an Extent of Juriſdiction to this Court, ſo as to inflict corporal Puniſhment upon the Perſons of their Kings, is contrary to the general Notions of *Sovereignty*, and the Laws of all Kingdoms and Nations; beſides that, the Holy Scriptures are abſolutely ſilent in this Particular, and nothing can be inferr'd from them, to countenance ſuch a *coercive Power*. *Lewis's Hebrew* Antiq. Vol. I. c. 6.

(l) Calmet's Diſſert. ſur la Police des *Hebreux*.

(m) Calmet's Dictionary, under the Word *Sanhedrim*.

the King bore it, by Way of *Penance*, with great *Patience*, and himſelf made choice of the Perſon, that was to exerciſe this *Diſcipline* upon him. However this be, 'tis certain, that all private Controverſies of difficult *Diſcuſſion*, all Matters relating to *Religion*, and all important Affairs of *State*, were ſubmitted to the Determination of this *auguſt* Aſſembly, from whoſe Sentence no Appeal could be made, becauſe a Demurring to the Juriſdiction of their Court was puniſh'd by Death, *i. e.* while the Power of Life and Death was in their Hands; but how long this laſted, after that *Judea* became a *Roman* Province, has been a Matter of ſome Diſpute among the Learned.

Which, in ſome Caſes, extended to Life and Death.

JOSEPHUS (*n*) tells us expreſsly, that the *Senate*, and Emperors of *Rome*, took no ancient Rights from the Nations, whom they conquer'd; and, by the Words of *Pilate* concerning our Saviour Chriſt, (*o*) *Take ye him, and judge him according to your Law*, it ſeems, as tho' they ſtill retain'd their Power, tho, perhaps it might be under ſome Limitations.

UPON St *Peter*'s (*p*) Speech before the *Great Council*, we find them ſo exaſperated againſt the *Apoſtles*, that they began to think of putting them all to Death, and might, very probably, have proceeded in their Deſign, had they not been diſſuaded from it by the wiſe Advice of *Gamaliel*. The Stoning of St *Stephen* was not the Effect of any haſty Judgment of ſome *Zealots*, but of the regular Proceedings of this Court. He (*q*) *was brought before the Council*, we read; *falſe Witneſſes*, accuſing him of Blaſphemy, were produc'd againſt him; in his own Defence, he made a long Diſcourſe; but his own Defence was not admitted, nor his Innocence acknowledg'd, and therefore they ſentenc'd him to be ſton'd (*r*) according to the Law.

St *PAUL* himſelf declares before this very Court, that, before his Converſion to *Chriſtianity*, (*s*) he *perſecuted thoſe of that Way* unto Death, and *received Letters from the Eſtates of the Elders*, or the *Sanhedrim*, to bring *Chriſtians from* Damaſcus *to* Jeruſalem *in Bonds, in order to be puniſhed*: *Tertullus*, who, in the Trial of this Apoſtle, was Council for the *Sanhedrim*, (*t*) tells *Felix*, the Governor of *Judea*, that, having apprehended the *Criminal* at the Bar, they thought to have proceeded againſt him *according to their Law*; *but that the chief Captain*, Lyſias, *came upon them, and took him out of their Hands*.

THE true Reaſon why *Lyſias* exerted his Power upon this Occaſion, and took *him out of their Hands*, was, becauſe they had accus'd him, not only of *Blaſphemy*, and *Profanation* of their Temple, but of *Sedition* likewiſe, which was a Crime falling more properly under the Cognizance of the *civil* Government, and for which, *Paul* was therefore brought before *Felix*, *Feſtus*, and *Agrippa*. (*u*) So that, from an Examination of theſe Particulars, wherein the Power of the *Sanhedrim* was concern'd, we may conclude, that, even after the Subjection of the *Jewiſh* State to the *Roman* Empire, this *Sanhedrim* had the Power of Life and Death in Crimes committed againſt their own Law; but that, in Matters of *Sedition*, and Crimes committed againſt the *Civil* Adminiſtration, the *Roman* Governors interpos'd their Authority, and, in Caſes of this Nature, took the *Diſpenſation* of Juſtice out of their Hands.

And Method of Proceeding.

(*x*) WHAT Formality was obſerv'd in bringing a Law-Suit before the *Sanhedrim*, *Maimonides* has in this Manner deſcrib'd: —— "The Buſineſs, *ſays he*, was firſt to be examin'd in the inferior Courts; but, if it could not be decided there, the Judges went to *Jeruſalem* to conſult the *Judgment-Chamber*, that ſat upon the Mount of the Temple. From this firſt Tribunal they proceeded to that, which

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(*n*) Contra *Apion*, *Jewiſh* Antiq. lib. ii. c. 17.
(*o*) John xviii. 31.
(*p*) Acts v. 29, &c.
(*q*) Acts vi. 12, &c.
(*r*) Deut. xvii. 7.
(*s*) Acts xxii. 4, &c.
(*t*) Chap. xxiv. 6, 7.
(*u*) Vid. *Beauſobre* & *Lenfant*'s Preface Generale ſur le Nov. Teſt.
(*x*) *Baſnage*'s Hiſtory of the *Jews*, lib. v. c. 2.

A. M. 3596, *&c.* Ant. Chriſ. 408, *&c.*

"which ſat at the Temple-Gate; and, if "the Matter was not determin'd there, "they came, at laſt, to the great *Council-Chamber*, which was held in one of the "Apartments belonging to the Temple; "and this laſt Council determin'd with "ſo much Juſtice, and Authority, that "there were no Diviſions ſeen, during all "the Time that the ſecond Temple laſted." And what Caution was taken, in paſſing the Sentence of Death upon Criminals, by the ſame Tribunal, the *Jewiſh* Doctors (if we will believe them) have thus inform'd us:—— "After the "Witneſſes were heard, and the Matter "in Queſtion decided, the Judge put off "the Sentence till next Morning. Hereupon the *Sanhedrim* went home, eat "but little, drank no Wine, and then "met again, two by two, in order to "weigh all the Particulars of the Trial. "The next Morning, he, that had given "his Opinion for condemning of the "Criminal, had Power to revoke it; but "he, who had once given it for *abſolving* "him, could not alter his Mind. As "ſoon as the Judge had pronounc'd Sentence, the *Malefactor* was conducted to "the Place of Execution, while an *Herald*, on Horſeback, proclaimed as he "he went along, *Such an one is condemned* "*for ſuch a Crime; but, if any Body can* "*alledge any Thing in his Behalf, let him* "*ſpeak.* If it happen'd that any one "came to the Gate of the Court, the "Door-Keeper made a Sign to the *Herald* "to bring back the Malefactor, while "two Judges were appointed to receive "what his Friend had to ſay in his Favour, and to conſider whether there "was any Thing *material* in it."

THESE Formalities are indeed related in the *Miſhnah*; but it is much to be queſtion'd, whether they were not invented ſince, on Purpoſe to recommend the Juſtice and Equity of the ancient *Jewiſh* Tribunals. For, beſides that no other Nation did ever yet obſerve ſuch favourable Proceedings, in Relation to thoſe that were found guilty, there is not the leaſt Mention of any Thing of this Kind in the *ſacred* Hiſtory; and in the *Talmud* itſelf we meet with *Maxims*, and *Matter of Fact* quite contrary to it. For (y) therein we are told, that, tho' a Priſoner declare upon Oath, at the Place of Execution, that he was *innocent*, and, in Confirmation of this, the falſe Witneſſes recanted; yet the Judges took no Notice of their Retraction, but only ſaid, *Let the falſe Witneſs periſh; but a Judge cannot recal his Sentence, when once it is pronounced.*

From 1 Macc. i. — vi. 7. 2 Macc. iii — x. and from *Joſ.* Hiſt. lib. xi. c. 7. to lib. xii. c. 14.

Inference from the Whole.

UPON the whole therefore we may obſerve, that what the *Jewiſh* Doctors tell us of the *Origin*, and *Succeſſion*, the *Authority*, and *Proceedings* of their *Sanhedrim*, is, in a great Meaſure *fabulous*; that the Council of *ſeventy* Men, which God inſtituted in he Wilderneſs, was deſign'd only to ſerve a particular Purpoſe, and was therefore of ſhort Continuance in the *Jewiſh* State; that, from the Time of *Joſhua*, till after the Return from the *Babyloniſh* Captivity, there are no Footſteps to be found, either in ſacred or profane Hiſtory, of ſuch an Aſſembly, as the *Rabbins* repreſent their *Sanhedrim* to have been; but that, in the Times of the *Maccabees*, we read of *the Senate of the Nation*, which, under the *Aſmonæan* Princes, grew into great Power, and, in the Days of our Saviour's Miniſtry, had Matters of the higheſt Conſequence committed to their Determination; till, in the final Deſtruction of *Jeruſalem*, and the Diſperſion of the *Jewiſh* Nation, the very Name and Authority of that *Senate* was entirely loſt.

(y) Ex. Gemerâ, Tit. *Sanhed.* c. 6. ſ. 4.

CHAP.

CHAP. IV.

From the Death of ANTIOCHUS EPIPHANES, *to that of* JOHN HYRCANUS.

The HISTORY.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Upon the Death of Epiphanes, Antiochus Eupater, *a Minor, ſucceeds him, and is kept under the Tuition of* Lyſias.

AFTER the Death of *Antiochus Epiphanes (a)*, his Son *Antiochus Eupater* (a *Minor* of nine Years old) ſucceeded in the Throne of *Syria*. His Father, upon his Death-Bed, had conſtituted *Philip*, one of his chief Favourites, *Regent* of the Kingdom, during the *Minority* of his Son, and had deliver'd to him his Crown, his Signet, and other Enſigns of *Royalty*, giving him ſtrict Charge to educate him in ſuch a Manner, as would qualify him to reign well; but *Philip*, when he came to *Antioch*, found his Office uſurp'd by another. For *Lyſias*, who, in the King's Abſence, was left Governor in *chief*, hearing of the Death of *Epiphanes*, took *Antiochus* his Son, who was then under his Care, and, having plac'd him on the Throne, aſſum'd to himſelf the *Tuition* of his Perſon, and the *Government* of his Kingdom, without any Manner of Regard to the *Will* and Appointment, of the late King: And *Philip*, finding himſelf too weak at preſent to conteſt it with him, fled into *Egypt*, in Hopes of procuring ſome Aſſiſtance there, which would enable him, at one Time or other, to make good his *Claim*.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Judas Maccabæus, *and his Brother* Jonathan, *their noble Acts.*

(*b*) NOT long after the Death of *Epiphanes*, *Judas Maccabæus*, hearing of the *Confederacy*, which the neighbouring Nations were engag'd in, *viz.* to deſtroy and extirpate the whole Race of *Iſrael*, and that they had already begun to cut off as many, as were within their Power, (*c*) march'd firſt againſt the *Idumæans*, who were the forwardeſt in the *Conſpiracy*, and, having fallen into that Part of their Country, which was called *Acrabatene* †, he there ſlew twenty Thouſand of them. He next fell upon (*d*) the Children of *Bean* †, another Tribe of theſe *Idumæans*, and, having vanquiſh'd them in the Field, purſu'd them to their *Fortreſſes*, which he beſieg'd, took, and therein ſlew twenty Thouſand more. He then paſs'd over the *Jordan*,

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(*a*) 1 Maccab. vi. 17. 2 Maccab. x. 10, 11. and *Joſeph.* Antiq. lib. xii. c. 14. (*b*) 1 Maccab. v. 1, &c. (*c*) 2 Maccab. x. 14, 15.

† It is a *Canton* of *Judea*, upon the Frontiers of *Idumæa*, towards the *Southern* Extremity of the *Dead-Sea*.

(*d*) 1 Maccab. v. 4, 5.

† Who theſe *Children of Bean* were, 'tis difficult to ſay. Some think, that this *Bean* was the Name of an ancient King, whoſe Deſcendants liv'd in Hoſtility with the Children of *Iſrael*; but others (with more Probability) account it the Name of a Place; and if in the Confines of the *Dead-Sea* there was (as ſome affirm) a City of this Name, without all Controverſy this was it. *Calmet*'s Commentary on 1 *Maccab.* v. 4.

A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

Jordan, into the Land of the *Ammonites*, wherein he defeated them in ſeveral Engagements; ſlew great Numbers of them; took *Jabazah* †, and its appendent Villages; and after his Return to *Judea*, when *Timotheus*, the Governor in thoſe Parts, pretended to follow him with a numerous Army, he fell upon him, and overthrew him with a great Slaughter, ſo that himſelf was forc'd to flee to *Gazara*, a City in the Tribe of *Ephraim*, where his Brother *Chereas* was Governor: But *Judas*, purſuing him thither, beſet the Place, took it in five Days, and there ſlew *Chereas*, *Timotheus*, and *Apollophanes*, another great Captain of the *Syrian Forces*.

In the mean Time, the *heathen* Nations about *Galaad (e)* had fallen upon the *Jews*, that dwelt in the Land of *Tob*, which lay on the *Eaſt* of *Gilead*; had ſlain to the Number of a Thouſand Men; taken their Goods for a Spoil; and carry'd away their Wives and Children into Captivity: Whereupon moſt of the other *Jews*, inhabiting thoſe Parts, betook themſelves to a ſtrong Fortreſs in *Gilead*, called *Dathema*, with a Reſolution to defend themſelves. This when the *Heathens* underſtood, they drew together, in a great Body under the Command of *Timotheus*, the *Succeſſor*, and (very probably) the Son of the late *Timotheus*, who was ſlain at *Gazara*, in order to beſiege them, while the Inhabitants of *Tyre*, *Sidon*, *Ptolemais*, and other Parts thereabout, were laying their *Schemes* to cut off all the *Jews*, that were in *Galilee*; ſo that *Judas* was ſent to, both from *Gilead* and *Galilee*, to come to the Succour and Aſſiſtance of his poor diſtreſſed Countrymen.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

(f) In this *critical* Juncture of Affairs he conſulted the *Sanhedrim* or *general* Council of the Nation; and, by their Advice, divided his Army into three Parts. With the *firſt*, which conſiſted of eight Thouſand Men, he, and *Jonathan* his Brother, march'd for the Relief of the *Gileadites*: With the *ſecond*, conſiſting of three Thouſand, *Simon*, another of his Brothers, was ſent into *Galilee*; and the *reſt* were left at *Jeruſalem*, under the Command of *Joſeph*, for the Defence of the Place, and the Country adjacent, but with a ſtrict Charge from *Judas*, not to *enterprize* any Thing againſt the Enemy, but to ſtand wholly upon the *Defenſive*, until he, and *Simon*, ſhould return again.

(g) JUDAS and *Jonathan*, paſſing the *Jordan*, and marching into *Gilead*, had Intelligence, that, at *Baſſora*, a Town of the *Edomites*, a great Number of *Jews* were impriſon'd, in order to be deſtroy'd, as ſoon as *Dathema* was taken: Whereupon, by haſty Marches, they came upon the City ſooner than was expected, and, having ſlain all the *Males*, taken their Spoils, and freed their Brethren, they ſet it on Fire, and ſo proceeded in their Way to *Dathema*. On the Morning, when they arriv'd, (for they march'd all Night) *Timotheus*, and his Men, had begun to ſtorm the Place; but *Judas*, coming upon them when they little expected ſo ſudden and violent an *Aſſault*, put them all to the *Rout*, and, in the Purſuit, ſlew eight Thouſand of them. He thence march'd his Army from Place to Place, where he underſtood that any *Jews* were oppreſſed, or impriſon'd; and having treated them in the ſame Manner, as he did *Baſſora*, ſlain all the *Males*, taken their Spoils, and ſet their Cities on Fire, he return'd to *Jeruſalem*.

While *Judas* and his Brother *Jonathan* were thus ſucceſsful in *Gilead*, the other Brother *Simon* was not idle in *Galilee*. For he defeated the Enemy *(h)* in ſeveral Encounters, drove them out of the Country, and purſu'd them with a great Slaughter to the very Gates of *Ptolemais*: And, being now ready to return, he took along with him all the *Jews*, Men, Women,

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† This City, which lay beyond the *Jordan*, was firſt of all given to the Tribe of *Gad*, and afterwards to the *Levites*, Joſhua xxi. 36. It was ſituated at the Foot of the Mountains of *Gilead*, near the Brook *Jazab*, which forms a *Rivulet*, or *Torrent*, that falls into the *Jordan*.

(e) 1 Maccab. v. 9,—13. *(f)* Ibid. ver. 16, 17. *(g)* Ibid. ver. 24, *&c.* *(h)* Ibid. ver. 21, *&c.*

A. M. 3841, &c.
Ant. Chriſ. 163, &c.

men, and Children, that he could find in thoſe Parts, becauſe he thought them too far diſtant from *Jeruſalem* to be under the Eye and Protection of their Brethren; and, having brought them ſafe into *Judea*, with them he re-peopled theſe Places, which had been *deſolated* by the Enemy, during the Perſecution of *Antiochus Epiphanes*.

Their Brother Joſeph's *Defeat before* Jamnia.

(i) *JOSEPH*, who, with the Remainder of the Army, was left in *Jeruſalem*, hearing of theſe great Succeſſes in *Gilead*, and *Galilee*, would needs be doing ſomething; and therefore, contrary to the Orders that had been given him, led forth the Forces on an ill-projected Expedition againſt *Jamnia*, a Sea-Port on the *Mediterranean*, thinking to take the Place: But *Gorgias*, who commanded in thoſe Parts for the King of *Syria*, fell upon *Joſeph*'s Army; put them to Flight, and, in the Purſuit, ſlew about two Thouſand of them; which raſh Attempt ended in the Confuſion of thoſe that under took it; for *Judas* had given contrary Orders, and by his wiſe Conduct, and undaunted Bravery, was every where attended with Succeſs.

Judas *makes a Peace with* Antiochus Eupater.

ENRAG'D at theſe Succeſſes, *Lyſias* (k), who was Commander in chief of the *Syrian* Forces, having rais'd an Army of eighty Thouſand Men, march'd againſt *Judas*, with all the Horſe of the Kingdom, and eighty Elephants, and, coming to *Bethzura*, thought it neceſſary to take that Place in his Way; but while he was beſieging it, *Judas* came upon him, and, having ſlain eleven Thouſand Foot, and ſixteen hundred Horſe, put the reſt of his Army to Flight: So that *Lyſias*, who with much ado eſcap'd to *Antioch*, growing weary of ſo unproſperous a War, and not knowing where to raiſe freſh Recruits, made a Peace with *Judas* and his People, whereby the Decree of *Antiochus Epiphanes*, obliging them to conform to the Religion of the *Greeks*, was reſcinded, and a Liberty granted them to live according to their own Laws.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Burns Joppa *and* Jamnia.

THIS Peace was ratify'd by *Antiochus Eupater*, but it did not laſt long, (l) becauſe the Governors of the ſeveral neighbouring Places did not like it. The People of *Joppa* were the firſt that broke it, by drowning in the Sea two hundred of the *Jews*, who liv'd among them in that City; but *Judas* ſeverely reveng'd their Cruelty: For, falling upon them by Night, he burnt their *Shipping*; put all to the Sword, that had eſcap'd the Fire, and then hearing, that the People of *Jamnia* had but badly intreated the *Jews*, he ſet Fire to that Haven likewiſe, and burnt all the Ships in it.

Vanquiſhes Timotheus, *and returns to* Jeruſalem *in Triumph*.

TIMOTHEUS was one of thoſe Governors, that was diſſatisfy'd with the Peace; and therefore, when *Judas* underſtood, that he had drawn all his Forces together, (m) to the Number of an hundred and twenty Thouſand Foot, and two Thouſand five hundred Horſe; and that he was going to give the *Jews* in *Gilead* freſh *Vexations*; he march'd againſt him; and, having defeated a ſtrong Party of *wandering Arabs* † in his Way, and made Peace with them, he firſt took the City of *Caſpis* †, ſlew the Inhabitants, and deſtroy'd the Place; then attack'd *Caraca*, which was garriſon'd with ten Thouſand Men, whom he put to the Sword; and, at laſt, coming up with *Timotheus*, near a Place called *Raphon*, on the River *Jobboc*, he there gave him Battle, ſlew of his Army

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(i) 1 Maccab. v. 55, &c. (k) 2 Maccab. xi. 1, &c. (l) Chap. xii. 2, &c. (m) 1 Maccab. v. 37, &c. 2 Macc. xii. 20,—23.

† Theſe People liv'd in Tents, and ſtay'd in a Place no longer, than it afforded them Proviſion for themſelves, and their Cattle. They were the Deſcendants of *Iſhmael*, and according to the Angel's Prediction of them, *Gen.* xvi. 12. *Their Hand was againſt every Man, and every Man's Hand againſt them*: For they liv'd chiefly upon Plunder, but as they were a ſtout and warlike People, and well acquainted with the Courſe of thoſe Countries, it was no bad Policy in the *Jewiſh* General, after he had forc'd them to ſue for Peace, and had oblig'd them to furniſh him with a certain Quantity of Cattle, and Proviſions, to ſecure their Friendſhip and future Services. 2 *Maccab.* xii. 11. Univerſal Hiſtory, lib. ii. c. 11.

† This is the ſame as *Heſhbon*, in the Tribe of *Reuben*.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Army thirty Thouſand Men, and *(n)* took him Priſoner; but, upon Condition, that he ſhould releaſe all the *Jews*, that were Captives in any Places under his Command, he gave him both his Life and his Liberty. Underſtanding however, that a great Part of the vanquiſh'd Army had fled to *Carnion*, a City in *Arabia*, he purſu'd them thither, and, having taken the Place, ſlew twenty-five Thouſand more of *Timotheus*'s Forces, that had there taken Refuge.

In his Return to *Jeruſalem*, he took along with him all the *Jews*, that were in the Land of *Gilead*, for the ſame Reaſon, that *Simon* had carry'd them out of the Land of *Galilee* the Year before, *viz.* to inhabit and fortify the Cities of *Judea*, which were not ſufficiently peopled: *(o)* But, being in his Way to paſs through *Ephron* †, a ſtrong City, and well garriſon'd by *Lyſias*, the People refus'd to open their Gates; whereupon he aſſaulted the Place, and, having taken it by Storm, put all the *Males* (to the Number of twenty-five Thouſand Perſons) to the Sword, took their Spoils, and raz'd the City to the Ground. After this, re-paſſing *Jordan*, and returning to *Jeruſalem*, *(p)* he, and his Company, went up to the Temple to give God Thanks for the great Succeſs, wherewith he had been pleas'd to proſper this Expedition, and for his ſingular and wonderful Protection of them, in that, notwithſtanding all the hazardous Enterpriſes they had been engag'd in, they had not ſo much as loſt one Man.

This continu'd *Series* of Succeſs gave *Judas (q)* Encouragement to carry the War into the *Southern* Parts of *Idumæa*, where he took, and diſmantled *Hebron* the Metropolis thereof; and, thence paſſing into the Land of the *Philiſtines*, took *Azotus*, formerly called *Aſhdod*; pulled down their *heathen* Altars, burnt their carv'd Images, and ſpoiled the Place; and having done the like to all the other Cities of that Country, where he prevailed, he led his victorious Army, laden with the Spoils of their Enemies, back again to *Judea*.

Beſieges the Fortreſs of Acra, *foils* Antiochus's *Army, and his Brother* Eleazar *kills the Royal Elephant.*

But, notwithſtanding all theſe Succeſſes, the *Jews* could not call themſelves entirely Maſters of *Jeruſalem*. The Fortreſs of *Acra (r)* ſtill held out for the King of *Syria*, and the Garriſon, conſiſting of *Macedonians* and *Renegado Jews*, was very troubleſome to ſuch, as reſorted to the Temple. *Judas* therefore thought it highly neceſſary to attempt the Reduction of the Place; and, having got *Engines* † and *Machines* for that Purpoſe, he ſoon ſtraiten'd the Garriſon. The *Beſieg'd* however found Means to acquaint King *Antiochus* with their Diſtreſs, who promis'd to relieve them and, for that End, gather'd an Army of an hundred and ten Thouſand Foot, twenty Thouſand Horſe, thirty-two Elephants with Caſtles on their Backs full of Archers, and three hundred arm'd *Chariots* of War. With all this Force *Antiochus*, marching to the Relief of the Fortreſs of *Jeruſalem*, paſs'd through *Idumæa*, where, in his Way, he laid Siege to *Bethzura*, which made a brave Defence; for the Inhabitants, by bold *Sallies*, ſo burnt and diſorder'd his *Engines*, that he ſpent much Time about it to no Purpoſe. *Judas*, all this while, preſs'd the Fortreſs of *Acra* with all his Might; but, fearing leſt the *Bethzurians* ſhould be forc'd to ſubmit to the ſuperior Strength of the Enemy, he left the Siege of it, and went to the Relief of them.

(s) His Intent was to ſurprize the King's Forces; and therefore marching in the Night,

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(n) 2 Maccab. xi. 24, 25. *(o)* 1 Maccab. v. 46, &c. 2 Maccab. xii. 27, 28.

† The Scripture makes mention of this City of *Ephron*, as ſtanding upon the *Jordan*, only in this Place; and therefore it is hard to define its particular Situation.

(p) 1 Maccab. v. 54. *(q)* Ibid. ver. 65,—68. *(r)* Chap. vi. 19, &c.

† Theſe (in *Jeremiah* vi. 6.) are render'd in the Margin, *Engines of Shot*, and, without doubt, reſembled, in ſome Meaſure, the *Baliſtæ* and *Catapultæ*, among the *Romans*, which were us'd for throwing Stones and Arrows, and were to them of old inſtead of *Mortars* and *Carcaſes*. *Lewis*'s *Jewiſh* Antiq. lib. vi. c. 46.

(s) 1 Maccab. vi. 32. 2 Maccab. xiii. 13.

A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Night, he fell upon one Quarter of the Army in the Dark; killed four Thouſand of them; and, having put the whole Army into Confuſion, retreated on Break of Day, without ſuffering any Loſs. In the Morning, when both Sides prepar'd for an open Battle, *Judas*, and his Men, with great Fierceneſs, began the Onſet, and did Wonders: For *Eleazar (t)*, a Brother of *Judas*, obſerving one particular Elephant, which was higher than the reſt, * arm'd with *Royal* Harneſs, and ſuppoſing thereby, that the King was upon it; (at once both to deliver his Country, and gain himſelf immortal Honour) he made at it with all his Might; and, having ſlain every one that ſtood in his Way, got under its Belly, and thruſt his Spear into it, ſo that the Creature fell down dead, but unhappily cruſh'd him to Death by its Weight in the Fall.

Judas *is beſieg'd in* Jeruſalem, *and by a lucky Incident relieved.*

At length, after having ſlain about ſix hundred of the King's Forces, perceiving that they muſt be overpower'd by ſo great a Number, *(u)* they withdrew from the Fight, and made a ſafe Retreat to *Jeruſalem*. *Antiochus* follow'd after with one Part of his Army, but left the other to carry on the Siege of *Bethzura*, which the Inhabitants, ſeeing no Proſpect of Relief from their Friends, were forc'd to ſurrender. From *Bethzura* the King's Forces *(x)* march'd to *Jeruſalem*, where *Judas* had ſhut himſelf up, and his Friends, in the Temple. They defended the Place with great Reſolution, but muſt inevitably have been compelled to ſurrender, had they not been reliev'd by this lucky and unexpected Accident.

In this Abſence of the King, and the *Regent Lyſias*, that *Philip*, whom (as we ſaid before) *Antiochus Epiphanes*, at his Death, conſtituted Guardian of his Son, had made himſelf Maſter of *Antioch*, and taken upon him the Government of the *Syrian* Empire. *(y)* Upon the Receipt of this News, *Lyſias* found it neceſſary to make Peace with the *Jews*, that he might be at Liberty to return, and expel the *Intruder*. Accordingly a Peace was granted them upon honourable and advantageous Terms, and ratify'd by Oath; but, when *Antiochus* came to ſee the Strength of the Fortifications belonging to the Temple, he caus'd them, (contrary to the Articles he had ſworn) to be all pulled down and demoliſh'd, and then return'd towards *Syria*, where he found that *Philip* had ſeiz'd on the *Imperial* City; but, by one eaſy Battle, wherein *Philip* was worſted, and ſlain, he ſoon recover'd the Poſſeſſion of it.

Menelaus *the High-Prieſt's unhappy End.*

(z) In this Expedition againſt *Judea*, *Menelaus*, the High-Prieſt, accompany'd *Antiochus*, and was as buſy in offering him his Service againſt his own People, as any: But falling, by ſome Means, under the Diſpleaſure of *Lyſias*, he was accus'd, and condemn'd, as the Author and Fomenter of this *Jewiſh* War, and, accordingly, was carry'd to *Berhæa* †, a Town in *Syria*, and there caſt headlong into a *Tower* of

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(t) 2 Maccab. xiii. 15, *&c.*

* Tho' *Elephants* have an Hide impenetrable almoſt in every Part, except their Belly, yet, for their greater Safety, thoſe that are appointed for the Wars, are uſually arm'd, and cover'd all over, as it were, with a *Coat of Mail*. The Kings of *India* (according to *Q. Curtius*, lib. ii.) when they took the Field, were drawn by *Elephants*, all cover'd over with Gold; and *Florus* has deſcrib'd the *Elephants* made uſe of in Battles, *auro, argento, purpurâ, & ſuo ebore fulgentes*, lib. ii. c. 8. harneſs'd, and ſet out, much after the Faſhion of the War-Horſe in *Virgil*:

Spumantemque agitabat equum, quem pellis ahenis
In plumam ſquamis auro conſerta tegebat. Æn. xi.

(u) 1 Maccab. vi. 47. *(x)* Ibid. ver. 48, *&c.* *(y)* Ibid. ver. 55, 56. 2 Maccab. xiii. 23.

(z) Ibid. ver. 3,—8.

† This was one of the Puniſhments of the *Perſians*, whereby great Criminals among them were put to Death. The Manner of it is deſcrib'd, in the xiiith Chapter of the ſecond Book of the *Maccabees*, to be thus:—— An high Tower was filled a great way up with Aſhes; the Criminal being from the Top thrown down headlong into them, there had the Aſhes by a Wheel continually ſtirr'd up, and rais'd about him, 'till he was ſuffocated, and died. *Such was the Death of that wicked Man*, (ſays the Author of the Book above cited) *that he had not a Burial in the Earth, and that very juſtly.* But then the Reaſon, which he gives for this providential Judgment upon him, is very light and trifling. *Foraſmuch as he had committed many Sins about the Altar, whoſe Fire and Aſhes were holy, he received his Death in the Aſhes*, ver. 7, 8. *Prideaux*'s Connection, Anno 424.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

of Aſhes; but, after his Death, *(a) Antiochus* conferr'd the Office of High-Prieſt upon one *Alcimus*, a Man altogether as wicked, as the other.

Demetrius Soter *recovers the Kingdom of* Syria, *and puts* Eupater *to Death.*

All this while *Antiochus Eupater* held the Crown of *Syria* by an unjuſt Title: For *Demetrius*, the Son of *Seleucus Philopater*, elder Brother to *Antiochus Epiphanes*, was the *legal* Heir thereof. He, in Exchange for his Uncle *Antiochus*, had been ſent an *Hoſtage* to *Rome*, the very Year that his Father dy'd; and *Antiochus*, returning at the very Nick of Time, was unanimouſly declar'd King in the Abſence and *Minority* of the rightful Heir. But *Demetrius*, being now in the twenty-third Year of his Age, when his Uncle dy'd, and his Son *Eupater* was appointed King in his Room, * thought it high Time to put in his Claim; and, accordingly, mov'd the *Senate* of *Rome* for their Aſſiſtance, in the Recovery of his Father's Kingdom; and, as an Inducement thereunto, he alledg'd, that, having been bred up in that City from his Childhood, *he ſhould alway look on* Rome, *as his Country, the* Senators, *as his Fathers, and their Sons, as his Brothers.* But the *Senate*, having more Regard to their own Intereſt, than the Right of *Demetrius*, and judging it more to their Advantage to have a *Boy* reign in *Syria*, (as *Eupater* then was) than a Man of *mature* Underſtanding, as they knew *Demetrius* to be) inſtead of aſſerting his Right, to whom it belong'd, they confirm'd *Eupater* in the Kingdom.

DEMETRIUS, being excluded from all Hopes of any Favour, or Aſſiſtance from the *Senate*, had nothing left to do, but to endeavour to make his Eſcape from *Rome*, and to riſque his Fortune in his own Country: This he did; *(b)* and, landing at *Tripolis* in *Syria*, made it believ'd, that he was ſent by the *Roman Senate* (which would ſupport his Pretenſions) to take Poſſeſſion of the Kingdom. Hereupon *Eupater*'s Cauſe being in the general Opinion given up for loſt, every one deſerted from him to *Demetrius*; nay, the very Soldiers ſeiz'd on him, and the Regent *Lyſias*, with an Intent to deliver them up to this *New-Comer*, as ſoon as he arriv'd at *Antioch*; but he, refuſing to ſee them, order'd them both to be put to Death, and ſo, without any farther Oppoſition, became thoroughly ſettled in the whole Kingdom.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Alcimus *the High-Prieſt's Perfidy and Cruelty.*

He had not been long ſo ſettled, before *Alcimus* (who, on the Death of *Menelaus*, had by *Antiochus Eupater* been conſtituted High-Prieſt of the *Jews*, but was never acknowledg'd as ſuch, becauſe, in the Time of Perſecution, he had *apoſtatiz'd)* came, and implor'd his Protection againſt *Judas Maccabæus*, and his Party; accuſing them of being Enemies to the Kings of *Syria*, Fomenters of Sedition, and Murtherers, and Perſecutors of his moſt faithful Subjects. By this Repreſentation *Demetrius* was ſo exaſperated, that *(c)* he immediately order'd *Bacchides*, the Governor of *Meſopotamia*, to march with an Army into *Judea*; and, having confirm'd *Alcimus* in the Office of High-Prieſt, join'd him in the ſame Commiſſion for carrying on the War in *Judea*.

No

(a) 2 Maccab. xiv. 3. *Jewiſh* Antiq. lib. xii. c. 15.

* What excited him the rather to do it at this Time, was the Murther of *Cn. Octavius*: For the *Roman* Senate, having ſent three Ambaſſadors into *Syria*, whereof *Octavius* was chief, to adminiſter the Affairs of the Nation, during the *Minority* of the King, theſe *Ambaſſadors*, finding that there were more *Ships* in the *Navy*, and more *Elephants* in the *Army*, than the Treaty made with *Antiochus the Great*, after the Battle of Mount *Siphilus*, allow'd of, caus'd the Ships to be burnt, and the Elephants to be ſlain, that exceeded the Number ſtipulated. This occaſion'd great Murmurings and Diſcontent among the People, and provok'd one *Leptines* to ſuch a Degree of Indignation, that he fell upon *Octavius*, as he was anointing himſelf in the *Gymnaſium* at *Laodicea*, and there ſlew him. *Eupater* and *Lyſias* did all they could to clear themſelves from having any Hand in this vile Act, and, to this Purpoſe, ſent Ambaſſadors to *Rome* to inform the *Senate* of their Innocence; but the Senate, after having heard what the Ambaſſadors had to ſay, gave them no Anſwer, expreſſing their Reſentment by their angry Silence: And therefore *Demetrius* thought this no improper Time to move the Senate, when he perceiv'd them thus out of Humour with *Eupater*, the Uſurper of his Kingdom. *Prideaux*'s Connection, Anno 162.

(b) 1 Maccab. vii. 1, &c. 2 Maccab. xiv. 1, 2. *Joſeph.* Antiq. lib. xii. c. 16. *Juſtin*, lib. xxxiv. c. 3.

(c) 1 Maccab. vii. 8,—20.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

NO ſooner were they arriv'd in *Judea* with a conſiderable Body of Troops, but the *Scribes* † and *Doctors* of the Law met together, and conſulted, what they were to do upon this Occaſion. Very deſirous they were to have an High-Prieſt again ſettled among them, and not at all ſuſpicious, that any of the Sons of *Aaron* would do them any Wrong; and therefore, upon Promiſe of ſafe Conduct, they waited upon them, in order to bring Matters to a peaceable Accommodation: But the perfidious *Alcimus*, having got them in his Power, caus'd ſixty of them to be ſeiz'd, and all put to Death, on one Day, which made the People more cautious of him for the future.

Judas *expels him the Country, and quite deſtroys* Nicanor *and his Army, for which the* Jews *keep an annual Feſtival.*

BACCHIDES however, returning to *Antioch*, put *Alcimus* in Poſſeſſion of the Country, and left him ſome Forces to ſupport him in it. With theſe the wicked High-Prieſt did much Miſchief, and committed many Murthers upon thoſe that were not for him: But, as ſoon as *Judas (d)* with his Men appear'd in the Field again, he left the Country for Fear, and return'd to the King with freſh Accuſations againſt him, and his Brothers, who, as long as they were permitted to live, *(as he told him)* would never ſuffer the King's Authority to take Place, nor any laſting Peace to be eſtabliſh'd in the Country. So that, upon this Repreſentation, *Demetrius (e)* ſent another Army againſt the *Jews*, under the Command of *Nicanor*, with ſtrict Orders to deſtroy *Judas*, diſperſe his Followers, and thoroughly eſtabliſh *Alcimus* in the *High-Prieſt*'s Office.

NICANOR was not inſenſible of the Courage and Conduct of *Judas*; and therefore, loth to come to an Engagement with him, he endeavour'd to compoſe Matters by a Treaty, and accordingly enter'd into Articles of Peace with him: But the High-Prieſt, *(f)* not liking the Peace, becauſe his Intereſt (as he imagin'd) was not ſufficiently ſecur'd in it, went, the third Time, to the King, and ſo poſſeſs'd him againſt it, that he refus'd to *ratify* what was agreed, and ſent his poſitive Commands to *Nicanor*, to go on with the War, and not to ceaſe proſecuting it, until he had either ſlain *Judas*, or taken him Priſoner, and ſent him bound to *Antioch*. Upon theſe Inſtructions, *Nicanor* being oblig'd, tho' much againſt his Will, to alter his Conduct, march'd his Army up to *Jeruſalem*, and, deſigning, by Craft and Treachery, to get *Judas* into his Power, *(g)* invited him to a *Conference*, which the other, upon Preſumption of the depending Peace, readily comply'd with, and came to the Place appointed: But, when he found that an *Ambuſh* was laid for his Apprehenſion, he fled from his Preſence, and ſo began the War afreſh. This War was carry'd on with various Succeſſes for ſome Time, and with ſome particular Cruelties on *Nicanor*'s Side †, but, at length, coming to a *deciſive* Battle near a Village called *Bethoron*, *Nicanor* was ſlain in the firſt Onſet, which the reſt of the Army perceiving, caſt away their Arms, and fled; ſo that, what with *Judas*'s purſuing them, and the Country riſing upon them as they endeavour'd to eſcape, not one of the whole Army (which conſiſted of five and thirty

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† Theſe, in all Probability, were a Deputation from the great *Sanhedrim*, which, at this Time, had the Government of the Nation in their Hands; and why *Judas*, who was at the Head of them, did not think proper to accompany them, the Reaſon is pretty obvious. *Calmet*'s Commentary, on 1 *Maccab.* vii. 12.

(d) 1 Maccab. vii 23, 24. (e) Ibid. ver. 26,—29. 2 Maccab. xiv. 12,—25. (f) Ibid. ver. 26,—29. (g) Chap. vii. 27,—31.

† One Inſtance of this Kind was practis'd upon *Razis*, an eminent and honourable *Senator* of the *Jewiſh* Sanhedrim, who had not only perſever'd in his Religion through the worſt of Times, but, upon all Occaſions, been very munificent to the People. Him *Nicanor* was reſolv'd to cut off, the rather, becauſe he thought it would be an Act of high Diſpleaſure to the *Jews*; and therefore ſent a Party to ſeize him. *Razis* was, at this Time, at a Caſtle of his, which he had in the Country, where he defended himſelf againſt them for ſome Time with great Valour, but, at length, finding that he could hold out no longer, he fell upon his Sword. The Wound however was not mortal, and therefore he threw himſelf headlong over the *Battlements* of the Tower, whereon he fought; but finding himſelf ſtill alive, he thruſt his Hand into his Wound, and, pulling out his Bowels, caſt them upon the *Aſſailants*, and ſo died. 2 *Maccab*. xiv. 46.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and Joſ. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Joſ. lib. xiii. c. 19.

thirty Thouſand Men) was left to carry home the Tidings of their Overthrow.

After the Purſuit was ended, the victorious Army, returning to the Field of Battle, took the Spoils of the Slain; and, having found *Nicanor*'s Body among the Dead, they cut off his Head, and his Right-Hand, which he ſtretch'd out ſo proudly in his Threatenings againſt the Temple, and hang'd them up upon one of the Towers of *Jeruſalem*. A general Joy overſpread the whole City upon this Occaſion, and, in Commemoration of ſo great a Deliverance, it was ordain'd, that the thirteenth Day of their Month *Adar*, (which anſwers in Part to our *February*) the Day, whereon this Victory was obtain'd, ſhould be ever after obſerv'd as an *anniverſary* Day of ſolemn Thankſgiving; and ſo it is kept even to this preſent Time, under the Name of the Day of *Nicanor*.

Judas *makes a League with the* Romans, *but is overcome by a much ſuperior Force, and ſlain.*

(*h*) JUDAS, having now ſome Reſpite after this Victory, was thinking of making a League with the *Romans*. He had heard much Talk of their Power, Prowess, and Policy; and was therefore deſirous of making an Alliance † with them, in Hopes of receiving thereby ſome Protection and Relief againſt the Oppreſſions of the *Syrians*. To this Purpoſe he ſent *Jaſon* and *Eupolemus*, Men of Sufficiency for ſuch an Embaſſy, to *Rome*, who were kindly receiv'd by the *Senate*, and from them obtain'd a *Decree*, acknowledging the *Jews* for Friends, and Allies to the *Romans*, a *League* of mutual Defence between them, and a Letter to *Demetrius*, requiring him, upon the Peril of having War denounc'd againſt him, to deſiſt from giving the *Jews* any farther Moleſtation: But before the Return of theſe Embaſſadors *Judas* was dead.

(*i*) For *Demetrius*, having receiv'd an Account of the Defeat and Death of *Nicanor*, ſent *Bacchides* (with *Alcimus*) the ſecond Time, into *Judea*, at the Head of a very numerous Army, made up of the prime Forces, and Flower of his *Militia*. *Judas*, at their Coming, had no more than three Thouſand Men to oppoſe them; and theſe were ſo terrify'd with the Strength and Number of the Enemy, that they deſerted their *General*, all to eight hundred Men. However, with theſe few, he reſolv'd to try his Fortune; and when his Soldiers advis'd him to retreat, and wait for a Supply: "God forbid, *ſays he*, that "the Sun ſhould ever ſee me turn my "Back to my Enemies. If Providence "has ordain'd that we ſhould die, let us "die manfully, fighting for our Brethren; "and let us never ſtain the Honour of "our former valorous Deeds by an ignominious Flight:" And ſo animating them by his own Example, he charg'd, and broke the *right Wing*, where *Bacchides* commanded in Perſon, and purſu'd them as far as the Mountains of *Azotus*; but, having not Forces enough to keep the *left Wing* in Play, he was follow'd and encompaſs'd. The Action was very hot and obſtinate: The *Jews* ſold their Lives at a dear Rate: Their *General* did every valiant Thing, that Man could do; till, being overpower'd by Numbers, he was ſlain, and his Men, thus depriv'd of their *heroic* Leader, were forc'd to fly.

Thus fell the great *Judas Maccabæus*, the Reſtorer and Preſerver of the true Worſhip of God, and the Reliever and Protector of his diſtreſs'd Countrymen, while he liv'd. His two Brothers, *Simon* and *Jonathan*, took up his dead Body, and conveying it to the City of *Modin*, they there bury'd it, in the Sepulchre of his Anceſtors, with all the *funeral* Honour, that was due to the Memory of ſo brave a Man, and ſo excellent a Commander.

After

(*h*) 2 Maccab. viii. *Jewiſh* Antiq. lib. xii. c. 17.

† *Joſephus* takes notice, that this was the very firſt Treaty, that ever the *Jews* made with the *Romans*, which is very probable from the Manner, in which the Author of the firſt Book of *Maccabees* prefaces his Account of it; for there it appears, that the *Jews*, till this Time, had very little Knowledge of the *Roman* State. *Joſ.* Antiq. lib. xii. c. 17. and 1 *Maccab.* viii. 1.

(*i*) 1 Maccab. ix. 1, &c.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Jonathan *ſucceeds his Brother, in the Command of the* Jewiſh *Forces, makes a brave Stand, and afterwards a Peace with* Bacchides.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

AFTER the Death of *Judas*, *Bacchides* made himſelf Maſter of the Country, and us'd all the Friends and Adherents to the *Maccabees*, wherever he found them, with the utmoſt Barbarity; *(k)* ſo that *Jonathan* was, in a Manner, neceſſitated to take upon him the Command in the Room of his Brother *Judas*, and to become the *Captain* of all thoſe, who had preſerv'd their Integrity. To this Purpoſe, taking with him his Brother *Simon*, and thoſe that had reſorted to him, he retir'd into the Wilderneſs of *Tekoa*, and there encamp'd, with a *Moraſs*, on one Side, and the River *Jordan* on the other, ſo that they could not eaſily be come at. But *Bacchides (l)*, marching after them, and, having made himſelf Maſter of the *Paſs*, that led to their Encampment, aſſaulted them in it on the *Sabbath-Day*, expecting to meet with no Reſiſtance. *Jonathan* however, reminding his Men of the *Determination*, that was made in this Caſe in the Time of his Father *Mattathias*, encourag'd them to diſpute it bravely; which accordingly they did, even till they had ſlain about a Thouſand of the *Aſſailants*: But then, finding that they ſhould be overpower'd with Numbers, they caſt themſelves into the River, and, by ſwimming over to the other Side, made their Eſcape.

BACCHIDES thought it not proper to purſue them any farther, but rather to go back to *Jeruſalem*; where, having fortify'd Mount *Acra*, and the neighbouring Towns, and put Garriſons in them, he took Hoſtages for the Fidelity of the Inhabitants, and ſo return'd to *Syria* †: But, before he departed, *Alcimus*, the great Troubler of *Iſrael*, and whom he had, not long before, ſettled in the High-Prieſthood, was ſmitten with a *Palſy*, whereof he ſuddenly dy'd; ſo that the Land *had Reſt* for two Years, and *Jonathan* an Opportunity of bringing his Affairs to ſome better Settlement in *Judea*.

(m) THE adverſe Party however was not long eaſy; but, at the End of two Years, prevailed with *Bacchides* to return with his Army into *Judea*, propoſing to ſeize *Jonathan*, and all his Abettors, as ſoon as he was arriv'd with his Forces to ſupport the Enterprize: But when *Jonathan* had Intelligence of this, he laid hold on fifty of the principal *Conſpirators*, and put them to Death, which quelled all the reſt. Being ſenſible however, that he could not ſtand againſt ſo great a Force, as *Bacchides* had brought againſt him, he retir'd to *Bethbaſi*, a Place ſtrongly ſituate in the Wilderneſs, and here he purpos'd to make a Stand againſt the Enemy.

BACCHIDES, as ſoon as he arriv'd in *Judea*, went after *Jonathan*; but, upon his Approach, *Jonathan* left *Simon* his Brother with one Part of the Forces to defend the *Place*, whilſt himſelf, with the other Part, took the *Field* to harraſs the Enemy abroad: In which Capacities they both acted ſo well, *Jonathan*, by cutting off ſeveral of their *Parties*, and now and then falling upon the *Outſkirts* of their Army employ'd in the Siege; and *Simon*, by making frequent *Sallies* upon them, and burning the *Engines* they had brought againſt the Place; that *Bacchides*, *(n)* growing weary of this Undertaking, and not a little enrag'd at thoſe, who were the Occaſion of his Return and Diſgrace, put ſeveral of them to Death. This Opportunity *Jonathan* laid hold on, and therefore ſent Meſſengers to him, to deſire an *Accommodation*, which *Bacchides* readily came into, ſo that a Peace was concluded. The Priſoners, whom he had in his Cuſtody, were all reſtor'd, and himſelf took an Oath, never to *moleſt* the *Jews* any more:

(k) 1 Maccab. ix. 28,—33. *(l)* Ibid. ver. 43,—53.

† It is moſt likely, that *Demetrius* had, by this Time, receiv'd the Letters, which were ſent to him by the *Romans* in Behalf of the *Jews*, and thereupon gave *Bacchides* Orders to ſurceaſe his Vexations of that People; and that, in Obedience to theſe Orders, *Bacchides* took occaſion, on the Death of *Alcimus*, to leave the Country. *Prideaux*'s Connection, Anno 160.

(m) 1 Maccab. ix. 58,—61. *(n)* Ibid. ix. 69,—73. *Joſeph.* Antiq. lib. xii. c. 1. and 2.

A. M. 3841, *&c.* Ant. Chriſ. 163. *&c.*

more: Which accordingly he fulfilled; for, as ſoon as the Peace was ratify'd on both Sides, he went away, and never more return'd into the Country.

WHEN the Wars were thus happily ended, *Jonathan* retir'd to *Michmaſh*, a Town about nine Miles Diſtance to the *North* of *Jeruſalem*, where he govern'd the People according to Law; cut off all thoſe that had *apoſtatiz'd* from him; and, as far as in him lay, reform'd all Abuſes, both in Church and State; repairing the City of *Jeruſalem*; fortifying it on every Side; and cauſing the Wall, round the Mount of the Temple, which had been pulled down, to be re-built.

Balas *(who took upon him the Name of* Alexander) *uſurps the Kingdom of* Syria, *and is join'd by* Jonathan.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

AT this Time *Alexander* (for that was the Name which he aſſum'd) pretending to be the Son of *Antiochus Epiphanes* †, laid *Claim* to the *Syrian* Monarchy; and, being well ſupported by *foreign* Powers, ſeiz'd *Ptolemais*, a City of *Paleſtine*, and was making Preparations to drive *Demetrius* out of the Throne. On this Occaſion the two *Rival* Princes did both make their Court to *Jonathan*, as thinking him a good Ally: *Demetrius* (o) ſent him Letters conſtituting him his *General* in *Judea* with full Authority to raiſe Forces, and to provide them with Arms to come to his Aſſiſtance, and commanding, at the ſame Time, that *Hoſtages*, which were in the Fortreſs of *Jeruſalem*, ſhould be deliver'd to him; which accordingly was done. (p) *Alexander*, on the other Hand † having ſent him a purple Robe, and a Crown of Gold, as *Enſigns* of great Dignity, made him a Grant of the High-Prieſthood, and of the Honour to be called the King's Friend. *Demetrius* hearing of this, (q) and being reſolv'd to outbid *Alexander*, made him ſtill more advantageous Offers: But the *Jews*, remembering what a bitter Enemy he had been to all thoſe that had adher'd to the true Intereſt of their Country, and ſuſpecting that theſe Offers proceeded only from the Neceſſity of his Affairs, which would certainly be revok'd as ſoon as the Storm was blown over, reſolv'd rather to enter into League with *Alexander*: And therefore *Jonathan* †, accepting of his Grant of the *High-Prieſt*'s Office, did, on the Feaſt of *Tabernacles*, which ſoon enſu'd, put

Jonathan *is made High-Prieſt, and greatly promoted, and rewarded by* Alexander.

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† In the Reign of *Antiochus Epiphanes*, one *Heraclides* was his Treaſurer in the Province of *Babylon*, while his Brother *Timarchus*, another Favourite of the King's, was Governor of it; but, on the coming of *Demetrius* to the Crown, they were both found guilty of great Miſdemeanours, for which *Timarchus* was put to Death, but *Heraclides* made his Eſcape out of the Kingdom, and took up his Reſidence at *Rhodes*. While he was there, *Demetrius*, having given himſelf up entirely to Luxury and Sloth, ſo neglected the Affairs of Government, that his Subjects juſtly took a Diſguſt againſt him, and were ready to enter into any Conſpiracy to depoſe him; which *Heraclides* underſtanding, in Hopes of making a Revolution in Favour of himſelf, he contriv'd this Plot:——— In the Iſle of *Rhodes* there was a Youth, of a very mean and obſcure Condition, called *Balas*, but, in other Reſpects, every Way fit for his Purpoſe. Him he prevailed with to paſs for the Son of *Antiochus Epiphanes*; and, having thoroughly inſtructed him how to act his Part, he carry'd him to *Rome*, where, by his Craft and earneſt *Sollicitations*, he not only prevailed with the *Senate* to *own* him, but procur'd a *Decree* from them likewiſe, permitting him to recover the Kingdom of *Syria* out of the Hands of *Demetrius*, and promiſing their Aſſiſtance in doing it. By Virtue of this *Decree* he rais'd Forces, and, with them ſailing to *Ptolemais* in *Paleſtine*, ſeiz'd that City; and there, by the Name of *Alexander*, Son of *Antiochus Epiphanes*, took upon him to be King of *Syria*. Great Numbers, out of Diſaffection to *Demetrius*, flock'd to him; ſo that, at length, *Demetrius* being defeated and ſlain, *Alexander* obtain'd the full Poſſeſſion of the *Syrian* Empire. *Prideaux*'s Connection, Anno 152.

(o) 1 Maccab. x. 25, *&c.* *Joſeph.* Antiq. lib. xiii. c. 4. (p) Ibid. x. 15,—20. *Joſeph.* Antiq. lib. xxiii. c. 5.

† The Letter, which he ſent him, together with theſe, is to this Effect: "King *Alexander*, to his Brother *Jonathan*, &c. Being inform'd of your Power and Valour, and that you are worthy of Friendſhip, we conſtitute you "High-Prieſt of your Nation, and it is our Pleaſure, that you ſhould be inrolled in the Number of the King's "Friends. To this End, we have ſent you a Purple Robe and a Golden Crown, not doubting of a ſuitable Return "from you, for our Affection and Friendſhip." *Joſeph.* Antiq. lib. xiii. c. 5.

(q) 1 Maccab. x. 25, *&c.* *Joſeph.* Antiq. lib. xiii. c. 5.

† From the Time of the Return from the *Babyloniſh* Captivity, the Office of *High-Prieſt* had been in the Family of *Jozadack*, and, in a lineal Deſcent, was tranſmitted down to *Onias*, the third of that Name. He was ſupplanted by *Jaſon* his Brother, as *Jaſon* was by his Brother *Menelaus*, and, after the Death of *Menelaus*, *Alcimus*, who was

of

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

put on the *pontifical* Robe, and officiated as High-Prieſt, after that the Place, from the Death of *Alcimus*, had been vacant ſeven Years.

In the mean Time, the two contending Kings, having drawn together all their Forces, committed the Determination of their Cauſe to a *deciſive* Battle, in which *Demetrius* † being defeated and ſlain, and *Alexander*, by this Victory, made Maſter of the whole *Syrian* Empire, *(r)* he ſent to *Ptolemy*, King of *Egypt*, demanding his Daughter *Cleopatra* in Marriage. To this Marriage (which was perform'd at *Ptolemais*) *Jonathan* the High-Prieſt was invited, and was receiv'd by both the Kings (for *Ptolemy* was likewiſe at the *Nuptials*) with great Favour, eſpecially by *Ptolemy*, who, to do him a particular Honour, caus'd him to be cloath'd in Purple, and to take Place, near himſelf, among the firſt Princes of his Kingdom; and, beſides making him *General* of all his Forces in *Judea*, gave him an Office † of great Credit and Renown in his *Palace*.

But *Alexander* himſelf did not long enjoy this proſperous State. *Demetrius (s)*, the Son of the late *Demetrius*, reſolving to revenge his Father's Death, and recover his Kingdom, came from *Crete*, (where he and his Brother *Antiochus* had been *conceal'd* in the late Troubles) and, with an Army of *Mercenaries*, landed in *Cilicia*. It was not long before he gain'd over to his Intereſt *Apollonius* †, the Governor of *Cœlo-Syria*, who, to oblige *Jonathan*

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of a different Family, was put into the Office by the Command of the King of *Syria*. Whether the *Aſmonæans* were of the Race of *Jozadack*, or not, 'tis no where ſaid, but 'tis certain, that they were of the Courſe of *Joarib* (1 Maccab. ii. 1.) which was the firſt Claſs of the Sons of *Aaron*; and therefore, upon the Failure of the former *pontifical* Family, they had the beſt Right to ſucceed. With this Right it was, that *Jonathan* took the Office; and in his Family it became ſettled, and continu'd for ſeveral Deſcents, until the Time of *Herod*, who, from an Office of *Inheritance*, chang'd it into *that* of arbitrary Will and Pleaſure. Whoever had the Power after him, put the High-Prieſts *in* or *out*, as they thought fit, till, at length, the Office was extinguiſh'd by the Deſtruction of the Temple by the *Romans*. *Prideaux*'s Connection, Anno 253.

† In the firſt Onſet, *Demetrius*'s left Wing put the oppoſite Wing of the Enemy to Flight; but, as he purſu'd them too far, (a Fault in War, which has loſt many Victories) by the Time that they came back, the right Wing, in which *Demetrius* fought in Perſon, was overborne, and he ſlain in the Rout: For, his Horſe having plung'd him into a *Bog*, they, who purſu'd him, ſhot at him there with their Arrows, till he died. *Joſeph.* Antiq. lib. xiii. c. 5. *Juſtin*, lib. xxxv. c. 1. *Apion*, de *Syriacis*, and *Polybius*, lib. iii.

(r) 1 Maccab. x. 54. *Joſeph.* Antiq. lib. xiii. c. 7.

† The Word *Meridarches*, which we tranſlate a *Duke*, *Grotius* (in his Commentary on 1 *Maccab.* x. 65.) makes to be the *chief Sewer*, which, even in the *German* Empire, is an Office, that one of the *Electors* bears: But (in his Commentary on *Matth.* xix. 28.) he makes it denote the *Governor of a Province:* And, if in this Place, it were ſo taken, it would better become *Jonathan* (one would think) to be made *Governor* of ſome Part of the *Syrian* Empire, than to be the Regulator of the *Diſhes* at the Royal Table. *Prideaux*'s Connection, Anno 150.

(s) 1 Maccab. x. 67. *Joſeph.* Antiq. lib. xiii. c. 8. *Juſtin*, lib. xxxv. c. 2.

† *Apollonius* was a common Name among the *Syro-Macedonians* and *Greeks*; and, in the Hiſtory of the *Maccabees*, we find ſo many mention'd of that Name, that, for the Prevention of Miſtakes, it may not be improper to give ſome Account of the ſeveral Perſons, who bore it. The firſt, that we meet with of that Name, is *Apollonius*, the Son of *Thraſeas*, 2 Maccab. iii. 5. who was Governor of *Cœlo-Syria* and *Phœnicia*, under *Seleuchus Philopater*, when *Heliodorus* came to *Jeruſalem*, to rob the Temple. He was chief Miniſter of State to *Seleuchus*; but, on the Acceſſion of his Brother *Antiochus Epiphanes* to the Crown, he left *Syria* and retir'd to *Miletus*. He had a Son of his own Name, that was bred up at *Rome*, and reſided with *Demetrius*, (the Son of *Seleuchus Philopater*) who was then an *Hoſtage* in that Place. When *Demetrius* recover'd the Crown of *Syria*, this *Apollonius* became his *prime* Favourite, and was made Governor of *Cœlo-Syria* and *Phœnicia*, the ſame Government which his Father held under *Seleuchus Philopater*; and this I take to be the ſame *Apollonius*, who, being continu'd in the ſame Government by *Alexander*, now revolted from him, to embrace the Intereſt of *Demetrius*, the Son of his *old* Maſter, and, to engage *Jonathan* to do the like, march'd his Forces againſt him. Another *Apollonius* is ſpoken of, 2 *Maccab.* iv. 21. as the chief Miniſter of *Antiochus Epiphanes*, who from him was ſent as Ambaſſador, firſt to *Rome*, and afterwards to *Ptolemy Philomater*, King of *Egypt*; and him I take to be the ſame, that, with a Detachment of two and twenty Thouſand Men, was ſent to deſtroy *Jeruſalem*, and build a Fortreſs on Mount *Acra*. There are, beſides theſe, two other Perſons, in the Hiſtory of the *Maccabees* mention'd under the Name of *Apollonius*. The former of theſe, being Governor of *Samaria* in the Time of *Antiochus Epiphanes*, 1 Maccab. iii. 10, was ſlain in Battle by *Judas Maccabæus*; and the latter (who is called the Son of *Genneus*, 2 Maccab. xii. 2.) being Governor of ſome *Toparchy* in *Paleſtine*, under *Antiochus Eupater*, did *then* ſignalize himſelf by being a great Enemy of the *Jews*. *Prideaux*'s Connection, Anno 148.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Jonathan to quit *Alexander*'s Party, and join with *Demetrius (t)*, march'd an Army as far as *Jamnia*, and from thence ſent a Challenge to *Jonathan* to leave his *Faſtneſſes* on the *Mountains*, and come, and fight him on the *Plains*.

He vanquiſhes Apollonius*'s Army, and is again rewarded.*

PROVOK'D at this Meſſage, *Jonathan* march'd out with ten Thouſand *Men*. He firſt took *Joppa*, in the Sight of *Apollonius* and his Army, and then, joining Battle, not only vanquiſh'd him in the open Field, but purſu'd his broken Forces to *Azotus*. Here was a famous Temple of the God *Dagon*, unto which the *Syrians* fled for Shelter; but *Jonathan*, entering the Town, burnt it to the Ground, and ſet the Temple on Fire; ſo that the Number of thoſe, who were ſlain in Battle, and periſh'd by the Flames, amounted to no leſs than eight Thouſand Men. After this, having treated the neighbouring Towns, that belong'd to the Enemy, in the like Manner, he led his victorious Army back to *Jeruſalem*, loaded with Spoils; whither he had not been long come, before *Alexander*, hearing of his renown'd Actions in Favour of his Cauſe, *(u)* ſent him a * *Buckle of Gold*, ſuch as none, but the Royal Family, were allow'd to wear, and, at the ſame Time, made him a *Preſent* of the City of *Ecron*, and all the *Territories* thereunto belonging.

Alexander*'s Plot againſt his Father-in-Law,* Ptolemy Philometor, *for which he is vanquiſh'd and ſlain.*

(x) WHEN *Apollonius*, Governor of *Cœlo-Syria*, had declar'd for *Demetrius*, *Alexander* called in his Father-in-Law, *Ptolemy Philometor*, to his Aſſiſtance. He march'd into *Paleſtine* with a great Army; and as he paſs'd, in all the Cities (which, by *Alexander*'s Orders, open'd their Gates to him) he left a good Number of his own Soldiers to ſtrengthen the *Garriſons*. But, whether or no this might give ſome *Umbrage* to *Alexander*, ſo it was, that *Ptolemy* diſcover'd a Deſign, which *Ammonius*, *Alexander*'s great Favourite, had form'd, to have him cut off at his coming to *Ptolemais*; and upon his demanding Juſtice to be done to the *Traitor*, by *Alexander*'s refuſing to give him up, he plainly perceiv'd, that the King was a Party to the Treaſon, and thence began to harbour an implacable Hatred againſt him.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

HE therefore march'd his Army to *Antioch*; and, having taken his Daughter from *Alexander*, gave her to his Rival *Demetrius*, (and with her) Aſſurance, to reſtore him to his Father's Throne. *(y)* The *Antiochians*, taking the Opportunity of *Ptolemy*'s Approach to execute their Reſentments upon *Ammonius*, roſe in a Tumult, and ſlew him; and then, opening their Gates to *Ptolemy*, were all diſpos'd to make him their King; but he, modeſtly declining that Offer, recommended to them the *Reſtoration* of *Demetrius*, the true Heir: Whereupon *Demetrius* was receiv'd into the City, and plac'd on the Throne of his *Anceſtors*.

ALEXANDER, who was then in *Cilicia*, hearing of this, came with all his Forces towards *Antioch*, waſting the Country with Fire and Sword; but when *Ptolemy*, with his new Son-in-Law, met him, and gave him Battle, his Army was routed, and himſelf was forc'd to fly to *Arabia*, where *Zabdiel*, King of the Country, cut off his Head, and ſent it as a Preſent to *Ptolemy*, who was not a little pleas'd with the Sight of it. His Joys however did not laſt long; for, in five Days Time, he dy'd of the Wounds, he had receiv'd in Battle, leaving *Demetrius* in quiet Poſſeſſion of his Father's Kingdom, which he having recover'd by Virtue of this *Victory*, did thenceforward take upon him the Name of *Nicanor*, i. e. *Conqueror*.

(t) 1 Maccab. x. 9,—77. *Joſeph.* Antiq. lib. xiii. c. 8. *(u)* 1. Maccab. x. 88, 89.

* The *Golden Buckle* (which was worn upon the Shoulder) was a very ſingular Mark of Diſtinction both among the *Greeks*, and *Perſians*, from whom the *Macedonians* took it) and was generally made the Reward of great and gallant Actions in War. *Calmet*'s Commentary on 1 *Maccab.* x. 89.

(x) 1 Maccab. xi. 1,—5. *Joſeph.* Antiq. lib. xiii. c. 8. *(y)* Ibid. xi. 13. *Joſeph.* ibid.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Jonathan *pacifies* Demetrius, *and helps him with his Forces to reduce* Antioch, *but is badly rewarded for it.*

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

During theſe Tranſactions, *Jonathan* (z) laid Siege to the Fortreſs at *Jeruſalem*; but ſome of the Garriſon, eſcaping by Night, came and acquainted *Demetrius* with it, who thereupon march'd from *Antioch* with an Army to relieve it. But, coming to *Ptolemais* he ſtopp'd there, and ſent for *Jonathan* to appear before him, and anſwer to ſuch Accuſations, as were preferr'd againſt him. *Jonathan* went thither, tho' he order'd the Siege ſtill to go on; and, when he came to *Demetrius*, by his rich Preſents and wiſe Management, he ſo mollify'd the King, and inſinuated himſelf into his good Graces, that he not only confirm'd him in the Poſſeſſion of what he had, but honour'd him likewiſe with many new Favours, and, upon the Payment of three hundred Talents, agreed to exempt from all Tolls, Taxes, and Tributes, all the Places, that were under his Government.

JONATHAN, upon his Return to *Jeruſalem*, preſs'd the Siege of the Fortreſs very cloſely; but finding little or no Succeſs therein, he ſent an Embaſſy (a) to *Demetrius*, deſiring him to withdraw the *Garriſon*, which he could not expel. This, and much more *Demetrius* promis'd to do for him, if he would but ſend him ſome Forces to reduce the Inhabitants of *Antioch*, who, incens'd by his Cruelty and Oppreſſion, had taken up Arms againſt him. *Jonathan* immediately diſpatch'd three Thouſand choice Men to his Aid, who, coming to *Antioch*, when the People had beſet the Palace with an Intent to murther the *Tyrant*, (as they called him) fell on with Fire and Sword, and having burnt a great Part of the City, and ſlain of the Inhabitants about an hundred Thouſand Perſons, oblig'd the reſt to have Recourſe to the King's Clemency, and pray for Peace. But all this Service availed nothing. *Demetrius*, (b) ſeeing this Storm overpaſt, forgot the Bargain, which he had made with *Jonathan* at *Ptolemais*; and (tho' he had receiv'd the three hundred Talents in Lieu of them) threatened him with *military* Execution, unleſs he ſent the Taxes and Tribute which were uſually paid by his Predeceſſors: And would certainly have done all that he had threatened, had not *Tryphon* found out another Employ for his Arms.

Tryphon *overcomes* Demetrius, *and murthers* Jonathan *and his two Sons together, with the young King whom he had ſet up.*

This *Tryphon* had formerly ſerv'd *Alexander*, as Governor of *Antioch*, but, in the preſent King's Reign, was laid aſide. Obſerving however, that the Cruelty and Tyranny, which was every where practis'd; the diſbanding the *Syrian* Soldiers, and retaining only *Foreigners* in Pay, together with many more Grievances, which the People labour'd under; had quite alienated their Hearts, and made them ready for a general Defection, he thought this no unfit Opportunity to put in Practice his long-concerted *Scheme* of advancing himſelf to the Crown of *Syria*.

To this Purpoſe he goes into *Arabia* (c); gets *Antiochus*, Son of the late *Alexander*, into his Hands; brings him into *Syria*; claims the Kingdom for him; and, to ſupport this Claim, all the Soldiers, whom *Demetrius* had *diſbanded*, and ſeveral others, whom his ill Conduct had made his Enemies, flock in great Numbers to the *Pretender*. With theſe *Tryphon* marches againſt *Demetrius*; vanquiſhes him in Battle; forces him into *Seleucia*; and, having taken Poſſeſſion of *Antioch*, places *Antiochus* upon the Throne, and gives him the Name of *Theos*, or the *Divine*.

The ill Return, which *Demetrius* made *Jonathan*, was, doubtleſs, the chief Reaſon for his declaring for this new King; (d) who, by the Advice of thoſe, that were about him, took care, not only to confirm him in the Office of *High-Prieſt*, and in all his other Places and Dignities, but to make likewiſe his Brother *Simon* Commander of all his Forces, from *Tyre*, to the Frontiers of *Egypt*. Upon this

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(z) 1 Maccab. xi. 20, 47. *Joſeph.* Antiq. lib. xvii. c. 8.

(a) Ibid. xi. 47,—52. *Joſeph.* Antiq. lib. xiii. c. 9.

(b) Ibid. xi. 53.

(c) Ibid. xi. 54,—56. *Joſeph.* ibid. and *Apion*, de *Syriacis.*

(d) Ibid. xi. 57,—59. *Joſeph.* ibid.

Defection from him, *Demetrius* ſent all the Troops that were left in *Cælo-Syria*, and *Phœnicia*, to *chaſtize* him for it: But he not only repuls'd them twice, but took *Gaza* likewiſe, and all the Country, as far as *Damaſcus*; while *Simon (e)*, whom he left in *Judea*, penetrating into the Land of the *Philiſtines*, took *Joppa*, and plac'd a ſtrong Garriſon in it. *Tryphon*, who had no other Aim in getting young *Antiochus* into his Hands, than to ſerve his wicked Purpoſes, knew very well, that, as long as *Jonathan* continu'd in his Intereſt, it would be in vain for him to attempt the Crown; and *(f)* therefore, having prevailed with him to diſmiſs his Army, and to accompany him to *Ptolemais* (under Pretence of putting that Place into his Hands) with no more than a Thouſand Men, they were no ſooner enter'd, but the Garriſon, having ſhut the Gates upon them, ſeiz'd *Jonathan*, and put his Men to the Sword.

HAVING thus circumvented *Jonathan*, he took him along with him, and march'd his Army into *Judea*: But the *Jews*, by this Time, had choſen *Simon*, his Brother, for their Commander, and were ready to give him a warm Reception. Not finding himſelf therefore able to engage them, he ſent *Simon* this deceitful Meſſage, —— *(g)* "That he had ſeiz'd *Jonathan*, only "becauſe he ow'd an hundred Talents to "the King; but that, in caſe he would ſend "the Money, and *Jonathan*'s two Sons, "to be Hoſtages for their Father's Fidelity, he would ſet him again at Liberty." *Simon* ſoon ſaw through this Deceit; but he comply'd with the *Traytor*'s Demand, for fear it ſhould be ſaid, that he had not done *all*, that lay in his Power, to ſave his Brother's Life; and accordingly ſent the Money, and two young Men. But when the Villain had got them in his Power, he put both them and their Father to Death; and, thinking that he had now nothing to obſtruct his main Deſign, he caus'd *Antiochus* to be murther'd privately; and then, aſſuming the Crown, declar'd himſelf King of *Syria* in his Stead.

WHEN *Simon* heard of his Brother's Death, and that he was bury'd at *Baſcama* in the Land of *Gilead*, *(h)* he ſent and fetch'd his dead Body from thence; and, having bury'd it, with great funeral Solemnity, in his Father's Sepulchre at *Modin*, he erected over it a ſtately Monument †, all built of white Marble, and curiouſly wrought, and poliſh'd.

Simon, *ſucceeding his Brother in the Command of the* Jewiſh *Forces, takes, and levels the Fortreſs of* Acra.

(i) SIMON, as ſoon as he was admitted to the Government of the Land, ſent to *Demetrius*, who was then at *Laodicea*, a *Crown of Gold*, and Embaſſadors to treat with him about Terms of Peace and Alliance. The King granted to *Simon* a Confirmation of the *High-Prieſthood* and *Principality*, and to the People a Releaſe of all Taxes, Tolls, and Tributes, with an Oblivion of all paſt Acts of *Hoſtility*, on Condition that they would join with him againſt the *Uſurper*; in Virtue of which Treaty, *Simon* being made *Sovereign* Prince of the Land, and the Land freed from all *foreign* Yoke, the *Jews*, from this Time, inſtead of dating their Inſtruments and *Contracts*, by the Years of the *Syrian* Kings, (as hitherto they had done) dated them by the Years of *Simon* and his Succeſſors.

HAVING thus obtain'd the *independent* Sovereignty of the Land, *(k)* he took a Progreſs through it, to inſpect what was wanting for its Security; repairing the Fortifications, that were decay'd; making new

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(e) 1 Maccab. xi. 64. *Joſeph.* Antiq. lib. xiii. c. 9. *(f)* Ibid. xii. 39,—52. *(g)* Ibid. xiii. 12,—19. *Joſeph.* Antiq. lib. xiii. c. 11. *(h)* Ibid. xiii. 25,—30. *Joſeph.* ibid.

† This Edifice, being erected on an Eminence, was ſeen far off at Sea; and, on that Coaſt, was taken notice of as a good Sea-mark. Near to the Monument, *Simon* plac'd ſeven *Pyramids*, two for his Father and Mother, four for his four Brothers, and the *ſeventh* for himſelf, and then encompaſs'd the whole with a ſtately *Portico*, ſupported by marble Pillars, each of one entire Piece, and whereon were engrav'd Ships, and Arms, and other military Enſigns. *Joſephus* tells us, that this whole Fabrick was ſtanding entire in his Days, and look'd upon as a very curious and excellent Piece of Architecture, Antiq. lib. xiii. c. 11. and *Euſebius* mentions it as ſtill in Being in his Time, which was two hundred Years after the Time of *Joſephus*. *Prideaux*'s Connection, Anno 144.

(i) 1 Maccab. xiii. 34,—42. *Jewiſh* Antiq. lib. xiii. c. 11. *(k)* Ibid. xiv. 7,—33.

A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

From 1 Macc. v. 1. 2 Macc. x. 11 and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

new ones, where they were wanted; and beſieging, and taking the Places, that ſtood out againſt him. He had no Occaſion however to beſiege the *Fortreſs* of *Jeruſalem*, becauſe the *Wall*, which his Brother *Jonathan* had built againſt it, had ſo cut off all Communication with the City, that the Garriſon, being ſore diſtreſs'd for Want of Proviſions, and all other Neceſſaries, was forc'd to ſurrender the Place; and *Simon*, wiſely conſidering how much the City of *Jeruſalem* had been infeſted by that *Citadel*, pulled it down to the Ground, that it might no longer be a Retreat to *Sedition* and Faction; and (to prevent its being built at any Time) levelled the Hill, on which it was ſituated; ſo that now no Eminence was left, but the *Mount* of the Temple only.

Antiochus Sidetes *depoſes his Brother* Demetrius, *but has his Army under* Cendebeus *defeated by* Simon.

DEMETRIUS *, at this *Time*, was Priſoner in *Parthia*, and *Cleopatra*, his Queen had ſhut up herſelf and her Children in *Seleucia* †; but, fearing to fall into the Hands of the Traytor *Tryphon*, and being provok'd at her Huſband's marrying the Daughter of *Mithridates*, King of *Parthia*, *(l)* ſhe ſent to his Brother *Antiochus*, who ſtill continu'd in *Crete*, offering him the Crown, and herſelf in Marriage, if he would come, and join his Intereſt with her's againſt *Tryphon*. This Offer he readily accepted of; and, in the Beginning of the next Year, landed in *Syria*, with an Army of *Mercenaries*, which was ſoon augmented by a large Acceſſion of the *Uſurper*'s Forces, which every Day deſerted from him: So that, not being able to keep the Field, he fled from Place to Place, till, at length coming to *Apamea* †, his own native City, he was there taken, and put to Death. This End being put to his Uſurpation, *Antiochus* became fully poſſeſs'd of his Father's Throne; and, being a Man much addicted to Hunting, he had, for that Reaſon, the Name of *Sidetes*, which, in the *Syrian* Language, ſignifies the *Hunter*.

Before *Antiochus* landed in *Syria*, (to gain *Simon* over to his Intereſt) he wrote him a Letter *(m)*, wherein he made him many *Grants*, and promis'd him more; but, as ſoon as he was ſettled in the Kingdom, he forgot his Promiſes, and ſent an Embaſſador, demanding him to deliver up *Joppa*, and *Gazara*, and other Places, or elſe to pay him a thouſand Talents of Silver for them. *(n)* Theſe Conditions were thought too unreaſonable to be comply'd with; and therefore, when *Antiochus* ſent an Army, under the Command of *Cendebeus*, to enforce them, *Simon*, tho' very far advanc'd in Years, with a *juvenile* Courage, prepar'd to give him a warm Reception, and, with his two Sons, *Judas* and *John*, (who was afterwards called *Hyrcanus*) put his Army to Flight almoſt at

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* The Reaſon of *Demetrius*'s being in this Condition in this Place, by *profane* Hiſtorians is ſaid to be this:—— As the *Parthians* had, at this Time, over-run in a Manner all the *Eaſt*, and made themſelves Maſters of every Country from the River *Indus*, to the *Euphrates*, thoſe who were of the *Macedonian* Race in thoſe Parts, not bearing their Uſurpation and Inſolence, invited *Demetrius* by repeated Embaſſies to come to their Relief, promiſing him a general Revolt from the *Parthians*, and ſuch Aſſiſtance of Forces againſt them, as would enable him to ſuppreſs theſe Uſurpers, and recover to his Dominions all the Provinces of the *Eaſt*. Upon Confidence in theſe Promiſes, he undertook the Expedition; and found, as ſoon as he appear'd, that the *Elymæans*, the *Perſians*, and the *Bactrians* declar'd for him. By the Aſſiſtance of theſe Nations he overthrew the *Parthians* in ſeveral Conflicts; but, at laſt, under a Shew of a Treaty of Peace, being drawn into a *Snare*, he was made Priſoner, and all his Army cut to Pieces. The King, that reign'd in *Parthia* at this Time, was *Mithridates*, the Son of *Priapatites*, who, having thus gotten *Demetrius* into his Power, carry'd him round the revolted Provinces, that, by ſeeing the Prince, whom they confided in, reduc'd to this ignominious Condition, they might more eaſily be brought to ſubmit to their former *Yoke*: But, when he had done this, he allow'd him a Maintenance ſuitable to the State of a King, and gave him one of his Daughters, whoſe Name was *Rhodaguna*, in Marriage. *Juſtin*, lib. xli. c. 5. and 6. *Joſeph.* Antiq. lib. xiii. c. 9. and 12. and *Oroſus*, lib. v. c. 4.

† It is a City of *Syria*, ſituate upon the *Mediterranean*, near the Place where the *Orontes* diſcharges itſelf into that Sea.

(l) *Joſeph.* Antiq, lib. xiii. c. 12.

† It is a City of *Syria*, lying upon the *Orontes*, and was built (as is believ'd) either by *Seleuchus*, the firſt King of *Syria*, or by his Son *Antiochus Soter*, in Honour of Queen *Apamea*, the Wife of *Seleuchus*, the Mother of *Antiochus*, *Calmet*'s Dictionary, under the Word.

(m) 1 Maccab. xv. 2,—5. *(n)* Chap. xv. 30,—36.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

at the firſt Onſet, and, in the Purſuit, cut off a great Number of them: But, to be reveng'd of him for this Defeat, *Antiochus* concerted the moſt abominable Meaſures.

Ptolemy*'s baſe and perfidious Murther of his Father-in-Law* Simon, *and two of his Sons.*

SIMON had a Son-in-Law nam'd *Ptolemy*, whom he had appointed Governor of the *Plains* of *Jericho*. (o) This Man, who was rich, and ambitious, had laid a Deſign (which he communicated to *Antiochus*) for the Uſurpation of the Government to himſelf; but this could not well be done without the Deſtruction of *Simon*, and his Family. As *Simon* therefore, and two of his Sons, *Judas* and *Mattathias*, were making a Progreſs through the Cities of *Judah*, when they came to *Jericho*, *Ptolemy* invited them to an Entertainment, which he had prepar'd for them in a Caſtle of his own Building: But, while they were drinking and making merry, he caus'd them, and all that attended them, to be *aſſaſſinated*; and, thinking thereupon to make himſelf Maſter of the whole Land, he ſent a Party to *Gazara*, where *John Hyrcanus* †, *Simon*'s third Son, reſided, with a Deſign to ſlay him likewiſe. But *Hyrcanus*, having had Intelligence of what paſs'd at *Jericho*, was prepar'd to receive his intended *Murtherers*, and, having diſpatch'd them, haſten'd to *Jeruſalem* to ſecure the City, and the Mount of the Temple, againſt thoſe, whom the *Traytor* had ſent to take Poſſeſſion of both. After this *Hyrcanus* was declar'd High-Prieſt, and Prince of the *Jews*, in the Place of his Father *Simon*, who was greatly † lamented; but what finally became of this execrable Villain*, we have no Manner of Account in Hiſtory.

Hyrcanus*'s Son, being made General, is forc'd to ſurrender to* Antiochus, *and attend him to the* Parthian *War, where he and his Army are cut to Pieces.*

(p) *ANTIOCHUS*, having receiv'd from *Ptolemy* an Account of the Death of *Simon*, and his Sons, thought that he had now a fair Opportunity to reduce *Judea* again under the *Syrian* Empire; and therefore he immediately march'd a large Army thither; and, having over-run the Country, and

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(o) 1 Maccab. xvi. 14,—22. *Joſeph.* Antiq. lib. xiii. c. 14.

† Why this Captain was called *Hyrcanus*, ſome impute to the Victory, which he obtain'd over *Hyrcanus*, whom the Books of the *Maccabees* and *Joſephus* call *Cendebeus*, tho' others ſay, that he had this Name from a gallant Action againſt the *Hyrcanians*, perhaps in the Expedition, wherein he accompany'd *Alexander Sidetes*, beyond the *Euphrates*. *Calmet*'s Dictionary, under the Word.

† The Commendation, which the Author of the firſt Book of the *Maccabees* (Chap. xiv. 4, *&c.*) beſtows upon *Simon*, is worth our Obſervation; for therein he tells us, *that he ſought the Good of the Nation*, in every Thing, *ſo that his Authority always pleaſed them well*: That, during his Adminiſtration, whilſt *Syria* and other neighbouring Kingdoms were almoſt deſtroy'd by Wars, the *Jews* liv'd quietly, *every Man under his own Vine and Fig-Tree*, enjoying, without Fear, the Fruits of their Labours, and beholding with Pleaſure the flouriſhing State of their Country; their Trade increas'd by the Reduction of *Joppa*, and other maritime Places; their Territories enlarg'd; their Armies well diſciplin'd; their Towns and Fortreſſes well garriſon'd; their Religion and Liberties ſecur'd; their Land freed from *Heathen* Enemies, and *Jewiſh* Apoſtates; and their Friendſhip courted by all the Nations about them, even by the *Romans* and *Lacedemonians*. He obſerves farther, that this *Simon* was no leſs zealous for the Service of God, in exterminating Apoſtacy, Superſtition, Idolatry, and every Thing elſe, that was contrary to his Laws; that he was a great Protector of the true *Iſraelites*, and a Friend to the Poor; that he reſtor'd the Service of the Temple to its ancient Splendor, and repair'd the Number of the ſacred Veſſels: So that we need not wonder, if the *Jewiſh Sanhedrim* thought no Dignity or Honour, while he liv'd, and, when he was ſo baſely and barbarouſly cut off, no Grief and Lamentation too great, for a Man of his uncommon Merit. Univerſal Hiſtory, lib. ii. c. 11.

* *Joſephus* has ſomething *peculiar* in his Account of this vile *Miſcreant*, viz. that, after he had kill'd his Father-in-Law *Simon*, he ſeiz'd on his Wife, and two of her Children, and with them betook himſelf to a certain Caſtle not far from *Jeruſalem*, called *Dagon*; that, when *Hyrcanus* came to beſiege it, the Villain's Cuſtom was, to bring out his Mother and Brother, and to whip and torment them, in the Sight of all the People, with Menaces to caſt them headlong from the *Battlements*, unleſs *Hyrcanus* withdrew the Siege; that, when *Hyrcanus*, out of Tenderneſs to his Mother and Brothers, was thinking of raiſing the Siege, and ſuffering the Traytor to eſcape, his Mother called to him aloud from the Walls, not to regard her, or her Children's Sufferings, but to proceed in the Siege with Vigour, that ſo he might do himſelf, and his Family Right, in taking a juſt Vengeance upon that execrable Monſter; that, notwithſtanding this *magnanimous* Exhortation, he could not bear to ſee his Relations tortur'd, and therefore delay'd the Siege, until the *Sabbatical* Year came on, wherein the *Jews* were oblig'd to *reſt*; ſo that *Ptolemy*, by this Means, being deliver'd from the War, and the Siege, (after he had ſlain the Mother and Brothers of *Hyrcanus*) withdrew to *Zeno*, ſirnam'd *Catyla*, a Tyrant, who at that Time had uſurp'd to himſelf the Government of *Philadelphia*, Antiq. lib. xiii. c. 15. But our learned *Uſher* is of Opinion, that this whole Account of *Joſephus* is fabulous.

(p) 1 Maccab. xvi. 18. *Joſeph.* Antiq. lib. xiii. c. 16.

A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

and driven *Hyrcanus* out of the Field, he ſhut him up and all his Forces within the Walls of *Jeruſalem*, and there beſieg'd him. The Siege was carry'd on vigorouſly; and the Defence of the Place was executed as gallantly: But *Hyrcanus*, being diſtreſs'd for Want of Proviſions for ſo vaſt a Number of People as was in the City, was forc'd to ſue for Peace, which was granted him upon theſe Terms, that the Beſieg'd ſhould deliver up their Arms; that *Jeruſalem* ſhould be diſmantled; that Tribute ſhould be paid to the King for *Joppa*, and the other Towns, which were held by the *Jews* out of *Judea*; and that, to buy off the Fortreſs of *Jeruſalem* from being re-built, (which *Antiochus* much inſiſted on) they ſhould pay him five hundred Talents *; three hundred down in Hand, and the other two in a reaſonable Time, for which they were to give *Hoſtages*.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. xiii. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

THE Treaty being thus concluded, *Hyrcanus* invited the King and his Army into the City, where he gave them a ſplendid and moſt magnificent Reception, and afterwards, with ſome of his Forces, attended him to the *Parthian* War: For *Antiochus*, under Pretence of reſcuing his Brother *Demetrius Nicanor* from the Hands of *Phraortes* King of *Parthia*, who had long detain'd him as *Priſoner*, march'd againſt him with a powerful Army. In three pitch'd Battles he gain'd the Victory, and recover'd *Babylonia*, *Media*, and ſome other Provinces, that formerly belong'd to the *Syrian* Monarchy; and, as *Hyrcanus* had his Share in all theſe Actions, he return'd with the Glory of them at the End of the Year, but *Antiochus* (q), and his Army, who choſe to winter in the *Eaſt*, were all in one Night † deſtroy'd by the Inhabitants of the Country.

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* *Joſephus* tells us, that *Hyrcanus*, to find Money for this, and other Occaſions of the Government, broke up the *Sepulchre* of *David*, and took from thence three Thouſand Talents, and that *Herod the Great* did afterwards the like, Antiq. lib. xvii. c. 16. and lib. xvi. c. 11. But both theſe Stories are highly improbable. *David* had now been dead near nine Hundred Years, and what is told of this Treaſure, ſuppoſes it to have been bury'd with him all this Time. It ſuppoſes, that as oft as the City of *Jeruſalem*, the Palace, and the Temple, during the Reigns of the Kings of *Judah*, had been plunder'd of all their Wealth and Treaſure by prevailing Enemies, this *dead Stock* ſtill remain'd ſafe from all Rifle or Violation, It ſuppoſes, that, as oft as theſe Kings were forc'd to take *all the Treaſure, that was found in the Houſe of the Lord*, as well as in their own, to relieve the Exigencies of the State, they never meddled with *this* that was uſeleſly bury'd with *David* in his Grave. It ſuppoſes, that, when one of the worſt of their Kings (2 *Kings* xv. 8, *&c.* and 2 *Chron.* xxviii. 21, *&c.*) plunder'd the Temple of its ſacred Veſſels, and cut them in Pieces, to melt them down into Money for his common Occaſions; and that, when one of the beſt of them (2 *Kings* xviii. 15, 16.) was forc'd to cut off the Gold, wherewith the Gates and Pillars of the Temple were overlaid, to bribe a deſtroying Enemy, this uſeleſs Treaſure ſtill continu'd untouch'd. Nay, it ſuppoſes, that, when *Nebuchadnezzar* deſtroy'd both the City and Temple of *Jeruſalem*, ſo that, for many Years they both lay in *Rubbiſh*, this Treaſure in *David*'s Sepulchre lay, all the while, ſafe and ſecure under it; and that, when *Antiochus Epiphanes*, in like Manner deſtroy'd the City, and robb'd the Temple of all that he could find, this Treaſure ſtill eſcap'd his rapacious Hands, nor was ever moleſted, till *Hyrcanus*, at this Time, was forc'd to make bold with it: All which Suppoſitions ſeem highly improbable, and beyond Belief. There is this, however, to be ſaid in the Matter, that, as there certainly was a *Bank*, or *Treaſury* in the Temple, where Money was laid up for the Support of the Poor, for the *Relief of Widows and Fatherleſs Children*, and for the Maintenance of Divine Service; and where the great Men, and rich Men of the Nation, were us'd to depoſit their Wealth, for its better Security: It is not improbable, that upon the Account of the frequent Invaſions and Depredations, they were liable to, this Treaſure might be kept in ſome ſecret and *ſubterraneous* Place, unknown to all, but ſuch as were at the Head of Affairs; that *Hyrcanus*, being now under great Difficulty to raiſe Money, might borrow it out of this Bank, 'till better Times enabled him to repay it; and that *Herod*, when he plunder'd it quite, might trump up this plauſible Story, that it neither belong'd to Church, nor Poor, nor any private Perſon, but had been depoſited there by *David*, and his Succeſſors, as a proper Supply for the State in Times of Need. *Prideaux*'s Connection, Anno 135. and Univerſal Hiſtory, lib. ii. c. 11.

(q) *Juſtin*, lib. xxxviii.

† The Army which, together with its Attendants, amounted to the Number of near four hundred Thouſand Perſons, being forc'd to diſperſe all over the Country, were quarter'd at too great a Diſtance from each other to be able in any Time to gather together in a Body; and, as they had grievouſly oppreſs'd all Places, wherever they lay, the Inhabitants took the Advantage of this their Diſperſion, and conſpir'd with the *Parthians*, in one and the ſame Day, to fall upon them in their ſeveral Quarters, and cut their Throats; which accordingly they did, and, when *Antiochus*, with the Forces, which he had about him, haſten'd to the Aſſiſtance of the Quarters that were

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A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

Demetrius *recovers his Kingdom of* Syria, *but is again depos'd and put to Death.*

In the mean Time *Demetrius* (r), whom *Phraortes* † had ſet at Liberty, was return'd to *Syria*, and, upon his Brother's Death, had recover'd his Kingdom; but ſtill perſiſting in his vicious Courſes, and *tyrannical* Way of Government, he had not been long re-inſtated, before his Subjects rebelled againſt him, and one *Alexander Zabina*, pretending to be the Son of *Alexander Balas*, laid claim to his Crown; and, by the Aſſiſtance of *Ptolemy Phyſcon* King of *Egypt*, (s) defeated him in a pitch'd Battle. *Demetrius* fled for Refuge to *Ptolemais*, where his Wife *Cleopatra* † then reſided; but ſhe order'd the Gates to be ſhut againſt him, ſo that he was forc'd to betake himſelf for Refuge to *Tyre*, where he fell into the Hands of his Enemies, who firſt made him Priſoner, and then put him to Death. *Zabina*, by this Means, aſcended the Throne of *Syria* †, but he did not ſit long there; for *Phyſcon*, expecting that he ſhould hold it in Homage from him, which the other was not inclinable to do, reſolv'd to pull him down, as faſt as he had ſet him up; and therefore, having marry'd his Daughter *Tryphæna* to *Antiochus Gryphus*, the Son of the late *Demetrius*, he aſſiſted him with an Army, which vanquiſh'd *Zabina*, and compelled him to ſhut himſelf up in *Antioch*: But the *Antiochians*, being inform'd that he intended to rob their Temple of *Jupiter* of a golden Statue (which was very *maſſy*) to enable him to carry on the War, thruſt him out from thence, ſo that, wandering from Place to Place, he fell, at laſt, into the Hands of thoſe, who carry'd him to *Antiochus*, by whoſe Direction he was put to Death.

From 1 Macc. v. 1. 2. Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Hyrcanus *enlarges his Territories, deſtroys the Temple on Mount* Gerizzim, *and takes* Samaria *itſelf.*

During theſe Diviſions and Diſturbances, *Hyrcanus* laid hold on the Opportunity, not only to enlarge his own Territories, but to ſhake off the *Syrian* Yoke likewiſe, and make himſelf wholly *independent*. He built the ſtately Tower or rather Caſtle of *Baris*, upon a ſteep Rock, that was fifty Cubits high, and on all Sides inacceſſible, except towards the Temple. He took ſeveral Cities, which the great *Draughts* of Men, the Kings of *Syria* had made for their foreign Expeditions, had left unprovided with Garriſons: He ſubdu'd *Shechem*, the chief Seat of the Sect of the *Samaritans*, and deſtroy'd their Temple, which *Sanballat* had built them on Mount *Gerizzim*: (t) He conquer'd the *Idumæans*, and prevailed with them all to become *Proſelytes* † to

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near him, he was overpower'd, and ſlain, ſo that, of this numerous Army, there ſcarce return'd a Man into *Syria*, to carry the doleful News of this terrible Overthrow. *Phraortes* however, (who was then King of *Parthia*) caus'd the Body of *Antiochus* to be taken up from among the Dead, and, having put it in a *Silver* Coffin, ſent it honourably into *Syria*, to be there bury'd among his *Anceſtors*. *Juſtin*, lib. xxxviii. c. 12. *Joſeph.* Antiq. lib. xiii. c. 16. *Apion*, de Syriacis.

(r) *Juſtin*, lib. xxxviii. *Joſeph.* Antiq. lib. xiii. c. 16.

† The Reaſon of his releaſing *Demetrius*, and ſending him into *Syria*, was, that, by raiſing Troubles there for the Recovery of his Crown, he might force *Antiochus* to return, in order to ſuppreſs them. *Prideaux*'s Connection, Anno 130.

(s) *Juſtin*, lib. xxxix. c. 1. and 2. *Joſeph.* Antiq. lib. xiii. c. 17.

† This *Cleopatra* was the Daughter of *Ptolemy Philomater* King of *Egypt*, and *Cleopatra* his Wife. She was at firſt marry'd to *Alexander Balas*, and afterwards to this *Demetrius*, in her Father's Life-Time. While *Demetrius* was detain'd a Priſoner in *Parthia*, ſhe became the Wife of his Brother *Antiochus Sidetes*; but, upon the Death of *Sidetes*, the Reſtoration of *Demetrius*, and Recovery of his Kingdom, ſhe return'd to his Bed again, but never had any great Eſteem for him, becauſe, in his Captivity, he had marry'd the Daughter of the King of *Parthia*. *Prideaux*'s Connection, Anno 127.

† The Word *Baris*, which is originally *Chaldee*, ſignifies properly an *Houſe*, or *Caſtle*, incloſ'd on every Side, as this was encompaſs'd with the Wall, which *Simon* built to ſtop the Communication between the Temple and the Fortreſs of *Acra*. Here it was, that *Hyrcanus* built an Apartment, for the ſafe keeping of his *Pontifical* Robes and Ornaments, whenever he undreſs'd himſelf; and here, the *Aſmonæan* Princes took up their Abode, and made it their *Royal* Palace, until *Herod* aſcended the Throne, and, having rebuilt, enlarg'd, and beautify'd it, gave it the Name of *Antonia*, in Honour of his Friend, *M. Antony*. Univerſal Hiſtory, lib. ii. c. 11.

(t) *Joſeph.* Antiq. lib. xiii. c. 17.

† Among the *Jews* there were two Sorts of *Proſelytes*, viz. the *Proſelytes of the Gate*, and the *Proſelytes of Juſtice*, 1. The *Proſelytes of the Gate* were ſo called, becauſe they were permitted to dwell with the *Jews* in the ſame Cities,

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

to the *Jewiſh* Religion, ſo that thenceforward they were incorporated into the ſame Church and Nation, and, in Time, loſt the Name of *Idumæans*, or *Edomites*, and were all called *Jews*: He renew'd the Alliance with the *Romans*, and, by a Decree * from them, obtain'd greater *Privileges* and Advantages, than the *Jews* ever had before: And now, being much increas'd in Riches and Power, he ſent his two Sons, *Ariſtobulus* and *Antigonus*, to beſiege *Samaria*, who, on this Occaſion, gave good Proofs of their Valour and Conduct. The Place held out for a whole Year; but, being forc'd to ſurrender at laſt, by the Direction of *Hyrcanus* it was utterly demoliſh'd: For he caus'd not only the Houſes and Walls to be pulled down, and raz'd, but Trenches to be dug every Way croſs the Ground whereon it ſtood, and to be filled with Water, that it might never again be built.

His Indignation againſt the Pharisees, *and upon what Occaſion.*

AFTER the Taking of *Samaria*, the Remainder of his Life *Hyrcanus* enjoy'd in full Quiet from all *foreign* Wars; but, *(u)* towards the Concluſion of it, met with ſome Trouble from the *Phariſees*, a prevailing Sect among the *Jews*. They, by their Pretences to extraordinary Strictneſs in Religion, had gain'd to themſelves a great Reputation, and Intereſt among the common People; and, for this Reaſon, *Hyrcanus* endeavour'd to gain their Eſteem by all Manner of Favours. Having therefore, one Day, invited ſeveral of their leading Men to a ſplendid Entertainment, when the Banquet was over, he deſir'd them to tell him, "If, in the Conduct of "his Life, he had done any Thing con- "trary to Juſtice and Religion, according "to the Maxims receiv'd and taught "amongſt them." As ſoon as he had ended his Diſcourſe, all began to praiſe his *Adminiſtration*, and to give him all the Commendations due to a brave Man, and a juſt and worthy Governor.

WHEN the reſt had done their Encomiums, *Eleazar*, who had hitherto ſaid nothing, roſe up, and, directing his Diſcourſe to *Hyrcanus*, "Since you deſire, "(ſaid he) to have the Truth freely "told you, if you would ſhew yourſelf a "juſt Man, reſign the *High-Prieſthood*, "and content yourſelf with the *civil* "Government of the Nation." *Hyrcanus* then aſking him, for what Reaſon he gave him that Advice? "Becauſe, (reply'd he) "we are aſſur'd, by the Teſtimony of the "*Antients* among us, that your Mother "was a *Captive* taken in the Wars, and, "being

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Cities, and the Occaſion of their Name ſeems to have been taken from that Expreſſion in the *Fourth Commandment, The Strangers which are within thy Gates*; where the Word *Ger*, which we render *Strangers*, does every whit as properly ſignify *Proſelytes*. Now this Kind of *Proſelytes* was oblig'd only to renounce *Idolatry*, and to worſhip God according to the Law of Nature, which the Doctors of the *Talmud* reduc'd to ſeven *Articles*, called by them the *Seven Precepts of the Sons of* Noah. Whoever perform'd theſe were look'd upon as in a State of Acceptance with God; and allow'd, not only to live quietly in their Cities, but to reſort likewiſe to their Temple, there to offer up their Prayers; but then they were permitted to enter no farther, than into the *outer Court*, which was called the *Court of the* Gentiles. 2. The *Proſelytes of Juſtice* were ſo called, becauſe they took upon them to obſerve the whole Law, both *Moral* and *Ceremonial*, in the latter of which ſome of the *Jews*, and eſpecially the *Phariſees*, made *Juſtification* to conſiſt. The former Sort of *Proſelytes* had no Form of *Initiation*, but theſe were admitted by *Baptiſm, Sacrifice*, and *Circumciſion*; and, when they were thus admitted, they were receiv'd into the *Jewiſh* Church, and to all the Rights and Privileges of *Church-memberſhip*, in the ſame Manner, as if they had been natural *Jews*. Preface Generale ſur le Nov. Teſt. par de *Beauſobre*, & *Lenfant*, & *Prideaux*'s Connection, Anno 129.

* The Embaſſadors, whom *Hyrcanus* ſent to *Rome* to renew the League, which his Father *Simon* had made with the *Senate*, made their Complaint, ——— That *Antiochus Sidetes* had made War upon the *Jews*, contrary to what the *Romans* had in their Behalf decreed in that *League*; that they had taken from them ſeveral Cities, and made them become *tributary* to them for others, and forc'd them to a diſhonourable Peace by beſieging *Jeruſalem*: Whereupon the *Senate* decreed, that whatever of this Kind had been done againſt them, ſince the Time of the late *Treaty* with *Simon*, ſhould be all null and void; that all the Places, which had either been taken from them, or made tributary by the *Syrians*, ſhould be reſtor'd, and made free from all Homage, Tribute, and other Services; that, for the future, the *Syrian* Kings ſhould have no Right to march their Armies through the *Jewiſh* Territories; that, for all the Damages, which the *Syrians* had done the *Jews*, Reparation ſhould be made them; and that Embaſſadors ſhould be ſent from *Rome* to ſee this *Decree* put in Execution. Jewiſh Antiq. lib. xiii. c. 17.

(u) *Joſeph.* Antiq. lib. xiii. c. 18.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

"being therefore the Son of a *ſtrange* "Woman, you are incapable of that high "Office and Dignity."

This was an Allegation falſe in Fact, and therefore all the Company reſented it with a juſt Indignation; but *Hyrcanus* was ſo exaſperated at it, that he reſolv'd to be reveng'd in a very ſignal Manner. This Diſpoſition one *Jonathan*, an intimate Friend of his, but a *zealous Sadducee*, obſerving, took the Opportunity to endeavour to ſet him againſt the whole *Sect* of the *Phariſees*, (among whom *Hyrcanus* had been bred up) and to draw him over to That of the *Sadducees*. To this Purpoſe he ſuggeſted to him, —— "That this was "not the ſingle Act of *Eleazar*, but, moſt "certainly, a Thing concerted by the "whole Party; that *Eleazar*, in ſpeaking "it out, was no more, than the *Mouth* of "the reſt; and that, to ſatisfy himſelf in "theſe Particulars, he needed only refer "it to them, in what Manner the *Calumniator* deſerv'd to be puniſh'd." *Hyrcanus* follow'd his Advice: And therefore conſulting the chief Leaders of the *Phariſees* with Relation to the *Penalty*, which he might deſerve, who had thus ſlander'd the *Prince*, and *High-Prieſt* of his Nation; he receiv'd for Anſwer, —— "That, as "Calumny was no *capital* Crime, all the "Puniſhment, that it merited, could be "only Whipping †, or Impriſonment:" *(x)* Which fully convinc'd *Hyrcanus*, that what *Jonathan* had ſuggeſted was true, and, from that very Moment, he became a mortal Enemy to the whole Sect of the *Phariſees*. Their *traditional* Conſtitutions he forthwith abrogated; he enjoin'd a Penalty on all that ſhould obſerve them; and himſelf, for ever renouncing their *Party*, went over to That of the *Sadducees*. But, notwithſtanding this, he was an excellent Governor, and, from the Time of his Father's Death, having had the Adminiſtration of all Affairs, both in *Church* and *State*, for the Space of nine and twenty Years, at his Death, he left the High-Prieſthood and Sovereignty to *Judas Ariſtobulus*, who was the firſt, that (in a formal Manner) took upon him the Title of a *King* by putting a *Diadem* on his Head.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

His Death and Character.

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† This Puniſhment, among the *Jews*, was not to exceed *forty Stripes*, Deut. xxv. 3. and therefore the Whip, wherewith it was inflicted, was made with *three Thongs*, and, as each *Blow* gave three Stripes, they never inflicted upon any Criminal more than thirteen, becauſe thirteen of theſe Blows made thirty-nine *Stripes*, and to have added another Blow would have been a Tranſgreſſion of the Law, by inflicting two Stripes more, than what was preſcrib'd. Rather than do this therefore, the uſual Way was, to give one too few, and therefore St *Paul* tells us, 2 *Cor*. xi. 24. that, when he was whipp'd by the *Jews*, *he received forty Stripes, ſave one*. *Prideaux*'s Connection, in the Notes, Anno 108.

(x) Joſeph. Antiq. lib. xiii. c. 18.

A. M.
3841, *&c.*
Ant. Chriſ.
163, *&c.*

From 1 Macc.
v. 1. 2 Macc.
x. 11. and
Joſ. lib. xii.
c. 14. to the
End of 1 and
2 Macc. and
of *Joſ.* lib.
xiii. c. 19.

The OBJECTION.

"IN the *Aſmonæan* Family there was indeed a Race of *Heroes*, great Warriors, and zealous Defenders of their Country's Laws and *Liberties*; and yet, if we look into their Conduct, (even in thoſe *Books*, that were wrote on purpoſe to *aggrandize* their Fame, rather than give us the real Hiſtory) we ſhall meet with ſeveral Paſſages, that will not bear Examination.

"*JUDAS Maccabæus* was certainly the principal Character among them; and yet, to ſay nothing of his *prodigally* throwing away both his own and his Soldiers Lives, by engaging the Enemy (contrary to the Perſuaſion of his Friends) with a Force no ways competent, *(y)* with no more than eight hundred againſt two and twenty Thouſand; we cannot but think, that the *Cruelty*, *(z)* which he exercis'd upon the *Ephraimites*, in putting all the Males to the Sword, razing their City, and riding in Triumph, as it were, over the dead Bodies of the ſlain, merely for refuſing to open their Gates to his Army, were Actions unbecoming the Spirit of a generous Conqueror.

"TO ſay nothing of thoſe prodigious *Elephants (a)*, which, with ſtrong wooden Towers on their Backs, could carry thirty-two Men and their Arms, (a *Paradox*, which *Bochart (b)* himſelf looks upon as incredible) we cannot but think, that *Eleazar*'s expoſing himſelf to certain Death by killing one of theſe *Elephants*, even tho' he could not but foreſee, that it would infallibly fall upon him, and cruſh him, was an Act of *Fool-hardineſs*, which the End he propos'd *(c) of delivering his People, and getting himſelf a perpetual Name*, could no more juſtify, than the Pretence *(d) of not falling into the Hands of the Wicked*, could acquit *Razis* (in ſtabbing himſelf, pulling out his Bowels, and caſting them among his Enemies) from the Imputation of Rage, Madneſs, and Self-Murther.

"REASONS of State, we allow, may ſway Princes in their Alliances, their Friendſhips and Negotiations; but, in the illuſtrious Houſe of the *Aſmonæans*, to find *Jonathan (e)* join'd in League with two known *Impoſtors*, againſt the rightful Heirs of the Crown of *Syria*; to find *Hyrcanus* deſtroying the famous City of *Samaria*, and laying the whole Place deſolate, merely becauſe it was the Seat of a contrary *Sect*; and, notwithſtanding this, to find him, *(f)* upon a ſlender Diſguſt, turning *Sadducee*, and adjoining himſelf to a *Set* of People, who had renounc'd all Belief of a *Reſurrection* and *future State*, ſhews, as if neither had had any great Senſe of Honour, Humanity, or Religion, but, in what they did, conſulted chiefly their Intereſt and Advantage, their Reſentment and Revenge."

Anſwer'd, by giving ſome Account of the ſeveral Books of the Maccabees.

THE Name of *Maccabees* relates not only to *Judas* and his Brothers, but to all thoſe that join'd with them in the ſame Cauſe; and, not only to them, but alſo to all others, who ſuffer'd in the like Cauſe under any of the *Grecian* Kings, whether of *Syria* or *Egypt*, tho' ſome of them liv'd long before them. Thus thoſe, who ſuffer'd under *Ptolemy Philopater*, at *Alexandria*, fifty Years before the Time of

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(y) 1 Maccab. ix. 6, *&c.* *(z)* Chap. v, 46, *&c.* *(a)* Chap. vi. 37, *&c.* *(b)* De Animal. ſacris, Part. i. lib. ii. c. 37. *(c)* 1 Maccab. vi. 43, *&c*, *(d)* 2 Maccab. xiv. 42. *(e)* 1 Maccab. x. 47. *(f) Joſeph.* Antiq. lib. xiii. c. 18.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Judas, were afterwards called *Maccabees*, as were likewiſe *Eleazar*, and the Mother, and her ſeven Sons, tho' they ſuffer'd likewiſe before *Judas* erected the *Standard*, which gave occaſion to the *Name*.

(g) As therefore thoſe Books, which give us the Hiſtory of *Judas*, and his Brethren, and their Wars againſt the *Syrian* Kings, in Defence of their Religion and Liberties, are called the *firſt* and *ſecond* Books of the *Maccabees*; ſo that, which gives us the Hiſtory of thoſe, who, in the like Cauſe, under *Ptolemy Philopater*, were expos'd to his *Elephants* at *Alexandria*, is called the *third* Book of the *Maccabees*; as that, which contains the Account of the Martyrdom of *Eleazar*, and of the ſeven Brothers, and their Mother, is called the *fourth*.

(h) According to the Order of Time indeed, and the Subject-Matter which they treat of, theſe Books are wrong plac'd; for the *third* ſhould be ſet *firſt*, the *ſecond* plac'd before the *firſt*, and the *fourth* immediately after it; ſo that (to reduce them to right Order) the *firſt* ſhould be put in the Place of the *third*, and the *third* in the Place of the *firſt*. *Grotius* indeed is of Opinion, that the third Book, tho' it treats of Matters antecedent to what is the Subject of the *firſt* and *ſecond*, was nevertheleſs wrote after them, even after the Book of *Eccleſiaſticus*, and upon that Account had the Name of the *third* Book given it; but the true Reaſon of its being *poſtpon'd* is, —— That, being of leſs Repute and Authority, than the two former, it has always been reckon'd *after* them, according to the Order of *Dignity*, tho' it be *before* them in the Order of *Time*.

The *firſt* of theſe Books *(i)* was *originally* written in the *Chaldee* † Language of the *Jeruſalem* Dialect, which was the only Language ſpoken in *Judea* after the Return from the *Babyloniſh* Captivity, and is a very accurate and excellent Hiſtory, coming neareſt to the Stile and Manner of the ſacred *hiſtorical* Writings of any extant. The *ſecond* is a Compilation of ſeveral Pieces; of *two Epiſtles* from the *Jews* at *Jeruſalem* to thoſe of *Alexandria*, *(k)* which ſeem to be ſpurious †; of a *Preface* preceding the Hiſtory; and of the *Hiſtory* itſelf, which is an *Abridgment* of a larger Work, compos'd by one *Jaſon*, an *Helleniſt Jew* of *Cyrene*; but the whole is, by no Means, equal to the Excellence and Accuracy of the *firſt*. The *third* †, which ſeems to have been written by an *Alexandrian*

(g) Prideaux's Connection, Anno 216. *(h) Calmet*'s Preface ſur le 3. Liv. des *Maccabees*. *(i) Prideaux*'s Connection, Anno 166.

† It was extant in this Language in the Time of St *Jerom*; for he tells us, that he had ſeen it, and that the Title, which it then bore, was *Sharbit ſar bene El*, i. e. *the Sceptre of the Prince of the Sons of God*, a Title, which well ſuited *Judas*, who was ſo valiant a Commander of God's People then under Perſecution. From the *Chaldee* it was tranſlated into *Greek* by *Theodotian*, as ſome think, tho' others account that Verſion elder; and, from the *Greek*, both the *Latin* Tranſlation and our *Engliſh* did proceed. *Prideaux*'s Connection. Anno 166.

(k) Prideaux's Connection, Anno 166.

† The former of theſe Epiſtles calls the Feaſt of the Dedication, Σκηνοπηγία ἐν Κασιλεῦ, i. e. *the Feaſt of making Tabernacles, or Booths in* Ciſleu. Now, as the Month *Ciſleu* fell in the Middle of Winter, it can hardly be preſum'd, that the People could either lie abroad in theſe *Booths*, or find green Boughs enough, at this Time of the Year, wherewith to make them. This is an Incongruity enough to explode the *former* Epiſtle. And then, as to the *ſecond*, it is not only written in the Name of *Judas Maccabæus*, who was ſlain *ſix and thirty* Years before the Date, which it bears, but alſo contains ſuch *fabulous* and abſurd Stuff, as could never have been written by the great *Council of the* Jews, aſſembled at *Jeruſalem* for the whole Nation, as this pretends to be. *Prideaux*'s Connection, Anno 166.

† This Book, tho' it is in moſt of the ancient *Manuſcript* Copies of the *Greek Septuagint*, and quoted by ſeveral Fathers, as an *Holy* and *Divine* Book, yet was it never inſerted in the *Vulgar Latin* Tranſlation of the Bible; and, as our firſt *Engliſh* Tranſlations were made from *That*, none of them have it among the *Apocryphal* Books, nor has it ever ſince been added, tho' it certainly deſerves a Place therein, much better than ſeveral other Pieces that are there. *Prideaux*'s Connection, Anno 214.

Alexandrian Jew †, in the *Greek* Language, is ſet off with Enlargements, and Embelliſhments of the Author's own Invention; but, as to the main *Ground-Work* of it, or the Reality of ſuch a Perſecution, rais'd againſt the *Jews* at *Alexandria*, 'tis undoubtedly true; and, tho' its Stile be a little too *Theatrical*, its Sentiments, in many Places, are both beautiful and ſublime. The *fourth* †, which is generally allow'd to be the ſame with what is aſcrib'd to *Joſephus*, the *Jewiſh* Hiſtorian, under the Title of *the governing Power of Reaſon*, is deſign'd to enlarge and adorn the Hiſtory of old *Eleazar*, and of the ſeven Brothers, who, with their Mother, ſuffer'd *Martyrdom* under *Antiochus*, as it is related more ſuccinctly in the *ſecond* Book of *(l) Maccabees*.

The Author of the Epiſtle to the *Hebrews (m)* has ſtamp'd ſome Authority upon theſe Books, by alluding to their Hiſtory, and the Puniſhment, which the *Maccabees* were made to undergo; but we muſt not therefore receive them as *Canonical*, becauſe, according to the Report of St *Jerom*, neither the *Jewiſh*, nor the *Chriſtian* Church ever look'd upon them in that Capacity. *Maccabæorum Libros legit quidem Eccleſia, ſed eos inter Canonicas Scripturas non recipit:* They read them as Books, which contain'd Leſſons of wholſome Inſtruction, and excellent Examples of worthy *Patriots*, and glorious *Martyrs*, ſuffering manfully in the Defence of their Religion and Liberty, *(n)* and *not accepting Deliverance, that they might obtain a better Reſurrection.*

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

The Character of Judas Maccabæus.

(o) In the whole Compaſs of Hiſtory, where can we find a Pattern, in all Reſpects, equal to *Judas Maccabæus*? Moſt of the Commanders, we read of, were carry'd away with their Ambition, Vanity, or Vain-Glory; and, while they valu'd themſelves upon the Subduction of others, had no Rule or Command over their own Paſſions: But, in this *Jewiſh* Leader, we find all the Characters of a great Hero; Courage and Intrepidity, guided by Counſel and Wiſdom, and without any Allay either of Raſhneſs or Pride. And what a profound Knowledge he had of the Laws of God, and the Principles of true *Morality*, every Speech, that he makes to his Men, when he is animating them to the Combat, and inſpiring them with a Contempt of the greateſt Dangers, is a ſufficient Indication.

Why he fought the Enemy with an inferior Force.

He dy'd indeed a little unfortunately, and, when his Army had forſook him, encounter'd his Enemies with an incompetent Strength; but, as he had all along fought under the Protection of God's good Providence, he had no more Reaſon to be diffident at this Time, than he had been formerly. In his firſt Engagement with the *Syrians*, when he was to encounter *(p) forty Thouſand Horſe, and ſeven Thouſand Foot*, he made Proclamation in the Camp, that all ſuch *(q) as had betrothed Wives, or were building Houſes, or planting Vineyards, or were any ways afraid*, might return Home, which could not but reduce his Army conſiderably; and yet we find him, with this Handful of Men, routing three Generals, that were ſent againſt

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† To this Day it is extant in moſt of the antient *Manuſcript* Copies of the *Greek Septuagint*; as, particularly, in the *Alexandrian* Manuſcript in our King's Library, and in the *Vatican* Manuſcript at *Rome*. But, as it was never inſerted into the Vulgar *Latin* Verſion of the Bible, and as that *Verſion* was the only one in Uſe through the whole *Weſtern* Church, until the *Reformation*, it thence came to paſs, that in the firſt Tranſlations, which we have of the Bible in the *Engliſh*, the third Book of *Maccabees* has never yet been inſerted among other *Apocryphal* Tracts, tho' it certainly deſerves a Place there much better, than ſome Parts of the ſecond Book of the *Maccabees*. *Prideaux*'s Connection, Anno 216.

† This Book, in like Manner, tho' it be found in moſt of the antient *Greek Manuſcripts*, is not to be met with in any of our *Latin* Bibles, and has therefore no Place among our *Apocryphal* Books. *Prideaux*'s Connection, Anno 216.

(l) Chap. vi. and vii. *(m)* Heb. xi. 35, *&c.* *(n)* Ibid. *(o) Calmet*'s Commentary on 1 *Maccab.* ix. 18. *(p)* 1 Maccab. iii. 39. *(q)* Ibid. ver. 56.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

againſt him at once; forcing and burning their Camp; defeating their Troops, and returning loaded with their Spoils. His Notion was, that God could ſave with a *Few*, as well as with a Multitude; and therefore he might look on the Deſertion of his Forces, as a *providential* Thing, to make the Victory *more conſpicuous*, and to magnify the Divine *Interpoſition* in his Deliverance.

(r) THE People, that are with thee, ſays the Lord to Gideon, *are too many for me to give the* Midianites *into their Hands, leſt* Iſrael *vaunt themſelves againſt me, ſaying, Mine Hand hath ſaved me: Proclaim therefore in the Tents of the People, that whoſoever is fearful and afraid, let him return, and depart from Mount* Gilead; which reduc'd the *Jewiſh* Army to *ten Thouſand*, and theſe again, by another Expedient, were reduc'd to three *hundred*; and yet even theſe, by the Aſſiſtance of the *Lord of Hoſts*, utterly ſubdu'd the vaſt Army of the *Midianites*. Upon this Preſumption then, that *Judas* thought his Army under the Care and Direction of the ſame *Lord of Hoſts*, there was no Diſcouragement in the *Deſertion* of his Forces, nor any falſe Reaſoning in his Speech: "*If our Time be come, let us* "*die manfully for our Brethren*; which, "in the preſent Juncture of our Affairs, "is the beſt Thing we can do: But if it "be not, God, we know, is able to give "us Victory, and to defend us. For "how often have we experienc'd the "Effects of his Almighty Power? Is not "Conqueſt always in his Hands? Or is "there any Difference, with Regard to "him, between a larger, or a ſmaller "Number?" Theſe ſeem to be the Reaſons, that determin'd *Judas* in his Choice of engaging the Enemy, tho' ſuperior in Force: And if theſe Reaſons are built upon right Notions of God, and confirm'd by a long Experience of his Goodneſs, they will certainly clear him from all Imputation of Raſhneſs, or preſumptuous Tempting of God in this Action: An Action, for which St *Ambroſe*, in particular, has repreſented him, as a perfect *Model* of true *Heroiſm*: For *(s) Habes hic*, ſays he, *fortitudinem bellicam, in quâ non mediocris honeſti & decori forma eſt, quod Mortem Servituti præferat, ac Turpitudini.*

Why he might juſtly deſtroy the Ephraimites.

THE Meſſage, which *Moſes* ſent to the King of *Edom*, deliver'd in theſe Words, —— *Let us paſs, I pray thee, through thy Country. We will not paſs through the Fields, or through the Vineyards, neither will we drink of the Water of thy Wells. We will go by the King's High-Way; we will not turn to the right Hand or the Left, until we have paſſed thy Borders: And* Edom *ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the Sword.* But hereupon a Queſtion has aroſe, whether the *Edomites* might lawfully, and according to the Rules of ſtrict *Right*, deny the *Iſraelites* a Paſſage through their Country.

(t) SELDEN is of Opinion, that Princes have always a Right to deny foreign Troops a Paſſage through their Country, not only to preſerve their Territories from being invaded, and their Subjects from being plunder'd; but to prevent their being corrupted likewiſe, by the Introduction of ſtrange Manners and Cuſtoms into their Kingdom. But *(u) Grotius*, on the other Hand, aſſerts, that this Refuſal of the *Edomites* was an Act contrary to the *juſt Rights* of human Society; that, after the Promiſe, which the *Iſraelites* had made, of marching through their Country quietly, and inoffenſively, they might very juſtly have fallen upon the *Edomites*, had they not been reſtrain'd by a Divine *Prohibition*; that, for this very Cauſe, the *Greeks* thought proper to make War upon the Kings of *Myſia*; and that the principal Reaſon, which the *Powers of Chriſtendom* gave for their carrying their Arms

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(r) Judges vii. 2, &c.

(s) Ambroſ. lib. i. Offic. c. 41.

(t) Mare Clauſum, c. 20.

(u) De Jure Belli & Pacis, lib. ii. c. ii. & Mare Clauſum, lib. i. c. 1.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Arms againſt the *Saracens*, was, becauſe they hinder'd their *Brethren*, going in *Pilgrimage* to *Jeruſalem*, from paſſing thro' their Country.

HOWEVER the Sentiments of theſe two great Men may be, 'tis certain, that *Gideon*'s Severity againſt the Inhabitants of *Succoth*, for denying his Army ſome neceſſary Refreſhments, when they were purſuing the Enemy, is juſtify'd upon the Preſumption, that ſuch a Refuſal was a Kind of Rebellion againſt the *State*; that thoſe, who expos'd their Lives for the *publick Safety*, had a Right to be maintain'd at the *publick Expence*; and that *no Man might call any Thing his own*, when a Demand of this Nature came upon him. And if *Gideon*, (x) who was ſent immediately by an *Angel* to deliver his Brethren, and, in all his Atchievements, was ſupported by the Spirit of God, thought it no Injuſtice to put the People of *Succoth* (y) to exquiſite Torture, for denying his Army what they wanted; why might not *Judas* give the People of *Ephron* up to *military* Execution, for being ſo cruel and inhuman, as to deny him a Paſſage through their City, when there was no Poſſibility of taking his Rout any other Way?

WHAT the particular *Situation* of this *Ephron* was, we can no where learn; but the Author of the Book of *Maccabees* ſeems to imply, that the Country all about it was impaſſable, *i. e.* was very probably ſo full of Water and Moraſſes, that the (z) Company, which *Judas* had along with him, muſt have been loſt, had they been oblig'd to *turn either to the Right-Hand or to the Left*. In their own Defence therefore, they were neceſſitated to make their Way through the Town; and if, in the Siege and Sackage of it, great Numbers of People were put to the Sword, this was properly the Effect of their own Folly and Obſtinacy, in refuſing not ſo much to do a *Favour*, as an Act of common *Right*, even when it was humbly requeſted by a General, at the Head of a *victorious* Army.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

That an Elephant might bear Thirty-two Men on his Back,

THE Strength of the *Behemoth* (which by moſt Interpreters is ſuppos'd to be the *Elephant*) is thus expreſs'd in the Book of *Job*: (a) *His Bones are as ſtrong Pieces of Braſs, and his ſmall Bones like Bars of Iron*; and therefore it is no Wonder, that Creatures of this prodigious Strength (when the Method of fighting was chiefly by Force) ſhould be made uſe of in all military Expeditions. (b) Some of theſe Creatures have been known to carry two *Cannons*, faſten'd together by a Cable Rope, of three Thouſand Pound Weight each for five hundred Paces together, with their Teeth; and what Reaſon have we to doubt, but that they are able to carry a much greater Weight upon their Backs?

THE largeſt and ſtrongeſt *Species* of theſe Animals is ſaid to be bred in *India*, (for thoſe that come out of *Africa* are not near ſo big) and therefore, if we ſuppoſe that the *Elephants*, which *Antiochus* carry'd to the Wars with him, were of this *Indian* Breed, (as (c) the Circumſtances of the whole Story make it highly probable that they were) there cannot be ſo much Difficulty, as is imagin'd, in one of theſe Creatures carrying upon its Back two and thirty Men light-arm'd, (as *Archers* are known to be) with *Towers*, or other ſuch *Vehicles*, as might be thought proper to give them an *Aſcendant* in the Fight, and ſo ſecure them from the Darts, and other Weapons of the Enemy. For, upon Suppoſition, that each of thoſe Men, one with another, weigh'd an *hundred and fifty* Pounds, the Amount of the Weight of thirty-two will be no more than *four Thouſand eight hundred* Pounds; and yet it is a common Thing to meet with Elephants of a moderate Size, that will carry you five or ſix Thouſand Pound Weight; ſo that, upon the loweſt Computation, we have full two Thouſand Pound Weight allow'd for the wooden Machine, wherein

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(x) Judges vi. 14.

(y) Chap. viii. 16.

(z) 1 Maccab. v. 45, 46.

(a) Chap. xl. 18.

(b) *Calmet*'s Commentary on 1 *Maccab.* vi. 37.

(c) Ibid.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

Eleazar's *killing an Elephant, not* Fool-hardineſs.

the *Slingers* and *Archers* were ſeated, and ſecur'd.

THE Danger indeed of approaching this Animal, with ſuch a Number of arm'd Men upon its Back, is very viſible; but moſt of the *Jewiſh* Doctors, and Fathers of the *Chriſtian* Church, look upon *Eleazar*'s Action in killing the *Royal* Elephant (as he took it to be) tho' at the Expence of his own Life, as a ſingular Inſtance of Courage and Magnanimity. *Fool-Hardineſs* it would have been, had he been certainly perſuaded, that the Creature would have fallen upon him ſo directly, and ſo ſuddenly, as he did; but why might he not rather think, that it might poſſibly tumble down on one Side, ſo as to miſs him, or live for ſome Moments, after it had receiv'd the Wound, ſo as to give him an Opportunity to eſcape?

(*d*) THE *Motives*, which the Hiſtory aſſigns for his adventuring upon this Exploit, are not diſcommendable. The Preſervation of our Laws, Liberties, and Religion, requires, upon a proper Occaſion, the hazarding our Lives: Our Reputation too is a *natural* Good, which we are not only bound to preſerve, but, by all lawful Means, allow'd to improve and increaſe; and therefore *Charity* (*e*) will not ſuffer us (without very good Reaſons) to believe, that theſe *Motives*, which in themſelves were laudable, loſt all their Merit, and were *adulterated* by any ſiniſter Ends, that *Eleazar* might propoſe to himſelf. We cannot, I ſay, without Raſhneſs, blame him, or deny him that Juſtice, which we owe to all Actions, that are apparently commendable, *i. e.* to believe them *really good*, ſo long as we have no Proofs to the contrary: And, as it is no uncommon Thing, in ſuch *heroick* Acts as theſe, to find Perſons (under the *Jewiſh OEconomy* more eſpecially) inſtigated by a Divine *Impulſe*, it will beſt become us to ſuſpend our Judgments concerning this Action of *Eleazar*'s, until we can find Arguments to prove, that he had no Motive extraordinary to attempt it.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

The Action of Razis *diſcountenanc'd.*

BUT there is not the like Reaſon, I think, to ſuſpend our Judgment concerning the Action of *Razis*, which, upon due Conſideration, was no better than *Self-Murther*. (*f*) To conſider it, indeed, according to the Notion, which ſome *Heathens* had of Courage and Magnanimity, Contempt of Death, and Love of Liberty, it comes nearer to what they called true *Heroiſm*, than all the great Actions that Hiſtory has recorded of the *Greeks* and *Romans*. Nay, the *Jews* themſelves are willing to place this Man in the Number of their moſt *illuſtrious Martyrs*, and from his Example (as well as ſome others) pretend, that, upon certain Occaſions, *Self-Murther* is not only allowable, but highly commendable; never conſidering, (*g*) that, in the *ſixth* Commandment, it is as much prohibited, as the Murther any one elſe; and that, if I muſt not *ſhed* the Blood of another Man for this very Reaſon, becauſe (*h*) *he is made in the Image of God*, I muſt not *ſhed* the Blood of myſelf, becauſe I alſo am a Man, and made in the Image of God, as well as he.

(*i*) *RAZIS* indeed was ſorely beſet, and *ready to have been taken* by his Enemies *on every Side*; but then he ſhould have ſurrender'd himſelf to their Treatment, and teſtify'd his Magnanimity, not in butchering himſelf, but in manfully enduring whatever Inflictions they laid upon him. Had the Martyrs of old thought themſelves at Liberty to diſpoſe of their own Lives upon any emergent Danger, or Apprehenſion of ſuffering, we had read little of their being (*k*) *mocked and ſcourged, and tormented*, and leſs of their *being ſtoned, and ſawn aſunder*, but a great deal of their *ſtepping out of the World* (as ſome call it) when any Difficulty,

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(*d*) 1 Maccab. vi. 44. (*e*) Ibid. ver. 44. (*f*) *Calmet*'s Commentary on 2 *Maccab.* xiv. 42. (*g*) Biſhop *Fleetwood*, againſt Self-Murther. (*h*) Gen. ix. 6. (*i*) 2 Maccab. xiv. 42. (*k*) Heb. xi. 36, 37.

A. M. 3841, &c.
Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

culty, or Perſecution came to preſs upon them.

UPON the whole, therefore, we may conclude, that, as this was not the Practice of thoſe *Worthies* of old, *(l)* who *obtained a good Report by Faith*, it was not true Courage, but the Want of it, that put *Razis* upon committing this barbarous Cruelty to himſelf; that it was *Pride*, not *Patience*, (which is the proper Virtue of a *Martyr)* that made him fly to Death, merely for Refuge againſt thoſe Outrages, which he had not Strength of Mind to withſtand; and therefore St *Auſtin*'s ſhort Reflection upon the whole is, —— *(m) Factum narratum eſt non laudatum, & judicandum potius, quàm imitandum.*

Jonathan *not to blame in joining an* Uſurper.

THIS Reflection indeed will hold good in ſeveral other Matters related in the Hiſtory of the *Maccabees*, viz. that the Author of it neither commends nor diſcommends, but only relates them. *Demetrius Soter*, for Inſtance, was the rightful Heir to the Crown of *Syria*, and *Alexander Balas* no more than a vile Impoſtor; and yet *Jonathan* thought proper to adjoin himſelf to him, becauſe *(n)* he remember'd what a bitter Enemy *Demetrius* had all along been to the *Jewiſh* Intereſt; how oft he had ſent his *Generals* with *poſitive* Orders to take his Brother *Judas* dead or alive; and what Ruin and Oppreſſion his frequent Invaſions had brought upon the whole Nation. And therefore no Wonder, that we find him taking a contrary Part to the Man, whom he looked upon as an Enemy to his Country. *Demetrius Nicanor*, in like Manner, was the true Heir to the ſame Crown, and *Alexander Zabina* no more than a Broker's Son of *Alexandria*; and yet we find *John Hyrcanus* entering into a League and Alliance with the latter, becauſe indeed *Demetrius* had behav'd ſo ungratefully to the *Jews*, (who had reſcu'd him from the Rebellion of his Subjects) as to load them with heavy Taxes, even tho' he had promis'd them an *Immunity* from them to engage their Aſſiſtance.

THE Truth is, the Kingdom of *Syria* was always in Hoſtility with *Judea*. Its Kings were Tyrants, and great Perſecutors of the *Jewiſh* Religion; and therefore what Reaſon had any *Jewiſh* Prince to trouble himſelf with the Right of Succeſſion in an Enemy's Country? All that he ſeem'd to be concern'd in was, *(o)* to make what Advantages he could of their Diviſions, and, by adjoining himſelf to the Party, from whence he might expect the beſt Treatment and Support, to ſecure and eſtabliſh his own, and his Country's Intereſt.

Hyrcanus *did not deſtroy* Samaria *out of Enmity to the Sect of* Samaritans.

IT is a Miſtake however to think, that *Hyrcanus* deſtroy'd *Samaria*, out of the Hatred, which the *Jews* bore to the Sect of the *Samaritans*, becauſe, upon Examination, we ſhall find, that none of that Sect did, at that Time, live in that Place. *(p)* The ancient *Samaritans*, who were of the Sect that worſhipp'd God on Mount *Gerizzim*, had ſlain, in a Tumult, (as we related before) one *Andromachus*, a Favourite of *Alexander the Great*, whom he had conſtituted Governor of *Syria*; and, in Revenge for this baſe Act, *Alexander* had expell'd them all from *Samaria*, and, in their Stead, new-planted the City with a Colony of *Macedonians*, *Greeks*, and *Syrians* mix'd together, and they were the Deſcendants of thoſe, who inhabited *Samaria*, when *Hyrcanus* made War againſt it; for the expelled *Samaritans* retir'd to *Sechem*, where they ſettled their Abode, and made it the head Seat of their Sect ever ſince.

Nor follow the Sadducees *in any wicked Tenets.*

IN like Manner, it is a Miſtake to think, that, becauſe *Hyrcanus* is ſaid to have left the *Phariſees*, and adjoined himſelf to the *Sadducees*, that therefore he eſpous'd their Doctrine againſt the *Reſurrection* and a *future State*. *(q)* On the contrary, it ſeems highly probable, that,

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(l) Heb. xi. 39.

(m) Epiſt. 61.

(n) Prideaux's Connection, Anno 153.

(o) Ibid. 126.

(p) Ibid. 109.

(q) Ibid. 108.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

at this Time, the *Sadducees* had gone no farther in the Doctrine of their Sect, than their rejecting all the *unwritten* Traditions, which the *Phariſees* held in ſo much Veneration. *Joſephus* mentions no other Difference in his Time, between them; nor does he ſay, that *Hyrcanus* went over to the *Sadducees* in any other Particular, than in the aboliſhing the *traditional* Conſtitutions of the *Phariſees*; and therefore we can hardly think, that ſo good and righteous a Man, as he is repreſented to have been, would, upon any Provocation whatever, have been induc'd to renounce the great and fundamental Articles of his Religion; but it can be no Diminution to his Character, we hope, that he made it his Buſineſs to oppoſe thoſe falſe Interpretations of the Law, which our bleſſed Saviour, in the Courſe of his Miniſtry, ſo ſeverely condemn'd.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

DISSERTATION IV.

Of the Original and Tenets of the Jewiſh *Sects.*

When Sects firſt began.

IT ſeems very probable indeed, that, during the Times of the *Prophets*, who, by their Commerce with God, were immediately inſtructed to his Will, no Diſputes about Matters of *Religion* could poſſibly ariſe, becauſe their Authority was ſufficient for the Deciſion of every Controverſy; but that, when this Race of Prophets diſappear'd, and their Authority ceas'd, Men ſoon began to wrangle and diſpute, and to form themſelves into different *Sects*, and Parties, upon the firſt Occaſion that offer'd.

After the Return of the People from *Babylon*, *Joſhua*, the High-Prieſt, and *Zerubbabel* the Governor, together with the *chief* Elders their *Contemporaries*, and others, that afterwards ſucceeded them, collected together all the antient and *approv'd* Uſages of the *Jewiſh* Church, which had been in Practice before the Captivity. Theſe, and whatever elſe pretended to be of the like Nature, *Ezra* brought under a *Review*, and, after due Examination, having ſettled them by his Approbation and Authority, he thereby gave Birth to what the *Jews* call their *Oral Law*. For (r) they pretend, that, when God gave unto *Moſes* the Law on Mount *Sinai*, he gave him, at the ſame Time, the *Interpretation* of it, with a ſtrict Injunction to commit the former to Writing, but to deliver the other down to Poſterity only by Word of Mouth; that, purſuant to this *Injunction*, *Moſes* wrote ſeveral *Copies* of the Law, which he left behind him among the ſeveral Tribes, but, in the Interpretation of it, he took care more eſpecially to inſtruct his Succeſſor *Joſhua*; that, after his Death, *Joſhua* deliver'd this *Interpretation*, or *Oral Law*, to the *Elders*, who ſucceeded him, and that they deliver'd it to the *Prophets*, who tranſmitted it down to each other, until it came to *Jeremiah*; that *Jeremiah* deliver'd it to *Baruch*; *Baruch* to *Ezra*; *Ezra* to the Men of the great *Synagogue*, until it came to *Simon the Juſt*; and that *Simon* deliver'd it to others, who handed it down, in a continu'd Succeſſion, until it came to *Rabbath Judah Hakkadoſh*, who wrote it into the Book, which they call the *Miſhnah*.

(r) *Prideaux's* Connection, Anno 446.

BUT all this is a mere *Fiction*, ſpun out of the fertile Invention of the *Talmudiſts*, and the little *Truth* that there ſeems to be in it, is only this, —— That, after the Death of *Simon the Juſt*, there aroſe a Sort of Men, (whom the *Jews* call the *Tannaim*, or *Miſhnical* Doctors) that made it their Buſineſs to ſtudy and diſcant upon theſe *Traditions*, which had been receiv'd and allow'd by *Ezra* and the Men of the great *Synagogue*, to draw ſuch Conſequences, and Inferences from them, as they thought proper; to ingraft theſe into the Body of the antient *Traditions*; and to expect from others, that they ſhould receive them, as if they had been as *authentick* as the other. But this Impoſition was too groſs and palpable not to be attended with Remonſtrances from ſeveral: So that, in a ſhort Time, the *Jewiſh* Church came to be divided into two grand Parties, *viz.* thoſe, who adher'd to the *written* Law only, among whom the *Sadducees* were the chief; and thoſe, who, over and above this, receiv'd the *Traditions* and Conſtitutions of the *Elders*, among whom the *Phariſees* made the greateſt Figure.

The Saddu-cees.

(s) THE moſt antient Sect among the *Jews* was that of the *Sadducees*, which took its Name from *Sodock*, the Founder of it. This *Sodock* (as the *Talmudick* Story is) was the Diſciple of *Antigonus Socho*, who liv'd, according to the *Jewiſh* Calculation, about three hundred Years before Chriſt, and us'd often to inculcate to his Diſciples, that they ought to ſerve God *diſintereſtedly*, without any *View* of Compenſation, and not like Slaves, who only ſerve their Maſter for the Sake of a Reward: And from hence his Diſciples *Sodock* and *Baithus* made this wrong Inference, *viz.* that there was no Reward to be expected in another World, and, conſequently, that the Soul dies, and the Body will not riſe again. Whether this Miſtake of the Doctrine of *Antigonus*, or (as others ſuppoſe) the Diſſoluteneſs of Manners, which at that Time might prevail, gave occaſion to the Opinion of the *Sadducees*, but ſo it was, that, in Proceſs of Time, they grew to be very impious and deteſtable.

Their Princi-ples.

THEY deny'd the Reſurrection of the Dead, the Being [†] of Angels, and the Exiſtence of the Spirits, or Souls of Men departed. Their Notion was, that there was no ſpiritual Being, but God only; that, as to Man, this World was his *All*; that, at his Death, his Soul and Body die together, never to live any more; and that therefore there is no future Reward or Puniſhment. They acknowledg'd indeed, that God made this World by his Power, and governs it by his Providence, and, for the carrying on of this Government, hath ordained Rewards and Puniſhments; but then they ſuppoſe, that theſe Rewards and Puniſhments are in this World only; and for this Reaſon alone it was, that they worſhipp'd him, and paid Obedience to his Laws. All unwritten *Traditions*, as well as all written Books [*], except the five Books of *Moſes*, they abſolutely

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(s) *Prideaux*'s Connection, Anno 446. *Lamy* and *Beauſobre*'s Introduction.

[†] In what Senſe the *Sadducees* deny'd the Exiſtence of Angels, 'tis difficult to determine, ſince they certainly acknowledg'd the Authority of the *Pentateuch*. Some pretend, that they accounted the Invention of Angels but a novel Thing, and that their very Name was never heard of, until the Return from the Captivity, and therefore they rejected them; whilſt others ſuppoſe, that they look'd upon them as the *inſeparable Powers* of God, which, like the Rays of the Sun, without being parted from that Planet, ſhine and ſhed their Influence here below. But now, conſidering that the *Sadducees* receiv'd the five Books of *Moſes*, they could hardly entertain any ſuch Notions as theſe. As therein they read of frequent Apparitions of Angels, they could not fancy them a new Invention of the *Rabbins*, that return'd from the Captivity. As they ſaw in theſe Books, that they properly came down from Heaven upon Earth, they could not imagine, that they were Beings inſeparable from the Deity; and therefore we may ſuppoſe, that they rather look'd upon them only as ſo many *Phantaſms*, and that, as the Bodies, which theſe Angels put on, had perhaps only the Appearance of human Bodies, the ſame Notion they might have of the Spirits, which inanimated them; becauſe every Thing, (except God) in their Opinion, was *material*. *Baſnage*'s Hiſtory of the *Jews*, lib. ii. c. 6.

[*] Mr. *Baſnage*, in his Hiſtory of the *Jews*, (lib. ii. c. 6.) tho' he allows the Queſtion to be difficult, ſeems to be of a contrary Opinion. 1ſt, Becauſe the *Sadducees* taught and pray'd in the Temple, where the Prophets, and other holy

A. M. 3841, &c. Ant. Chriſ. 163, &c.

lutely rejected; and the probable Reaſon why they did ſo, is, that they could not ſo well maintain theſe Opinions, which are not ſo flatly contradicted in the *Pentateuch*, as in the other *ſacred* Books, if once they admitted theſe Books to be *Canonical*. All ſupernatural Helps to their Duty they utterly deny'd: For their Doctrine was, that God had made Man perfect Maſter of all his Actions, with a full Freedom to do either Good or Evil as he thinks fit, without any Aſſiſtance to him for the one, or Reſtraint upon him, as to the other; and for this Reaſon, becauſe they look'd upon all Men to have an inherent Power to make their Condition better or worſe, according as they took right or wrong Meaſures, whenever they ſat in Judgment upon *Criminals*, they were always remark'd to paſs the ſevereſt Sentences: As indeed their general Character was, that they were a very ill-natur'd Sort of Men, churliſh, and moroſe in their Behaviour even to each other, but cruel and ſavage to every one beſides. Their Principles, one might ſuppoſe, would have naturally led them into all Manner of *Riot and Exceſs*; but it was not always ſo. Some of them were Men of rigid Virtue and ſtrict Probity; for, *(t)* tho' they had caſt off the Belief of a future State, yet, as they admitted of a Providence to puniſh Vice, and reward Virtue, in this Life, their Deſire of preſent and temporal Happineſs put a Reſtraint upon their Appetites, and kept them within the Bounds of their Duty. And, for the ſame Reaſon, they were not without their Expectations of a Meſſias to come. Nay, upon this Subject they argu'd with more Conſiſtency, than the other *Jews* did. For, confining all their Hopes to the preſent State of Things, and looking upon him as a *temporal* King and Deliverer only, they had a more than ordinary Intereſt and Concern in his Appearance in their Life-Time, that thereby they might reap the Fruits of his Conqueſts, and enjoy the Happineſs, which the Prophets had promis'd, during his Reign. Their Number was the feweſt of all the Sects of the *Jews*, but they were Men of the beſt Quality and greateſt Eſtates: And, as all thoſe, who were of the greateſt Power and Riches, were cut off in the Deſtruction of *Jeruſalem* by the *Romans*, 'tis generally ſuppos'd, that this whole *Sect* then periſh'd with them.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

The Karraites.

(u) THE *Jews*, who were carry'd captive into *Egypt*, tho' they kept themſelves clear from the Idolatry of the Country, did nevertheleſs (about the Time of *Ptolemy Philometor)* fall into their Method of handling *Divinity*, and were not a little fond of their *allegorical* Interpretations. This myſtical Treatment of the Scriptures alarm'd others, who, from the Word *Kara*, *(x)* which ſignifies *to read*, obtain'd the Name of *Karraites*, i. e. ſuch as adher'd to the *Text*, and were *literal* Expounders of Scripture. *Joſephus* indeed takes no Notice of any People of this Denomination;

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holy Writers were read, as appears from the Example of *Chriſt*, who explain'd a Paſſage out of *Iſaiah*. 2dly, Becauſe *Joſephus*, who ought to have been well acquainted with the Principles of this Sect, relates of them, (lib. vi. c. 9.) that *they receiv'd what was written*. And 3dly, Becauſe the *Phariſees*, in their Diſputes with them about the Doctrine of the *Reſurrection*, quote, not only the Writings of *Moſes*, but thoſe of the *Prophets* likewiſe, and other *Hagiographers*, whoſe *Authority* the others do not deny, but only endeavour to elude the Force of the Paſſages, that are thence produc'd againſt them. Upon the whole therefore, *Scaliger* (Elench. Trihær. c. 16.) is of Opinion, that theſe *Sadducees* did not abſolutely reject all the *ſacred Writings*, but rather look'd upon them, as Books compos'd by *holy* Men, whoſe Memories they reverenc'd, tho' they could not believe them of the like Authority with the *Law of Moſes*, which to them was the only *Rule of Faith*. But notwithſtanding this, "the Account, which is given "us in the Goſpel *(ſays the Learned* Prideaux) of the Diſputation, which *Chriſt* had with the *Sadducees*, plainly proves "the contrary. For ſeeing there are ſo many Texts in the *Prophets* and *Hagiographa*, which plainly and directly "prove a future State, and the Reſurrection from the Dead, no other Reaſon can be given, why *Chriſt* wav'd all "theſe Proofs, and drew his Argument, only by Conſequence, from what is ſaid in the Law, but that he knew, "that the *Sadducees* had rejected the *Prophets*, and the *Hagiographa*, and therefore would admit of no Arguments, "but from the *Law* only." Anno 107.

(t) Baſnage's Hiſtory of the *Jews*, lib. ii. c. 6.

(u) Ibid. lib. ii. c. 9.

(x) Lamy's Introduction. lib. i. c. 9.

Denomination; but his Silence is no Argument againſt their Exiſtence, becauſe we find him omiſſive in other Particulars of the like Nature. The *Herodians*, for Inſtance, a Sect well known in the *Goſpel*, and remarkable for their *political* as well as *doctrinal* Principles, he makes no Mention of, and might therefore well paſs by the *Karraites*, who, having no peculiar *Tenets*, but only that of teaching and expounding the Law according to its *literal* Senſe, could not well be diſcriminated by the Name of any particular *Sect*. Theſe *Scripturiſts*, as they were called, (y) when they came to be headed by *Shammai*, a learned *Doctor of the Law*, (who, about an hundred Years before our Saviour Chriſt, open'd a great School againſt *Hillel*, who was for the *myſtical* Way of Interpretation) made a conſiderable Figure; But at length the School of *Hillel*, by the Determination of a Voice from Heaven, (as was pretended) carry'd it againſt the School of *Shammai*; ſo that the *Karraites* were quite abſorb'd, till they appear'd again, about the *ſixth* Century after Chriſt.

At this Time the *Talmud*, a vaſt voluminous Book, which contain'd all the *Traditions* of the *Jewiſh* Church, was publiſh'd, and a great deal of Deference and Veneration was requir'd to be paid to it: But when Men of Learning and Judgment came to look into it, and found it (as it is) ſtuff'd with trifling and incredible Stories, they rejected its Authority, as not deſerving their Belief, and betook themſelves wholly to ſuch, as were of undoubted Credibility, *the Writings of the Law and the Prophets*. In Conſequence of which there aroſe two Parties, one ſtanding up for the *Talmud* and its Traditions, and the other diſavowing both, as containing, in their Opinion, the Inventions of Men, and not the Doctrines and Commands of God. Thoſe, who ſtood up for the *Talmud* and its Traditions, were chiefly the *Rabbins*, and their *Followers*, from whence their Party had the Name of *Rabbiniſts*; and the other, who were for the Scripture only, were again called *Karraites*, under which two Names the Controverſy was at that Time carry'd on between them, and ſo continues even to this Day.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

Among all the *Jewiſh* Doctors, theſe *Karraites* are juſtly accounted the moſt learned Set of Men, but their Number (in theſe *Weſtern* Parts eſpecially) is but ſmall. (z) About the Middle of the laſt Century, there was a particular Account taken of them, wherein it appear'd, that, in *Poland*, there were two Thouſand; at *Caffa* in *Crim-Tartary*, twelve Hundred; at *Cairo*, three Hundred; at *Damaſcus*, two Hundred; at *Jeruſalem*, Thirty; in *Babylon*, an Hundred; and in *Perſia*, ſix Hundred, which, in all, amount to no more, than four Thouſand four Hundred and thirty; a ſmall Number, in Compariſon of the Bulk of the Nation, which is of the Party of the *Rabbiniſts*.

The Phariſees.

The *Phariſees* were ſo called from the *Hebrew* Word *Pharas*, which ſignifies to *ſeparate*; becauſe the prevailing Paſſion, or rather Ambition of this Sect was, to diſtinguiſh, and ſeparate itſelf from the reſt of the People, by a greater Degree of Holineſs and Piety, but accompany'd with very much Affectation, and Abundance of vain Obſervances. (a) At what Time this Sect began firſt to appear, is no eaſy Matter to determine: *Joſephus* makes mention of them in the Government of *Jonathan*, an hundred and forty Years before *Chriſt*, as a very powerful Body of Men at that Time; nor is it improbable, that their Origin was ſomewhat earlier, and that, as ſoon as the *Sadducees* diſcover'd their Principles to the World, theſe Men of different Sentiments might not long after riſe up in Oppoſition to them: For 'tis evident from the Character, which the *Jewiſh* Hiſtorian gives of them, that, in the main Articles of their Belief, they were entirely repugnant to the *Sadducees*. (b) The *Phariſees* believe in a Fate, a Fate, *ſays he*, and attributed all Things to it, but nevertheleſs they acknowledge the Freedom of Man; but how they made theſe two apparent *Incompatibles* conſiſt together, is no where ſufficiently explained. They teach, that God will one Day judge the World, and puniſh or reward Men according to their Merits. They maintain, that Souls are immortal, and that, in the other World, ſome will be ſhut up in an eternal Priſon, and others ſent back again; but with this Difference, that thoſe of good Men ſhall enter into the Bodies of Men, thoſe of wicked Men into the Bodies of Beaſts; which exactly agrees with the famous *Tranſmigration* of *Pythagoras*. Their Adherence to the Law was ſo exact, that, for Fear of violating the leaſt Precept of it, they ſcrupulouſly obſerv'd every Thing, that had the leaſt Relation to it, even tho' the Law had neither commanded, nor forbidden them. Their Zeal for the *Traditions* of the Elders was ſuch, that they deriv'd them from the ſame Fountain with the *written* Word itſelf, pretending, that *Moſes* receiv'd both of them from God on Mount *Sinai*, and therefore aſcribing an equal Authority to both. They had a Notion, that good Works were meritorious, and therefore they invented a great Number of *ſupererogatory* ones, upon which they valu'd themſelves more, than upon a due Obſervance of the Law itſelf. Their frequent Waſhings and Ablutions, *(c)* their long Prayers in *publick* Places, their *(d)* nice Avoidance of reputed Sinners, their Faſting and great Abſtinence, their Penance and Mortification, *(e)* their minute Payment of *Tythes*, their *(f)* ſtrict Obſervance of the *Sabbath*, and *(g)* oſtentatious Enlargement of * *Phylacteries*, were all Works of this Kind; which nevertheleſs gain'd them ſuch Eſteem and Veneration, that, while the *common* People lov'd, the *greater* ones dreaded them, ſo that their Power and Authority in the *State* was conſiderable, tho' generally attended with pernicious Conſequences, becauſe *their Hearts were evil*: For, notwithſtanding their Shew of mighty Zeal and great Auſterity, they were, in Reality, no better, than what our Saviour calls them, vain and oſtentatious, ſpiteful and malicious, griping and voracious, Lovers of themſelves only, and Deſpiſers of others; inſomuch, that it was hard to ſay, which was moſt predominant in them, their inſatiable Avarice, their inſupportable Pride, or abominable Hypocriſy.

(y) *Prideaux*'s Connection, Anno 37.

(z) *Calmet*'s Dictionary, under the Word.

(a) Vide *Lamy*'s Introduction, and *Prideaux*'s Connection.

(b) *Joſeph.* de Bello Jud. lib. ii. c. 12.

The Scribes.

In Conjunction with the *Phariſees*, the *Scribes* are often mention'd in the Scriptures of the *New Teſtament*. They were not however any particular Sect, but a Profeſſion of Men of divers Kinds, following Literature. For generally all, that were any way learned among the *Jews*, were, in the Time of our Saviour and his Apoſtles, called *Scribes*, but eſpecially thoſe, who, by their Skill in the Law, and Divinity of the *Jews*, were advanc'd to ſit in *Moſes*'s Seat, either as Judges in their *Sanhedrim*, or Teachers in their Schools, or *Synagogues*. Both their *Name* and *Profeſſion* began immediately after the *Babyloniſh* Captivity, about five hundred

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(c) Matth. vi. 5, &c. *(d)* Luke vii. 39. *(e)* Matth. xxiii. 23. *(f)* Chap. xii. 2.
(g) Chap. xxiii. 5.

* The Word *Phylactery*, in the *Greek*, ſignifies a Place to keep any Thing in; in the *Hebrew*, it is called *Tephillim*, which ſignifies *Prayers*, becauſe the *Jews* wear their *Phylacteries* chiefly, when they go to their Devotion. It is a common Opinion, that theſe *Phylacteries* were long Pieces of Parchment, whereon were written certain Paſſages out of *Exodus* and *Deuteronomy*, which they ty'd to their Foreheads and left Arm, in Memory of the Law; but a late Explainer of the *Jewiſh* Cuſtoms aſſures us, that they were Parchment-Caſes, form'd with very great Nicety, into their proper Shapes; that the Caſe for the Head had four Cavities, into each of which they put a Piece of Parchment rolled up, wherein were written ſome Sections of the Law; but that, which was for the Arm, had but one Cavity, and into it they put one Piece of Parchment, wherein four Paſſages of Scripture were written. *Lamy*'s Introduction, lib. i. c. 16. The whole of this Cuſtom is founded on *Exod.* xiii. 9. and *Deut.* vi. 8, but the Words are only *metaphorically* to be underſtood, as a Command to have God's Laws perpetually before our Eyes, and his Deliverance always in Remembrance. It cannot be deny'd however, that theſe *Phylacteries* were generally worn by the *Jews* in our *Saviour*'s Time, and were not diſus'd ſo late as St *Jerom*'s. *Lamy*, ibid.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

hundred Years before the Birth of *Chriſt*; for *Ezra* himſelf was one of the firſt. They were a Body of the moſt learned Men of the Nation, and chiefly of the Sect of the *Phariſees*, tho' ſome of them might poſſibly be *Karraites*, or *Antitraditioniſts*, as it ſeems to appear by one of them aſking our Saviour (*b*) *Which was the firſt Commandment of all*, and being ſo highly pleas'd with his Anſwer.

THOSE, who were deſcended from the Stock of *Levi*, were uſually called *Scribes of the Clergy*; but ſuch, as were ſprung from any other Tribe, were nam'd *Scribes of the People*. The Buſineſs of the *latter*, was to take care to preſerve the Purity of the Text in all the Bibles, which they copy'd out, and to ſee that no Corruption was crept into the *Original*. It was not held proper for every vulgar Pen to tranſcribe the great *Myſteries* of the Law, and therefore this peculiar Order of Men was appointed to that Purpoſe; but they did not ſo entirely apply themſelves to it, as not to take in many other Matters both of *Civil* and *Religious* Concern, being *Publick Notaries* in the *Sanhedrim*, and Courts of Juſtice, as well as Regiſters in the *Synagogues*. The Office of *the Scribes of the Clergy*, was to teach in publick, and inſtruct the People by expounding to them the Law in their Sermons, and ſet Diſcourſes; by which Practice, they grew into ſuch Repute in the *Jewiſh* State, that it was hard to ſay, whether the *Phariſees*, or they, were held in the greater Veneration: For what the *Phariſees* gain'd among the common People by their Pretences to extraordinary Sanctity, theſe more juſtly obtain'd by their Zeal for the written Word, in preſerving it from the Dangers of Corruption, and expounding it in the *Ears of the People*.

Eſſenes.

IT is ſuppos'd, with a good deal of Probability, that the Sect of the *Eſſenes* began about an hundred and fifty Years before *Chriſt*, and during the Perſecution of *Antiochus Epiphanes*, when great Numbers of *Jews* were driven into the Wilderneſs, where they inur'd themſelves to a hard and laborious Courſe of living. Why we find no Mention made of them in all the *New Teſtament*, the probable Reaſon may be, that the major Part of them liv'd in *Egypt*, at a conſiderable Diſtance from *Judea*, which, at this Time, was infeſted with ſuch Perſecutions, and inteſtine Broils, as were abhorrent to their retir'd and *Hermetic* Courſe of Life, which, as it ſecluded them from all Places of great Reſort, might make them leſs curious to enquire after our Saviour's Perſon and Doctrine, thinking very probably, that, if he was really the *Meſſiah*, he would not fail to ſeek and find out them; but that, if he was not, he had already Enemies enough to oppoſe him, without their leaving the ſolitary and contemplative Life, they were accuſtom'd to, merely to bear Teſtimony againſt him. *Philo*, who gives us a full Account of theſe People, tells us, that they were called *Eſſenes*, from the *Greek* Word ὅσιος, which ſignifies *holy*, and that there were two Sorts of them: Some, who living in Society, and marrying, (tho' with a great deal of Warineſs and Circumſpection) liv'd in Villages, and apply'd themſelves to Huſbandry, and other innocent Trades and Occupations, and were therefore called *practical*; but others, who living a Kind of *monaſtick* Life, gave themſelves wholly up to Meditation, and were therefore called the *contemplative Eſſenes*: But however they differ'd in their Manner of Life, they were both of the ſame Belief, and follow'd the ſame Maxims.

Their Principles.

THEY had not indeed the like Traditions with the *Phariſees*, but, as they were *Allegoriſts*, they had ſeveral *myſtical* Books, which ſerv'd them for a Rule in explaining the ſacred Writings, all of which (contrary to the *Sadducees*) they acknowledg'd and receiv'd. They believ'd, that God governs the World, but by ſuch an abſolute *Predeſtination* of every Thing, as allow'd Mankind no

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(*b*) Mark xii. 28, &c.

A. M. 3841, *&c.* Ant. Chriſ. 163, *&c.*

Liberty of Choice in all their Actions. They acknowledg'd a future State, thinking, that the Souls of good Men went into the *fortunate Iſlands*, while thoſe of the Wicked were ſhut up in *ſubterraneous Places*; but as for the Reſurrection of the Body, and the Soul's returning to it again, after they were once parted, of this they had no Manner of Notion. All *Practical* Religion they reduc'd to theſe three Kinds. 1. The Love of God. 2. The Love of Virtue. And, 3. The Love of Mankind. 1. Their Love of God expreſs'd itſelf in accounting him the Author of all Good, and, conſequently, applying to him every Morning and Night for the Bleſſings they wanted; in their abſtaining from Swearing, from Lying, and all other Sins, that are abhorrent to his Nature; and in their ſtrict Obſervance of the *Sabbath*, and all other holy Rites, except ſacrificing; for, tho' they ſent their Gifts to the Altar, yet they themſelves went not thither, preſuming, that the Sanctity of their Lives was the pureſt and moſt acceptable Sacrifice to God that they could offer. 2. Their Love of Virtue was ſhewn in the Government of their Paſſions, their refraining from Pleaſures, their Contempt of Riches, their Abſtinence in eating, their Continence, their Patience, the Simplicity of their Speech, and the Modeſty of their Carriage. And, 3. Their Love of Mankind appear'd in their great Benevolence and ſtrict Juſtice; their Charity to the Poor, and Hoſpitality to Strangers; and there needs no other Proof of their Love to one another, than the Union, in which they liv'd. For they had the ſame Houſes, the ſame Proviſions, the ſame Habits, the ſame Tables; their Gains were put in the common Stock; they divided the Care of the Sick among them; and honour'd the elder Men of their Society with the ſame Reverence, as if they had been their Fathers.

From 1 Macc. v. 1. 2 Macc. x. 11. and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

This Strictneſs and Regularity of theirs gave them an eminent Character, and made it a Matter of no ſmall Conſequence to be admitted into their Society. For when, after a due Courſe of Probation, any one preſented himſelf for that Purpoſe, they bound him under the moſt ſolemn Vows and Proteſtations, "To love and worſhip "God, and do Juſtice to all Men; to "profeſs himſelf an Enemy to the Wick-"ed, and a Friend to the Lovers of Vir-"tue; to keep his Hands from Theft, "and all fraudulent Dealings, and his "Soul unpolluted with the Deſire of unjuſt "Gain; not to uſurp upon his Inferiors, "nor diſtinguiſh himſelf from them by "any Ornaments of Dreſs or Apparel; "not to conceal any of the Myſteries of "Religion from his Brethren, nor to diſ-"cloſe any to the *Profane*, tho' it were "to ſave his Life; but to preſerve the "Doctrine he profeſs'd, the Books that "were written of it, and the Names of "thoſe, from whom he had it." This was the Form of Admiſſion into their *Communion*, which whoever violated, in any groſs Inſtance, was immediately excluded, and never receiv'd again, without the deepeſt Humiliation and Repentance. And, if ſuch was the Religion and Manner of Life of the *Eſſenes*, we have leſs Reaſon to be ſurpriz'd, at our finding ſome Authors ſo much extolling their Courage and Magnanimity upon ſeveral Occaſions, as Perſons, who, under Diſtreſſes and Perſecutions, ſuffer'd Death, and the moſt grievous Torments, even with Joy and Chearfulneſs, rather than ſay, or do any Thing contrary to the Law of God. They are ſaid however to have *(k)* greatly degenerated from their primitive Purity of Life and Doctrine. In the Time of *Trajan*, and the Reign of *Juſtinian*, tho' they were known under the pompous Title of *Angels*, or *angelick* Perſons, yet were they found to come infinitely ſhort of the Beings, whoſe Names they aſſum'd, and, upon that Account, falling into

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(i) Baſnage's Hiſtory of the *Jews*, lib. ii. c. 13.

into a great Diſeſteem, in a very ſhort Time † they dwindled into nothing.

A. M. 3841, &c. Ant. Chriſ. 163, &c.

The Herodians.

THERE was another Sect among the *Jews*, (k) mention'd in the Goſpels, which, tho' of later *Original*, may not improperly be conſider'd in this Place; and that is the *Herodians* *, who, in their main *Principles*, were not very different from the *Sadducees*. They ſprang up, no doubt, in the Time of *Herod the Great*, ſome twenty or thirty Years before Chriſt, and had their Denomination from him, but upon what Account it is not ſo well agreed. The common Opinion is, that they look'd upon *Herod* as the promis'd *Meſſiah:* But it is a very improbable Thing, that any *Jews* ſhould, in the Time of our Saviour's Miniſtry, above thirty Years after the Death of *Herod*, hold him to have been the *Meſſiah*, when they had found no one of thoſe *Particulars*, which they expected from the *Meſſiah*, perform'd by him, but rather every Thing quite contrary. (l) Others therefore ſuppoſe, that they were called *Herodians*, becauſe they conſtituted a *Sodality*, (or Club as we call it) in Honour of *Herod* at *Jeruſalem*, as there were ſeveral in *Rome*, in Honour of their Emperors *. But ſince the earlieſt of theſe *Sodalities* in *Rome* were not inſtituted, till after the Death of *Auguſtus*, who out-liv'd *Herod* ſixteen Years and upwards, this could be no Pattern, or Foundation for the Inſtitution of the like in Memory of *Herod*, who dy'd ſo long before.

From 1 Macc. v. 1. 2 Macc x. 11 and *Joſ.* lib. xii. c. 14. to the End of 1 and 2 Macc. and of *Joſ.* lib. xiii. c. 19.

HEROD, no doubt, came into the Government with great Oppoſition; and, as he was by Birth a *Foreigner*, and had made his Entrance with much Blood, his Title was not acknowledg'd by the greater Part of the *Jews*, eſpecially as long as *Antigonus* was alive. Thoſe therefore that would own his Title, and eſpouſe his Intereſt, might, for this Reaſon, perhaps go under the Name of *Herodians*; but this ſeems not to be the whole of the Matter. Our bleſſed Saviour cautions his Diſciples, (m) *againſt the Leaven*, (i. e. againſt the evil and erroneous Tenets) of *Herod*; which ſeems to imply, that *Herod* himſelf was the Author of ſome falſe Notions, which conſtituted a particular Sect, differing from the other Sects of the *Jews*; and that his Followers, imbibing theſe Principles from him, had the Denomination of *Herodians*. (n) For as much then, that *Herod* (o), the better to ſecure his Poſſeſſion of the Throne, had put himſelf under the *Roman* Protection, (p) contrary to an expreſs Precept of the Law; and, to ingratiate himſelf with the great Men at *Rome*, built Temples and erected Images in them for idolatrous Worſhip, excuſing himſelf to the *Jews*, that all this he did, purely in Compliance to the Commands, he was neceſſitated to obey, and might probably lay it down for a *Maxim* in Religion, that, in Caſe of Compulſion, it was lawful to ſubmit to unjuſt Injunctions; there is no Wonder at all, that ſome bold Men ſhould riſe up to juſtify the King's Practice, and (by the Royal Permiſſion) call themſelves by his

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† Some indeed are of Opinion, that theſe *Eſſenes* did renounce *Judaiſm*, and were Converts to *Chriſtianity*, and that ſuch among them, as were called *Therapeutæ*, became *Monks*, and were form'd into that Order by St *Mark*, who was the firſt Founder of the *Chriſtian* Church in *Alexandria*. But tho' it ſeems not unlikely, that ſome of this *Sect* might be converted, yet, that the main Body of them ſhould embrace *Chriſtianity*, and ſo be loſt in the Societies of Chriſtian *Hermits*, is far from being probable; eſpecially, ſince we find no Traces of any ſuch Inſtitution as *Monkiſm*, till after the Beginning of the Second Century, when theſe *Aſcetics*, who had formerly fled from Perſecution, finding the Sweets of their Retirement and Solitude, began to multiply, and ſo erected themſelves into Bodies. *Prideaux*'s Connection, Anno 107, and *Baſnage*'s Hiſtory of the *Jews*, lib. ii. c. 13.

(k) Matth. xxii. 16. Mark iii. 6. Chap. viii. 15. Chap. xii. 13.

* According to St *Mark* (Chap. viii. 15.) calls that *the Leaven of* Herod, which Chriſt ſtiles *the Leaven of the* Sadducees, *Matth.* xvi. 6.

(l) *Scaliger* in Animadver. ad *Euſebii* Chron. & *Caſaubon* Exercit. &c.

* Such were the *Auguſtales*, *Adrianales*, *Antonini*, &c. conſtituted in Honour of *Auguſtus*, *Adrian*, and *Antoninus*, and the reſt of the Emperors, after their Death. *Prideaux*'s Connection, Anno 107.

(m) Mark. viii. 15. (n) *Prideaux*'s Connection, Anno 107. (o) *Joſeph.* Antiq. lib. xv. c. 12.

(p) Deut. xvii. 15.

Name, whoſe diſtinguiſhing Tenet might probably be, "That, altho' they profeſs'd the *Jewiſh* Religion, and abominated Idolatry in their Hearts; yet, to humour the *Romans*, and make themſelves eaſy with their Governors, it was not unlawful to comply ſometimes with their Demands, and, at leaſt *outwardly*, to become *occaſional Conformiſts.*" This is the *Leaven of the Herodians*, which our Saviour cautions his Diſciples againſt, but it was not of long Continuance in the *Jewiſh* Church. For, *Herod Antipas (q)* having loſt his Credit at *Rome*, and being depos'd and baniſh'd out of *Judea*, the Sect that was inſtituted by his Father, and ſupported by his Favour and Countenance, could not ſupport itſelf after his Diſgrace.

Zealots.

Another Sect, mention'd by *Joſephus (r)*, as riſing after this Time, was that *of Judas of* Galilee: For when *Archelaus*, Son of *Herod the Great*, was ſent into Baniſhment, and *Judea* reduc'd to a *Roman* Province, *Judas* †, a Native of *Galamala*, took occaſion, from ſome new Exactions, to exhort his Countrymen to ſhake off the *Roman* Yoke; pretending, that to pay Tribute to any foreign Power was *a ſhameful Badge of their Slavery.* An Averſion to the *Roman* Dominion, and an Hatred of the *Publicans* (who had the Care of receiving the Taxes and Tributes) was natural enough to all the *Jews*; but they, whoſe Zeal led them to join *Judas*, and form a particular Sect, valu'd themſelves upon their Holineſs and *Juſtice*, becauſe they would not acknowledge any other *Sovereign* but God; and, rather than ſubmit to the Dominion of Man, or give him the Title of *Lord*, they choſe to ſubject themſelves to any Torments, or even to Death itſelf. *Judas* indeed *periſh'd, and all, as many as obeyed him, were diſperſed for a While*; but, in the Time of the *Jewiſh* Wars, they gather'd again, and ſoon became a Faction, ſtrong and conſiderable enough, to put every Thing into Confuſion. They affected the Title of *Zealots*, (ſays *(s) Joſephus*) as if their Undertakings had been good and honourable, even while they out-did the very worſt of Men in Wickedneſs. They look'd upon themſelves indeed, as the true Succeſſors of *Phinehas*, *(t)* who, out of Zeal for the Honour of God, did immediate Execution upon *Zimri* and *Coſbi*, for which he receiv'd the Divine Thanks and Approbation. And, in Imitation of him, theſe Men took upon them to execute Judgment upon ſuch, as they called notorious Offenders, without ſtaying for the ordinary Formalities of Law. And therefore, they made no Scruple of robbing, and plundering, and killing the *principal* of the Nobility, under Pretence of their holding Correſpondence with the *Romans*, and betraying the Liberty of their Country. At laſt, joining with the *Idumæans*, they committed all Manner of Outrage, ſeiz'd on the Temple, and profan'd the *Sanctuary*, and ſlew many of the High-Prieſts themſelves. So that, when *Jeruſalem* came to be beſieg'd, they were perpetually raiſing Tumults and Diſtractions within, which ended at laſt in the Deſtruction of their City and Temple, and the total *Diſſolution* of their State.

These were the ſeveral *Sects*, which, much about this Period of Time, ſprang up in the *Jewiſh* Church; and, if the like Differences in Opinion have ſince appear'd in the *Chriſtian*, 'tis no more, than what the Spirit of God has foretold: *(u) For there muſt be Hereſies among you, that they who are approved, may be made manifeſt among you.*

(q) *Baſnage*'s Hiſtory, lib. ii. c. 14. (r) *Joſeph.* Antiq. lib. xviii.

† *Auguſtus* furniſh'd him with a plauſible Pretence for it, by iſſuing out his Edict to have the whole Province of *Syria* new ſurvey'd, and tax'd about this Time.

(s) De Bello Jud. lib. iv. (t) Numb. xxv. 13. (u) 1 Cor. xi. 19.

CHAP. V.

From the Death of JOHN HYRCANUS, *to the Birth of* JESUS CHRIST.

The HISTORY.

A. M. 3897, &c. Ant. Chriſ. 107, &c

Ariſtobulus *ſucceeds his Father, makes himſelf King of* Judea, *but murthers his Mother and Brother.*

HYRCANUS, when he dy'd, left five Sons: *Ariſtobulus*, *Antigonus*, and *Alexander* were the three *firſt*: Who the *fourth* was, we no where read; but the Name of the *fifth* was *Abſalom*. *Ariſtobulus*, as eldeſt, ſucceeded his Father, both in the *Pontificate* and *Principality* of the Nation, and (as we ſaid before) was the firſt in *Judea*, ſince the *Babyloniſh* Captivity, who put on a *Diadem*, and aſſum'd the Title of a *King*; but he was a Man of a bloody and ſuſpicious Diſpoſition. His own Mother, becauſe, in Virtue of his Father's Will, ſhe claim'd ſome Share in the *Sovereignty*, he firſt caſt into *Priſon*, and there ſtarv'd to Death. All his Brothers he put under the like Confinement, except *Antigonus*, who was his great Favourite, and, at firſt, ſhar'd in the Government with him; but he ſoon cooled in his Affections, and at laſt had him put to Death; tho', in this Piece of Cruelty, the *Inſtruments* about him were more to blame, than he.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

As ſoon as he was ſettled in the Throne, he engag'd in a War with the *Ituræans* †; and having ſubdu'd the greateſt Part of them, he forc'd them to become *Proſelytes* to the *Jewiſh* Religion, in the ſame Manner, as his Father had done to the *Idumæans*; but returning ſick from the War to *Jeruſalem*, he left his Brother behind him to finiſh it, which accordingly he did with Succeſs; and ſo returning in Triumph, at a Time when the *Feaſt of Tabernacles* was celebrating, he went directly to the Temple (as did the Guards that attended him) with his *Armour* on, to pay his Devotions to God.

THE Queen, and the Courtiers of her Party, who envy'd the Intereſt, which *Antigonus* had with the King, were always buzzing in his Ears ſuch Stories, as they thought would excite his Jealouſy; and now they come and tell him, "That "it was high Time for him to look to "himſelf; that his Brother was gone into "the Temple in an *Equipage*, not be- "coming

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† *Ituræa*, the Country where theſe People dwelt, was Part of *Cœlo-Syria*, bordering upon the *North-Eaſt* Part of the Land of *Iſrael*, and lying between the Inheritance of the *half Tribe* of *Manaſſeh* beyond *Jordan*, and the Territories of *Damaſcus*. It is the ſame Country, that is ſometimes called *Auronitis*, and had its Name from *Itur*, one of the Sons of *Iſhmael*, Gen. xxv. 15. who, in our *Engliſh* Verſion, is wrongfully called *Jetur*. *Prideaux*'s Connection, Anno 107.

A. M. 3897, *&c.* Ant. Chriſ. 107, *&c.*

"coming a private Man; and that, in all "Probability, it would not be long, be"fore he could come with a Troop of his "arm'd Soldiers, and execute his wicked "Deſign againſt him."

This Repreſentation made ſome Impreſſion upon *Ariſtobulus*, ſo that he ſent to his Brother to put off his Armour, and immediately come to him; concluding, that if, purſuant to his Orders, he came *unarm'd*, there was no Miſchief intended, but that, if he did otherwiſe, there might be ſomething in what the Queen had ſuggeſted: And therefore placing his Guards in a ſubterraneous Paſſage [†], which led from the Palace to the Temple, and thro' which his Brother was to come to the King's Apartment, he order'd them, that if he came unarm'd, they ſhould let him paſs, but, if otherwiſe, they ſhould inſtantly fall upon him, and diſpatch him.

The Queen, knowing this, prevailed with the Meſſenger, whom *Ariſtobulus* ſent to bid his Brother come *unarm'd*, to tell him, on the contrary, that the King, being inform'd of a very beautiful Suit of Armour, which he had brought with him from the Wars, was minded to ſee how it became him, and therefore deſir'd him to come in it, which accordingly he did, ſuſpecting no Ill. When he came to the Place, where the Guards were poſted, they, ſeeing his Armour on, executed their Orders, and immediately ſlew him; but, no ſooner was the Fact committed, than *Ariſtobulus* ſeverely repented it.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Dies miſerably, and is ſucceeded by his Brother Alexander.

For the Senſe of the Loſs of a good Brother brought to his Remembrance the *Murther* of his Mother, and his Conſcience flew in his Face for both at once. The *Anxiety* of his Mind increas'd the *Diſtemper* of his Body; ſo that, finding no Eaſe for the one, and no Cure for the other, in the utmoſt Agonies of Guilt, and with many bitter Accuſations of himſelf, he *gave up the Ghoſt*, [†] and, after a Reign of no more than one Year, was ſucceeded by his Brother *Alexander Jannæus*.

Ever ſince his Father's Death, he had been kept in Priſon by the late King; but, upon his Deceaſe, his Widow *Salome* releaſ'd him, and his other two Brothers from their Confinement; ſo that, being now on the Throne, and having diſcover'd that the *elder* of theſe Brothers had form'd a Deſign to ſupplant him, he cauſ'd him to be put to Death; but the other, who was called *Abſalom*, deſiring to live quietly, and in a private Condition, he took into his Favour, and under his Protection.

Alexander's *Wars with the People of* Ptolemais, Gaza, *&c.*

As ſoon as he had ſettled his Matters at home, he led forth his Forces to make War with the People of *Ptolemais*; and, having vanquiſh'd them in a pitch'd Battle, ſhut them up in the City, and laid cloſe Siege to it. This Place, and *Gaza*, together with the Tower of *Straton*, and the Fortreſs of *Dura*, which *Zoilus* poſſeſs'd, were the only Places on the *Coaſt*, which were not under *Alexander*'s Dominion; and therefore, dividing his Forces, with

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[†] When *Hyrcanus* built the Palace of *Baris*, he cauſ'd this Paſſage, which led from thence to the Temple, to be made, that, upon all Occaſions, he might have a ready Communication with it: And as, over this Paſſage, there was a *Turret*, or Tower of the Palace, called *Straton*'s *Tower*; *Joſephus* tells us a very remarkable Story concerning it, *viz.* That one *Judas*, an *Eſſene*, having foretold that *Antigonus* ſhould, that very Day, be ſlain in *Straton*'s Tower, which he took to be a Town ſo called, lying on the *Sea-Coaſt*, and two Days Journey from *Jeruſalem*, and ſeeing *Antigonus* come into the Temple, he fell into a great Paſſion, and began to exclaim againſt *Truth* itſelf, as ſuppoſing his Prediction impoſſible *now* to be fulfilled; but, while he was in this *Agony*, News being brought, that *Antigonus* was ſlain in that Part of the *ſubterraneous* Gallery, which was directly under the Turret, called *Straton*'s *Tower*, the *Eſſene* rejoic'd in the Comfort and Satiſfaction of having his Prophecy verify'd, at the ſame Time that every one elſe was lamenting the Murther of this young Prince. *Jewiſh* Antiq. lib. xii. c. 19.

[†] *Ariſtobulus* was a great Favourer of the *Greeks*, for which Reaſon he was called *Philellen*, and the *Greeks* indeed had an equal Favour for him. For, as *Joſephus* tells out of *Strabo*, one of their Hiſtorians has left this Character of him: ——— *That he was a Prince of Equity, and had in many Things been very beneficial to the* Jews, *in that he had augmented their Territories, and ingrafted into the* Jewiſh *State Part of the Nation of the* Ituræans; but the Actions of his ſhort Reign ſhew him to have been a Man of a quite different Diſpoſition. *Prideaux*'s Connection, Anno 106.

A. M. 3897, &c. Ant. Chriſ. 107, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

with one Part he beſieg'd *Ptolemais*, and employ'd the other in ravaging the Territories of *Zoilus*, and thoſe of *Gaza*. In the mean Time the Beſieg'd had ſent to *Ptolemy Lathyrus* [*], the expelled King of *Egypt*, who reign'd then in *Crete*, to come to their Relief; but afterwards, bethinking themſelves better, they came to a Reſolution (which they communicated to *Ptolemy*) to truſt to their own Strength, rather than admit of any *Auxiliaries*.

PTOLEMY however was already ſet to Sea, when he heard this News; and therefore proceeding in his *Voyage*, and landing his Army in *Phœnicia*, he advanc'd towards *Ptolemais*: But the People in the Town would neither receive his *Meſſengers*, nor ſend him any Anſwer, ſo that he was in no ſmall Perplexity what Courſe to take, when *Zoilus* and the *Gazeans* ſent Embaſſadors, deſiring his Aſſiſtance againſt *Alexander*'s Forces, which they were not able to oppoſe.

PTOLEMY, being very glad of any Opportunity to make an honourable Retreat from before *Ptolemais*, readily march'd his Army to their Relief; but *Alexander*, not thinking it adviſable to hazard an Engagement with him, withdrew his Army into their Quarters, and there thought to gain by *Policy*, what he could not attain by *Force*.

His Perfidy to Ptolemy, *who defeats his Army, and waſtes his Country.*

TO this Purpoſe he enter'd into a Treaty with *Lathyrus*, and engag'd to pay him four hundred Talents of Silver, on Condition, that he would deliver *Zoilus* and his Territories into his Hands, which *Lathyrus* agreed to do, and, accordingly, had got *Zoilus* into his Cuſtody; but when he came to underſtand, that at the ſame Time *Alexander* was clandeſtinely treating with *Cleopatra*, to bring her upon him with all her Forces, he, deteſting ſuch double Dealing, broke off all Friendſhip with him, and reſolv'd to do him what Miſchief he could.

THE two Armies therefore met the next Year, and a very fierce Battle enſu'd near *Aſophus*, not far from the River *Jordan* wherein *Alexander* being vanquiſh'd loſt thirty Thouſand of his Men, beſides thoſe that were taken Priſoners. After this Victory, *Ptolemy* made every where great Havock, and ſpread the *Terror* [*] *of his Name* throughout all the Province; but his Mother *Cleopatra* being fearful, leſt ſo much Succeſs ſhould make him powerful enough to invade *Egypt*, ſet out with a large Fleet, and a numerous Army, which ſhe landed in *Phœnicia*, and thence proceeded to *Ptolemais*, expecting that the People would have open'd their Gates to her, but, finding the contrary, ſhe inveſted the Place to take it by Force; while *Ptolemy*, believing that it would be eaſy for him to recover *Egypt* in the Abſence of his Mother and her Army, left *Syria*, and went upon that Expedition; but meeting with more Oppoſition, than he expected, he was oblig'd to return to *Gaza*, where he paſs'd the Winter, and from thence went back again to *Cyprus*.

He makes an Alliance with Cleopatra, *Queen of* Egypt.

As ſoon as *Cleopatra* had taken *Ptolemais*, *Alexander* went thither with conſiderable

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[*] This *Ptolemy Lathyrus*, by his Mother *Cleopatra*, was made King of *Egypt*, but, by his affecting to reign without her, he ſo far incurr'd her Diſpleaſure, that ſhe procur'd his Expulſion by this Artifice:——— Some of her favourite *Eunuchs* ſhe caus'd to be wounded; and then bringing them out into the publick Aſſembly of the *Alexandrians*, ſhe there pretended, that they had ſuffer'd this from *Lathyrus*, in Defence of her Perſon againſt him, and thereupon accus'd him of having made an Attempt upon her Life; and by this Means ſhe ſo far incens'd the People, that they roſe in a general Uproar againſt him, and would have torn him in Pieces, had he not fled for his Life. Hereupon *Cleopatra* ſent for *Alexander*, her younger Son, who for ſome Time had reign'd in *Cyprus*, and, having made him King of *Egypt*, forc'd *Lathyrus* to be content with *Cyprus*, upon his Brother's leaving it. *Juſtin*, lib. xxxix. c. 4.

[*] There is a very cruel and barbarous Act, which he is ſaid to have done at this Time, *viz.* that, coming with his Army, in the Evening after the Victory, to take up his Quarters in the adjoining Villages, and finding them full of Women and Children, he caus'd them to be all ſlaughter'd, and their Bodies to be cut in Pieces, and put in Caldrons over the Fire to be boiled, as if they had been for Supper; that ſo he might leave an Opinion in that Country, that his Men fed upon *human* Fleſh, and thereby create the greater Dread and Terror of his Army. This barbarous Cruelty *Strabo* and *Nicholaus* (as *Joſephus* tells us) make mention of. *Jewiſh* Antiq. lib. xiii. c. 21.

A. M. 3897, &c. Ant. Chriſ. 107, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

derable Preſents, and was kindly receiv'd, as an unhappy Prince, who was *Ptolemy*'s Enemy, and had no other Refuge, but the Queen's Protection: And therefore, when ſome about her ſuggeſted, that *now* ſhe had an Opportunity to ſeize on him and his Dominions, *Ananias*, one of her *Generals*, who by Birth was a *Jew*, and by Deſcent a *Relation* to *Alexander*, by repreſenting to her the Danger and Injuſtice of ſuch a Procedure; how baſe and injurious to her own Honour, which for no Conſiderations whatever ought to be tarniſh'd; how prejudicial to her Intereſt, by provoking all the *Jews* in the World againſt her; and how contrary to the Rules of *Faith* and common *Honeſty*, which are obſerv'd among all Mankind, it would be to treat a *Friend* and *Ally* in this Manner; he prevailed with her to deſiſt from all Thoughts of it, ſo that, having concluded an amicable Alliance with *Alexander*, ſhe return'd with her Army into *Egypt*.

As ſoon as the Country was clear of theſe *Foreigners*, and *Alexander* had recruited his ſhatter'd Forces, he march'd into *Cœlo-Syria*, where (after a Siege of ten Months) he took *Gadara*, and, after that, the ſtrong Fortreſs of *Amathus*, where *Theodorus*, the Son of *Zeno*, Prince of *Philadelphia*, had laid up all his Treaſure: But *Theodorus* falling ſuddenly upon him, as he was returning from the Conqueſt, not only recover'd his Treaſure again, but ſlew ten Thouſand of his Men, and took all his Baggage from him.

Beſieges Gaza *and puts the Inhabitants to the Sword.*

All theſe Misfortunes however did not diſcourage this Prince. The next Year he march'd his Forces again over the *Jordan*; and, after having taken ſome neighbouring Places, came, and ſat down before *Gaza*, with a Deſign, if he took it, to uſe the People with the utmoſt Severity; but *Apollodotus*, who commanded the Town, made a gallant Defence, and, in a Sally with twenty Thouſand of his Men, one Night fell ſo furiouſly upon *Alexander*'s Camp, that he had like to have ruin'd him, and his whole Army; but, as ſoon as the Day appear'd, the *Jews* diſcovering who they were, (for they thought in the Dark that *Lathyrus* was come again to the Aſſiſtance of *Gaza*) rally'd again, and repuls'd the *Gazeans* into the City, with the Loſs of a Thouſand of their Men.

The City however ſtill held out, till *Lyſimachus*, envying the Credit and Eſteem, which his Brother *Apollodotus* had gain'd in the Defence of the Place, treacherouſly ſlew him, and then as treacherouſly deliver'd up the City to *Alexander*; who, as ſoon as he had got Poſſeſſion of it, let looſe his Soldiers upon it, with a full Licence to kill, plunder, and deſtroy, which produc'd a ſad Scene of Barbarity. The *Gazeans*, thus finding that they were to have no Quarter, ſtood upon their Defence, and ſold their Lives at ſo dear a Rate, that in the Carnage and Saccage of the Place *Alexander* loſt as many Men of his own, as he killed of the Enemy; but had the horrid Pleaſure, before he went away, to ſee this antient and famous City reduc'd to utter Ruin and Deſolation.

Is inſulted and hated by his own Subjects, who run into open Rebellion againſt him.

When he return'd to *Jeruſalem*, he was far from finding Matters there in any peaceable Poſture. For, in the *Feaſt of Tabernacles*, while he was offering the uſual Sacrifices as *High-Prieſt*, the People, who were aſſembled in the Temple, had the Inſolence to pelt him with Citrons, (for during this Feſtival it was a Cuſtom among the *Jews* to carry † Branches of *Palm-*

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† The Word in the Original is *Attrog*, which the *Jews* imagine to have been the *forbidden Fruit*, that our firſt Parents eat in *Paradiſe*. It very much reſembles a Citron or Lemon, except that it has a very rough and uneven Rind, which, they fondly imagine, was originally occaſion'd by *Eve*'s impreſſing her Teeth on it, and that theſe Marks it has ſtill retain'd. The Cuſtom of carrying theſe in their Hands is in Teſtimony of their Joy, but on the Seventh Day, which cloſes the Feſtival, they break their Branches, and throw them away; and therefore it is ſuppos'd, that it was on this Day, when the mutinous Multitude pelted the High-Prieſt with theſe *Attrogs*, which, at this Time, were very common in *Paleſtine*. Univerſal Hiſtory, lib. ii. c. 11.

A. M. 3897, &c. Ant. Chriſ. 107, &c.

Palm-Trees, and *Lemon-Trees* in their Hands) and to give him very opprobrious Language, telling him, that he was a Slave [†], and unworthy to go up to the holy Altar to offer ſolemn Sacrifices, which enrag'd him to ſuch a Degree, that he fell upon them with his Soldiers, and ſlew ſix Thouſand of them. After this he ſurrounded the Court of the Prieſts, wherein the Altar and the Temple ſtood, with a *wooden Partition,* to hinder the People from coming near him, while he was officiating, and, to ſecure his Perſon againſt all future Attempts, he took Guards into his Pay from *Piſidia* and *Cilicia,* (for he durſt not truſt his own Countrymen) and of theſe he had ſix Thouſand always about him.

Having thus, in ſome Meaſure, laid the Storm at home, he march'd his Forces againſt the *Moabites* and *Ammonites,* and made them become tributary to him. He attack'd again the Fortreſs of *Amathus*; but *Theodorus,* not daring to ſtand his Coming, had remov'd his Treaſure, and withdrawn the Garriſon, ſo that he took it without Oppoſition: But in his War with *Thedas,* an *Arabian* King, he had not the like Succeſs; for, falling into an Ambuſcade, which that Prince had laid for him near *Gadara,* he there loſt moſt of his Army, and, not without ſome Difficulty, eſcap'd himſelf.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

This Loſs, added to the Hatred, which the *Jews* had conceiv'd againſt him, made them fly out into an open Rebellion, ſo that here a Civil War commenc'd, which laſted for ſix Years. In moſt Encounters he had the Advantage of his Subjects, but ſo exaſperated were they againſt him, that he could never bring them to ſubmit: For, having one Day aſk'd them, what they would have him do to pleaſe them, they all with one Voice reply'd, “That he ſhould cut his own Throat; for, upon no other Terms, would they be at Peace with him; and well it were, *they ſaid,* conſidering the great [†] Miſchiefs he had done them, if they could be reconciled to him, even after he was in his Grave;” and thereupon they ſent *Deputies* to *Demetrius Euchærus,* who was then King of *Damaſcus,* to deſire Succours from him againſt their *Sovereign.*

His Succeſs againſt them and unheard-of Cruelty.

DEMETRIUS, at their Requeſt, came into *Judea* with an Army of three Thouſand Horſe, and forty Thouſand Foot, *Syrians* and *Jews. Alexander* march'd againſt him with ſix Thouſand *Greek Mercenaries,* and twenty Thouſand *Jews,* who continu'd faithful to him; but in the Engagement he was quite vanquiſh'd. All his foreign Troops were loſt to a Man; and the greateſt Part of his other Forces was ſo miſerably broken, that he was forc'd to flee for Shelter to the Mountains, with the poor Remnant he could get together.

This Misfortune, which, in all Appearance, muſt have totally ruin'd his Affairs, prov'd the very Means of reeſtabliſhing them. Six Thouſand of thoſe very *Jews,* who had ſo lately appear'd in Arms againſt him, when they ſaw him reduc'd to this diſtreſs'd Condition, were mov'd with Compaſſion, and went over to him: And *Demetrius,* being content with the firſt Advantage he had gain'd, or fearing perhaps that the reſt of the *Jews* would do the ſame, retir'd into *Syria,* leaving the Rebels to make War againſt their King with their own Forces.

[†] In this they alluded to what *Eleazar,* a leading *Phariſee,* had ſaid to his Father *Hyrcanus,* viz. That his Mother was a Captive taken in the Wars, and he, conſequently, diſqualify'd to be their High-Prieſt, *vide* page 1127. But the true Reaſon of their Exaſperation againſt him, was, that he follow'd his Father's Steps, and not only gave Countenance to the contrary Sect, but continu'd the *Penal Laws* againſt thoſe, who ſhould obſerve the *Traditions* and Cuſtoms introduc'd by the *Phariſees.* Univerſal Hiſtory, lib. ii. c. 11.

[†] The fourth Book of the *Maccabees* (Chap. xxix.) tells us, that this War was chiefly between the *Phariſees* and *Sadducees,* and that *Alexander,* having declar'd himſelf againſt the former, had put fifty Thouſand of them to Death within the Space of ſix Years, which ſo exaſperated the reſt, that they would hearken to no Accommodation. Univerſal Hiſtory, lib. ii. c. 11.

IN moſt of the Conflicts that happen'd between them *Alexander* defeated them, but ſtill he could bring them to no Terms of Peace; till at laſt, coming to a *deciſive* Battle, he cut off the *major* Part of them; and the reſt he ſhut up in a Place, called *Bethome.* This he beſieg'd, and took; and, having carry'd eight Hundred of the *Rebels* Priſoners to *Jeruſalem,* he there caus'd them to be *crucify'd* all on one Day, and their Wives and Children to be ſlain before their Faces, as they were hanging on the *Croſſes,* whilſt he made an Entertainment for his Wives and Concubines near the Place, where this *Scene* of Terror was acting, with an Intent chiefly to feaſt himſelf and them with this horrid Sight. This was a ſavage and unheard-of Cruelty: And, upon this Occaſion, the People of his own Party called him *Thracides, i. e. as cruel as a* Thracian, as no Name indeed could be bad enough to expreſs ſo inhuman a Procedure.

His Death, and political Advice to his Queen.

AFTER theſe *Civil* Wars were ended, *Alexander* led his Army againſt the two Kings of *Damaſcus, Antiochus* firſt, and afterwards *Aretas* †, who, at different Times, had invaded his Kingdom. He took ſeveral ſtrong Places in the neighbouring Territories, and, after an Expedition of three Years Continuance, return'd to *Jeruſalem,* and was well receiv'd by his Subjects. But that Felicity he did not long enjoy: For, having at a certain Time drank to a great Exceſs, he thereupon fell ſick, and was afterwards ſeiz'd with a *Quartan* Ague, which he was never able to ſhake off. This however did not interrupt his *military* Undertakings, till, being quite exhauſted, he was forc'd to ſubmit to Fate, while he was beſieging the Caſtle of *Ragaba,* in the Country of the *Geraſens.* His Queen *Alexandra,* who was with him at the Siege, obſerving him to draw near his End, was exceedingly troubled at the ill State, wherein ſhe and her Children ſhould be left at his Death. She knew how much he had *exaſperated* the *Phariſees,* then a powerful Sect among the *Jews,* and how great Hatred the Generality of the People, at their Inſtigation, had contracted againſt them; and therefore ſhe ſaw nothing elſe, but that ſhe and her Family would be given up to Deſtruction, and made Victims to the *publick* Rage; and thus ſhe ſat by his Bed-Side, lamenting, and bemoaning herſelf, while he lay a-dying.

TO eaſe her Mind from theſe diſmal Apprehenſions, the Advice, which he gave her, was this, —— *(a)* "That ſhe "ſhould conceal his Death, till the Caſtle "was taken, and then, carrying his dead "Body with her, ſhould lead back the "Army in Triumph for this Succeſs; "that, as ſoon as ſhe was come to *Jeruſalem,* ſhe ſhould ſend for ſome of the "leading Men of the Sect of the *Phariſees,* lay his dead Corps before them, "and tell them, that ſhe reſign'd it "wholly to their Pleaſure, either to treat "it with *Indignity,* (as his Treatment of "them had deſerv'd) or to diſpoſe of it as "they thought fit; and, withal, that ſhe "ſhould not forget to aſſure them, that, "as her Huſband had made her *Regent,* "during her Children's *Minority,* ſhe "would do nothing in the Adminiſtration without their Advice and Participation."

AFTER the Reduction of *Ragaba, Alexandra* return'd to *Jeruſalem* in the Manner that was preſcrib'd, and in every Thing elſe obſerv'd her Huſband's Directions moſt punctually; which ſucceeded ſo well, that the uſual *Invectives* againſt him were chang'd into *Encomiums.* All deplor'd the Loſs of ſo valiant a Prince, and honour'd his *Funeral* with a more than ordinary *Pomp* and *Solemnity;* all pity'd the *Queen-Dowager,* and, in Obedience to her

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† This *Aretas* was King of *Arabia Petræa,* but, upon the Death of *Antiochus,* was choſen King of *Damaſcus* likewiſe.

(a) *Joſeph.* Antiq. lib. xiii. c. 23.

A. M. 3897, &c. Ant. Chriſ. 107, &c.

The Alterations, and Perſecutions, which the Phariſees *occaſion.*

her Huſband's Will, ſettled her in the *ſupreme* Government of the Nation.

ALEXANDER, when he dy'd, left behind him two Sons, *Hyrcanus* and *Ariſtobulus*, but the *Regency* he inveſted in the Queen, who had indeed the Name of the Government, but the Adminiſtration was entirely in the Power of the *Phariſees*. The firſt Thing therefore, that they did, was to have the *Decree* of *John Hyrcanus*, againſt their *traditionary Conſtitutions*, aboliſh'd; next to releaſe all the *Priſoners*, and re-call all the *Exiles*, that were concern'd with them in the late *Civil Wars*; and then, to demand Juſtice againſt all thoſe, by whoſe Inſtigation and Advice, the eight hundred *Rebels* abovemention'd had been *crucify'd*.

TO this Purpoſe they exhibited Articles againſt one *Diogenes*, a noted Confident of the late King's; had him condemn'd and executed; and proceeded in like Manner againſt ſeveral others; ſo that the late King's Friends and Adherents, ſeeing no End of theſe Perſecutions, went at length to the Queen in a Body, with *Ariſtobulus* her younger Son at the Head of them, to remonſtrate againſt theſe Proceedings. They had been old Officers to the King, and had faithfully adher'd to him in all his Wars and Difficulties; and therefore they requeſted, that, if no Regard were to be had to their Services, they might at leaſt be permitted to depart the Land, and ſeek their *Safety* elſewhere, or elſe, to be out of the Reach of their Enemies, might be ſent into the ſeveral *Garriſons* of the Kingdom: And to this laſt Demand of theirs the Queen conſented.

The Jews *happily deliver'd from their Apprehenſions of* Tigranes*'s invading them.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

IN the mean Time, News was brought to *Jeruſalem*, that *Tigranes* King of *Armenia*, with an Army of five hundred Thouſand Men, had invaded *Syria*, and would in a ſhort Time be in *Judea*. This put the Queen and all the *Jews* into a terrible Fright; and therefore they immediately diſpatch'd away Embaſſadors, with Preſents of great Value, to court his Friendſhip, and divert the Storm. The Embaſſadors found him laying cloſe Siege to *Ptolemais*, and, when they were introduc'd, (for he was a Man * of great Pride and State) he commended their Forwardneſs in applying to him, accepted their Preſents, and aſſur'd them of his good Inclinations: But the true Reaſon of all this *Civility* was, that *Lucullus*, the *Roman* General, in Purſuit of *Mithridates* had enter'd *Armenia*, and was putting the Country under *Military* Contribution, which oblig'd *Tigranes* to return home, and ſo deliver'd the *Jews* from the Apprehenſions of an Invaſion from that *Quarter*.

A. M. 3935, &c. Ant. Chriſ. 69, &c.

Alexandra *makes* Hyrcanus *her Succeſſor, but he is ſupplanted by* Ariſtobulus.

ALEXANDRA, when ſhe was declar'd Queen, made *Hyrcanus High-Prieſt*, and left *Ariſtobulus* to lead a private Life; but a private Life was not agreeable to his aſpiring Temper. As ſoon therefore as he perceiv'd that the Queen was ſick and paſt all Hopes of Recovery, he privately in the Night went out of *Jeruſalem*, attended only with one Servant; and, having viſited all the *Caſtles*, in which, by his Procurement, his Father's Friends had been plac'd in Garriſon, in fifteen Days Time he ſecur'd to his Intereſt twenty of theſe Fortreſſes, and thereby in a Manner made himſelf Maſter of the reſt of the Strength of the Kingdom; ſo that, when his Mother dy'd, (which was not long after his Departure from *Jeruſalem*) tho' ſhe had declar'd his Brother

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* This vain Man aſſum'd to himſelf the Title of *Kings of Kings*; and, to make his Claim to it the better appear, having taken ſeveral petty Princes Priſoners in his Wars with them, he made them wait on him, as his *Domeſtick* Servants. He never went abroad, but he had four of them to attend him; two running by him on one Side of his Horſe, and two on the other; and thus, in like Manner, he was ſerv'd by ſome of them at his Table, in his Bedchamber, and on all other Occaſions, but more eſpecially when he gave Audience to Embaſſadors; for then, to make the greater Oſtentation of his Glory to foreign Nations, he made all theſe captive Kings, in the Poſture and Habit of Servants, to range themſelves on each Side of him. But, as proud as he was, when once he came to feel the Power of the *Roman* Arms, he was ſoon brought into ſuch a State of mean and abject Humiliation, that, when he appear'd before *Pompey*, he pluck'd his Crown, or Royal *Tiara*, from off his Head, and caſt himſelf proſtrate on the Ground before him. *Plutarch. in Lucullo & Pompeio.*

A. M. 3935, *&c.* Ant. Chriſ 69, *&c.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Brother *Hyrcanus* her Succeſſor, he nevertheleſs met him in the Plains of *Jericho:* But, as the two Armies were going to engage, moſt of the Forces of *Hyrcanus* deſerted, and went over to *Ariſtobulus*, which oblig'd *Hyrcanus* to come to a Treaty with his Brother, in which it was agreed, that he ſhould make a Reſignation of the Crown and High-Prieſthood to *Ariſtobulus*, and ſubmit to live quietly upon his own *private* Fortune, which accordingly was ratify'd by publick Sanction.

Hyrcanus, *aſſiſted by* Aretas, *defeats* Ariſtobulus, *and they both appeal to* Pompey.

HYRCANUS was a quiet and peaceable Man, a Lover of Retirement and Eaſe, and therefore his Reſignation of the Crown was not ſo great a Grievance to him, as it was to ſome about him. Among theſe *Antipater* †, the Father of *Herod*, ſirnam'd the *Great*, was the chief; who, having perſuaded *Hyrcanus*, that, while he continu'd in *Judea*, his Life was in Danger, and that he had no other Choice left, but either to *reign* or *die*, adviſ'd him to make his Eſcape to *Aretas* King of *Arabia*, and with him to ſtipulate for Forces for the Recovery of his Kingdom. *Hyrcanus* did ſo; and, upon Condition that he would reſtore the Towns, which his Father *Alexander* had taken from him, *Aretas* ſupply'd him with fifty Thouſand Men, who, being join'd with the *Jews*, that were of *Hyrcanus*'s Party, gave Battle to *Ariſtobulus*, and, having obtain'd a compleat Victory, purſu'd him to *Jeruſalem*, and thence to the Mount of the Temple, where they beſieg'd him, and committed ſome outrageous Acts *. In the mean Time, *Scaurus*, one of *Pompey*'s Lieutenants, being come with a *Roman* Army as far as *Damaſcus*, *Ariſtobulus* took care, with the Promiſe of four hundred Talents, to engage him on his Side; ſo that he ſent to *Aretas* to withdraw his Forces from *Jeruſalem*, and threatened him with the *Roman* Arms in Caſe of Refuſal. Hereupon *Aretas* was forc'd to raiſe the Siege, and march off: But in his Retreat *Ariſtobulus* fell upon his Rear, and deſtroy'd about ſeven Thouſand of his Men.

Not long after this, *Pompey* himſelf came into *Syria*, and took up his Reſidence at *Damaſcus*, where he was attended with Embaſſadors from ſeveral Nations, and, among the reſt, *Hyrcanus* and *Ariſtobulus* ſent their *Deputies*, deſiring both his Protection, and Determination of the Controverſy depending between them. But when

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† *Euſebius* and *Julius Africanus* tell us, that the Father of this *Antipater* was an *Heathen*, and an Inhabitant of *Aſcalon*; that a Company of Robbers, having pillag'd a Temple, near *Aſcalon*, took this young *Antipater*, the Father of *Herod the Great*, who, at that Time, was the Prieſt of the Temple, away with them; and that, his Father being not able to redeem him, they carry'd him into *Idumæa*, where he ſettled, and made his Fortune. But there is much more Probability, that what *Joſephus* in the Hiſtory of the *Jewiſh* Wars, lib. i. c. 5, tells us of this great Man may be true; *viz.* that he was the Son of another *Antipater*, who was made Governor of *Idumæa* by *Alexander Jannæus*, and, as to his Religion, there is no Queſtion to be made, but that he was a *Jew* and *circumcis'd*; becauſe the *Idumæans* had, long before, receiv'd *Circumciſion* and the Religion of the *Jews*, even when *Hyrcanus* made a Conqueſt of their Country. This *Antipater*, having had his Education in the Court of *Alexander Jannæus*, and *Alexandria* his Queen, who reign'd after him, and wrought himſelf into the good Graces of *Hyrcanus*, the eldeſt of their Sons, in Hopes to riſe by his Favour, when he ſhould come to the Crown after his Mother; but when *Hyrcanus* was depos'd, and *Ariſtobulus* made King in his Place, all the Meaſures, which he had taken for his Advancement, were broken; and, being too obnoxious to *Ariſtobulus*, ever to have any Proſpect of Favour from him, he thought himſelf oblig'd, both in his own Intereſt, and Defence, to act the Part we find he did. *Calmet*'s Dictionary, under the Word, and *Prideaux*'s Connection, Anno 65.

* One barbarous Action of this Kind is thus related by *Joſephus.* ——— At this Time, there was at *Jeruſalem* one *Onias*, a Man of great Reputation for the Sanctity of his Life, and who, by his Prayers, had been thought to have once obtain'd *Rain* from Heaven in an Extremity of *Drought*. Upon a fond Imagination therefore, that his Curſes would be as prevalent as his Prayers, the *Beſiegers* brought him into the *Camp*, and there preſs'd him to curſe *Ariſtobulus*, and all that were with him. He oppos'd their Requeſt, as long as he could; but at length, finding no Reſt from their Importunities, he lifted up his Hands to Heaven, and, as he was ſtanding in the Midſt of them, ſaid, *O Lord God, Ruler of the Univerſe, ſince both we, that ſtand here before thee, are thy People, and they, that are beſieg'd in the Temple, are thy Prieſts, I humbly beſeech thee not to hear the Prayers of either of them againſt the other.* Whereupon they, who brought him thither, were ſo enrag'd againſt the good Man, that they fell upon him, and ſton'd him to Death. *Jewiſh* Antiq. lib. xiv. c. 3.

A. M. 3935, *&c.* Ant. Chriſ. 69, *&c.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

when *Pompey* had heard what they both had to ſay, he order'd, that the two Brothers ſhould appear in Perſon before him, that ſo he might be better able to enquire into the Merits of the Cauſe, and determine it in ſuch a Manner, as *Juſtice* ſhould direct.

Their Pleadings on both Sides.

THE two Brothers accordingly waited upon *Pompey* to receive his Deciſion; and, at the ſame Time, ſeveral chief Men of the *Jews* came to remonſtrate againſt them both. The *Jews* pleaded, "That it had "been formerly the Uſage of their Na"tion to be govern'd by the High-Prieſt "of the God whom they worſhipp'd, who, "without aſſuming any other Title, ad"miniſtred Juſtice to them, according to "the *Laws* and *Conſtitutions* tranſmitted "down to them from their Fore-Fathers. "They own'd indeed, that the two con"tending Brothers were of the *ſacerdotal* "Race, but then they alledg'd, that they "had chang'd the *old*, and introduc'd a "*new* Form of Government, in order to "enſlave the People, and thereupon they "pray'd, that they might not be govern'd "by a King."

HYRCANUS on his Part urg'd, "That, being the elder Brother, he was "unjuſtly depriv'd of his *Birthright* by "*Ariſtobulus*, who, leaving him only a "ſmall Portion of Land for his Subſiſtence, "had uſurp'd all the reſt, and, as a Man "born for Miſchief, practis'd *Piracy* at "Sea, and *Rapine* and Depredation at "Land, upon his Neighbours." And, for the Atteſtation of all this, there appear'd above a Thouſand of the principal *Jews*. What *Ariſtobulus* had to ſay, in Anſwer to this, was, "That *Hyrcanus* was ſuper"ſeded in the Government, by Reaſon "of his Incapacity to rule, and not thro' "any Ambition of his; that his Sloth and "Inactivity had brought upon him the "Contempt of the People; and that there"fore he was forc'd to interpoſe, merely "to preſerve the Government from falling "into other Hands." And, to witneſs the Truth of this, he produc'd ſeveral young Gentlemen of the Nation, who by the Gaudineſs of their Dreſs, and the Levity of their Carriage, did no great Credit to the Cauſe, which they pretended to ſupport.

Ariſtobulus *takes up Arms againſt* Pompey, *who conquers* Jeruſalem, *and reſtores* Hyrcanus.

UPON this Hearing, *Pompey* could not but perceive the Injury, which *Ariſtobulus* had done his Brother; but for the preſent he diſmiſs'd them with fair Words, and referr'd the full Determination of the Matter, until himſelf ſhould come to *Jeruſalem*, which he would not fail to do, as ſoon as he had finiſh'd the *Arabian* War. Upon the whole, *Ariſtobulus*, perceiving which Way *Pompey*'s Diſcourſe and Inclinations tended, left *Damaſcus* without ever taking Leave, and, returning to *Judea*, there arm'd the Country in his Defence. *Pompey* had ſoon done his Buſineſs in *Arabia*, and thence coming to *Judea*, found, that, upon his Approach, *Ariſtobulus* had ſhut himſelf up in the Caſtle of *Alexandrion*, which was a ſtrong *Fortreſs*, built by his Father (and therefore called by this Name) on an high Mountain, that ſtood in the Entrance of the Country of *Judea*, towards the *Samaritan* Side. Hither *Pompey* march'd his Army; and, having encamp'd before it, ſent a Meſſenger to *Ariſtobulus* to come down to him. *Ariſtobulus*, tho' with much Reluctancy, was forc'd to comply; and when *Pompey* demanded of him to deliver up his Caſtles, and to ſign Orders to that Purpoſe to all, who commanded in them, he durſt not refuſe doing it, tho' he complain'd of the Force, that was thus put on him; and, as ſoon as he got out of *Pompey*'s Hands, fled to *Jeruſalem*, and there prepar'd for War.

POMPEY was not long before he march'd after him; but, when he drew near to *Jeruſalem*, *Ariſtobulus* † repenting of

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† The fourth Book of *Maccabees* (Chap. xxxvi.) ſays nothing of this Submiſſion of *Ariſtobulus* to the *Roman General*, but tells us, that *Pompey* march'd directly againſt *Jeruſalem*, where obſerving the Situation of the Place, the Strength of its Walls, Towers, *&c.* he reſolv'd to try to gain *Ariſtobulus* by fair Means; that he invited him to come into his

A. M.
3935, &c.
Ant. Chriſ.
69, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

of what he had done went out to him, and, endeavouring to reconcile Matters with him, promiſ'd an entire Submiſſion for the future, and a conſiderable Sum of Money beſides, if he would but withdraw his Forces. *Pompey* accepted the Propoſal; and, accordingly, ſent *Gabinius*, one of his *Lieutenants*, with a Body of Men, to receive the Money; but, when he came to *Jeruſalem*, he found the Gates ſhut againſt him, and was told from the Walls, that thoſe *within* would ſtand to no ſuch *Agreement*.

THIS was ſuch Treatment, that the *Roman* General, without any more to do, clapp'd *Ariſtobulus* (whom he had taken with him) in Chains, and ſo marching forward with his whole Army, was, by the Prevalence of *Hyrcanus*'s Party, receiv'd into *Jeruſalem*; but the other Faction, retiring to the *Mount* of the *Temple*, broke down the Bridges over the deep Ditches and Valleys that ſurrounded it, and ſo reſolv'd to defend the Place: But there was no withſtanding a *Roman* Army long. In three Months Time *Pompey* [†] became Maſter of the Mount, which he carry'd Sword in Hand; and, having made a dreadful Carnage upon this Occaſion, he cauſ'd afterwards all ſuch Priſoners [†] to be put to Death, as were found to have been the principal *Incendiaries* of this War.

BEFORE he left *Jeruſalem*, he, with ſeveral other chief Officers accompanying him, went into the Temple, and cauſ'd the moſt ſacred Parts of it, even the *Holy of Holies*, (into which himſelf enter'd) to be open'd. He viſited the *Treaſuries* likewiſe, where he found two Thouſand Talents of Silver, beſides Veſſels, and other Things of great Value; but [*] touching nothing of all this, he left it entire for the ſacred Uſes, to which it was appropriated. He thought it adviſable however to deſtroy the Walls of *Jeruſalem*; and tho' he reſtor'd *Hyrcanus* to the High-Prieſthood, and made him Prince of the Country, yet he depriv'd him of all the new Conqueſts, which his Predeceſſors had made; would not permit him to wear a *Diadem*; and oblig'd him to pay an *annual* Tribute to the *Romans*: And, having thus regulated all Matters, he ſet forward on his Journey home, carrying with him *Ariſtobulus*, his two Sons *Alexander* and *Antigonus*, and two of his Daughters, as Captives, to be led before him in his Triumph.

ALEXANDER,

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his Camp, and promiſ'd him all the Safety that he could deſire; that accordingly he came to him, and engag'd to deliver up all the Treaſure of the Temple, if he would but declare for him; but that the Prieſts having refuſ'd to ratify the King's Promiſe, this made the *General* lay Siege to the Temple. Univerſal Hiſtory, lib. ii. c. 11.

[†] It is ſuppoſ'd by *Joſephus*, that the *Mount of the Temple* would have hardly been taken ſo ſoon by the *Romans*, had it not been for the Superſtition of the *Jews* in their Obſervation of the *Sabbath*. For, tho' they now held it lawful to defend themſelves vigorouſly on that Day, yet they would not ſtir an Hand to annoy the Enemy, or obſtruct them in any of their Works. This *Pompey* obſerving, order'd his Men to employ the Sabbath Day in nothing elſe, but in making their Approaches, wherein the *Beſieg'd* giving them no Moleſtation, their *Engines* of Battery were brought forward, and without Oppoſition plac'd juſt as they pleas'd; and ſo being fitted, and rais'd to Advantage, ſoon made a Breach in the Wall large enough for an Aſſault. *Joſephus* de Bello Jud. lib. i. c. 5.

[†] Among theſe, it is ſuppoſ'd, that *Abſalom*, a younger Son of the famous *John Hyrcanus*, ſuffer'd; he had liv'd a private Life, without meddling with publick Affairs, under the Protection of his Brother *Alexander Jannæus*: But having unhappily marry'd his Daughter to his Nephew *Ariſtobulus*, he was, by that Means, drawn into his Son-in-Law's Party, and being taken Priſoner, in all Probability, was put to Death; becauſe from that Time we find no farther Mention made of him. *Joſeph.* Antiq. lib. xiv. c. 8. and Univerſal Hiſtory.

[*] But tho' *Pompey* was thus modeſt, yet *Craſſus*, ſoon after coming that Way, not only extorted the two Thouſand Talents, and a large *Bar of Gold*, by Way of Bribe, to reſtrain him from farther Plunder; but, contrary to the Promiſe, which he had given upon Oath, ranſack'd the Temple all over, and robb'd it of every Thing, that he thought worth taking away, inſomuch, that the whole of his *ſacrilegious* Plunder amounted to the Value of ten Thouſand Talents, which is above two Millions of our Money. *Joſeph.* Antiq. lib. xiv. c. 12. & de Bello, lib. i. c. 6.

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He attempts to raiſe freſh Diſturbances, but is prevented by Poiſon at Rome.

ALEXANDER, by the Way, found Means to make his Eſcape; and, after three Years, returning into *Judea*, gather'd Forces, and poſſeſs'd himſelf of ſeveral Places; but *Gabinius*, the *Roman* Governor in *Syria*, defeated him in all his Attempts, and then, coming to *Jeruſalem*, confirm'd *Hyrcanus* in the Prieſthood, but the civil Adminiſtration † he took from the *Sanhedrim*, and put it into the Hands of ſuch *Magiſtrates*, as himſelf made choice of; and having divided the whole Land into five Provinces, appointed *a Court of Juſtice* (with Power ultimately to determine every Thing) over each of them. *Ariſtobulus*, late King of *Judea*, after he had been five Years a Priſoner at *Rome*, having with his Son *Antigonus* made his Eſcape, return'd into *Judea*, and, with ſome few Forces, which he had got together, was endeavouring to raiſe freſh Troubles. But *Gabinius* came upon him, before he was prepar'd to make a ſufficient Reſiſtance; and, having taken him and his Son Priſoners, ſent them both again to *Rome*, where his Father was kept in *Durance*; but his Children, upon the Interceſſion of *Gabinius*, were immediately ſent back to *Judea*.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

NOT long after this, the Difference between *Cæſar* and *Pompey* occaſion'd a Diſtraction in the *Roman* Affairs, and a general Contention all the Empire over. *Pompey* had left ſome Forces in *Syria*; and *Cæſar*, to oppoſe againſt theſe, had ſet *Ariſtobulus* at Liberty, and propos'd to have ſent him with two *Legions* into *Judea*, in order to ſecure that Province: But, before he could get out of *Rome*, he was poiſon'd by ſome of *Pompey*'s Party, and his Body remain'd a long Time there embalm'd in Honey, till *M. Anthony* procur'd it to be carry'd into *Judea*, where it was honourably interr'd in the *Royal* Sepulchre.

Hyrcanus *confirm'd in the Government of* Judea *by* Julius Cæſar.

WHEN *Cæſar* return'd from the *Alexandrian* War, *Antigonus*, the ſecond Son of *Ariſtobulus*, (for *Scipio*, by *Pompey*'s Order, had caus'd his *elder* Brother's Head to be ſtruck off at *Antioch)* met him in *Syria*, and, having complain'd of the hard Fate, which his Father and Brother had met with, he charg'd *Hyrcanus* and *Antipater* with having poſſeſſed themſelves of the Government by Force; but *Antipater*, who was then with *Cæſar*, defended his own and *Hyrcanus*'s Cauſe ſo very well, that *Cæſar*, inſtead of reſtoring *Antigonus*, as he deſir'd, made it a † Decree, that *Hyrcanus* ſhould hold the Office

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† Before this, the Government had been manag'd, under the Prince, by two Sorts of *Councils*, or Courts of Juſtice; one conſiſting of twenty-three Perſons, called the *leſſer Sanhedrim*; and the other, of ſeventy-two, called the *greater Sanhedrim*. Of the *firſt* Sort, there was one in every City; only in *Jeruſalem* (becauſe of the Greatneſs of the Place) there were two, which ſat *apart* from each other in two diſtinct Rooms. Of the *latter* Sort, there was only one in the whole Land. The *leſſer Sanhedrim* diſpatch'd all Affairs of Juſtice, ariſing within the reſpective Cities where they ſat, and the Precincts belonging to them. The great *Sanhedrim* preſided over the *Affairs* of the whole Nation, receiv'd *Appeals* from the leſſer *Sanhedrims*, interpreted the Laws, and, by new Inſtitutions from Time to Time, regulated the Execution of them. All this *Gabinius* aboliſh'd; and, inſtead thereof, erected five Courts, or *Sanhedrims*, and inveſted them all with *ſovereign* Power, independent on each other. The *firſt* of them he plac'd at *Jeruſalem*; the *ſecond*, at *Jericho*; the *third*, at *Gadara*; the *fourth*, at *Amathus*; and the *fifth*, at *Sepphoris*; and having, under theſe five *Cities*, divided the Land into five *Provinces*, he order'd the Inhabitants of each to repair to the Court, which he had there erected, and from which there was no *Appeal*, except it was to *Rome*. Beſides the two Sorts of *Sanhedrims* abovemention'd, there was a *third* Court among the *Jews*, which was not affected by any of theſe *Alterations*, and that was the *Court of three*, inſtituted for the deciding all Controverſies about Bargains, Seals, Contracts, and all other ſuch Matters of *common* Right between Man and Man. In all which Caſes, one of the *Litigants* choſe one Judge, and the other another, and theſe two a *third*, which three conſtituted a Court to hear, and ultimately to determine the Mattter in Conteſt. Talmud in Sanhedrim, *Lightfoot*'s Proſpect of the Temple, chap. 20 and 22. and *Joſeph.* Antiq. lib. xiv. c. 10.

† This Decree, which at once aboliſh'd the *Ariſtocracy*, which *Gabinius* had lately ſet up, and reſtor'd the *Jewiſh* State to its priſtine *Sovereignty*, (according to *Joſephus)* runs in this Form: " *Julius Cæſar*, Emperor, the ſecond " Time *Dictator*, and *Pontifex Maximus*, &c. Foraſmuch as *Hyrcanus*, the Son of *Alexander* a *Jew*, has at all " Times, as well in War, as Peace, approv'd himſelf to be our good and truſty Friend and Ally, as appeareth by " ſeveral

A. M. 3935, *&c.* Ant. Chriſ. 69, *&c.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Office of *High-Prieſt* at *Jeruſalem*, and the Principality of *Judea* with it, to him, and thoſe of his Family, in a perpetual Succeſſion; (by which he reſtor'd the Government to its antient Form, and aboliſh'd the *Ariſtocracy*, which *Gabinius* had inſtituted) and that *Antipater* ſhould be the *Procurator* of *Judea* under him.

Herod's *inſolent Carriage and Aſſumption of Power.*

THIS *Antipater*, who was a Perſon of great Wiſdom, of powerful Intereſt in ſeveral Places, and in high Favour with the *Romans*, had two Sons, *Phaſael* and *Herod*; to the former of which he gave the Government of the Country about *Jeruſalem*, and to the other that of *Galilee*. *Phaſael* behav'd himſelf, in his Adminiſtration, with great Lenity; but *Herod* was a Man of a different Character, and his boiſterous Temper made him leſs acceptable to the *Jews*.

AT this Time there was a *Gang* of Thieves, that infeſted *Galilee*, and the neighbouring Parts of *Cælo-Syria*, whom *Herod* fell upon, and, having taken one *Hezekiah* their Ring-leader, with ſeveral of his Aſſociates, put them all to Death. Thoſe, who envy'd the Proſperity of *Antipater*, and the Growth and Greatneſs of his Power, made this an Handle to accuſe *Herod* to *Hyrcanus* for executing Men without a *legal* Trial, and obtain'd a *Citation* from him to ſummon *Herod* to anſwer for it before the *Sanhedrim*. He came, but as he made his Appearance in a *purple* Robe, and ſurrounded with his *Guards*, he ſo over-aw'd that great *Council*, that they all ſat ſilent without ſaying a Word againſt him, until *Simeas*, a Man of great Juſtice and Integrity, roſe up, and, with a becoming Preſence of Mind, complain'd, that he never ſaw a *Criminal* appear in a *Court* of Juſtice ſo attended; that it look'd as if he meant to make the Adminiſtration thereof more dangerous to the *Judges*, than the *Malefactor*: "But this, *ſays he, (turning to the High-Prieſt)* is not ſo much to be imputed to his *Inſolence*, as to your *Connivance*, which encourages it: Yet know, *continu'd he*, that his Perſon, whom you ſkreen from the Juſtice of the Laws, will be a Scourge to you all." Nor was he in this a falſe Prophet.

FOR *Herod* having, by the Perſuaſion of the High-Prieſt, for Fear that the Sentence of the *Sanhedrim* ſhould paſs againſt him, made his Eſcape from *Jeruſalem*, and retir'd to *Damaſcus*, where *Sextus Cæſar*, the Præfect of *Syria*, then reſided, and put himſelf under his Protection, he ſo far inſinuated himſelf with him, that for a Sum of Money, with which he preſented him, he obtain'd the Government of *Cælo-Syria*, where he ſoon rais'd an *Army*, and march'd it into *Judea*, with an Intent to have depos'd *Hyrcanus*, and cut off the whole *Sanhedrim* for the Indignity they had put upon him by their late Proceſs; but his Father *Antipater* and his Brother *Phaſael* met him and diſſuaded him from it, ſo that, for the preſent, he dropp'd his *Reſentment*.

Antipater *poiſon'd by* Malicus, *but his Death reveng'd by his Sons.*

AS long as *Julius Cæſar* liv'd, the *Jews* were held in great Honour and Eſteem by the *Romans*, and had ſeveral Decrees paſs'd in their Favour: But, † after his

untimely

" ſeveral Atteſtations of unqueſtionable Credit, *&c.* Theſe Services and good Offices duly conſider'd, I do hereby confirm and eſtabliſh, to him and his Heirs, the *perpetual Government* of the *Jews*, both as their *Prince* and *High-Prieſt*, after the Manner and Method of their own Laws; and, from this Day forward, enrol them among the Number of my truſty and well-belov'd *Friends*, and ratify an Affinity with them as my *Aſſociates*. I ordain likewiſe, that all the *legal Pontifical* Rights and Privileges be devolv'd upon him, and his Sons for ever; and that, in caſe any Controverſy ſhall ariſe among the People concerning the *Jewiſh Diſcipline*, himſelf and his Family, in the Courſe of Succeſſion, ſhall be the only Judges of it." Antiq. lib. xiv. c. 17.

† While *Julius Cæſar* was preparing for an Expedition againſt the *Parthians*, in order to revenge the Death of *Craſſus*, and the *Romans*, that were ſlain with him at the Battle of *Corrhæ*, on the *Ides* of *March*, i. e. on the fifteenth Day of that Month, four Days before he intended to ſet out upon that Expedition he was murther'd in the *Senate-Houſe* by a Conſpiracy of the *Senators*. This was a moſt villainous Act, and the more ſo, becauſe the prime Authors of it, *viz. Marcus Brutus, Decimus Brutus, Caſſius, Trebonius*, and ſome others of them, were the

very

A. M. 3935, &c. Ant. Chriſ. 69, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

untimely Death, their Country became a Prey to every *hungry* General of *Rome*. *Caſſius*, having made himſelf Maſter of *Syria*, exacted of the *Jews* above ſeven hundred Talents of Silver, which *Antipater* prevailed with his two Sons to pay him, and ſo preſerv'd himſelf the longer in the Government of *Judea*. He was (as we ſaid) *Procurator* of the Province under *Hyrcanus*, and the next Man to him in Power and Authority was *Malicus*: But, not being contented to be the *ſecond* Man next the Prince, he would fain have been the *firſt*; eſpecially ſince he was a *natural Jew*, and *Antipater* but an *Idumæan*. *Antipater* had all along been his faſt Friend, and, upon more Occaſions than one, ſav'd his Life: But he, like an ungrateful Wretch, was continually laying Plots againſt him; and, at length, taking the Opportunity * of his dining one Day with *Hyrcanus*, he brib'd the Butler to give him Poiſon in his Wine, of which he dy'd, and then, with an arm'd Force, ſeiz'd on the Government of *Jeruſalem*. *Hazael* and *Herod* had, for a long Time, ſuſpected this Traytor's Deſign againſt their Father, and, when they heard of his Death, they concluded that he was the Author of it. They thought proper however to conceal their Reſentment for the preſent, but, as ſoon as *Herod* found a fit Opportunity, he had him taken off.

No ſooner was the Death of *Malicus*, and the Manner of it known in *Jeruſalem*, but a Party of his Friends roſe in Arms to revenge it on the Sons of *Antipater*; and having gain'd *Hyrcanus*, and *Fœlix* the Commander of the *Roman* Forces on their Side, put the whole City in an Uproar. *Herod* was then with *Fabius*, the *Roman* Governor of *Damaſcus*, and there laid up with Sickneſs; ſo that the whole Storm fell upon *Phaſael*, which he weather'd with full Succeſs: For he drove *Fœlix*, and all that *tumultuous* Party, out of *Jeruſalem*, and, when his Brother recover'd and return'd, they both together ſoon quelled the *Faction*, and would doubtleſs have reſented the High-Prieſt's Behaviour upon this Occaſion, with more Severity, but that, at this Time, a Match was ſet on Foot between *Herod* and his Grand-Daughter *Mariamne* †, which reconcil'd all Differences. But, tho' the *Faction* was, for the preſent, ſuppreſs'd, it was not long before it reviv'd.

After

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very Perſons, whom *Cæſar* in the higheſt Manner had oblig'd, yet it was executed under the Notion of an high *heroick* Virtue, in thus freeing their Country from one, whom they called a *Tyrant*; and the Manner in which it was executed, is this, ——— As ſoon as he came into the *Senate-Houſe*, *Attilius Cimber*, who was one of the Conſpirators, preſented himſelf (according as it was agreed among them) to demand his Brother's Pardon, who was baniſh'd; but, upon *Cæſar*'s Refuſal, under Pretence of begging it with greater Submiſſion, laid hold of the Bottom of his Robe, and pulled him ſo hard, that he made him bend his Back: Then *Caſca* drew his Dagger, and ſtabb'd him in the Shoulder, but the Wound prov'd but ſlight, ſo that *Cæſar* fell upon him; but, as they were ſcuffling, another of the Conſpirators came behind, and ſtabb'd him in the Side. *Caſſius*, at the ſame Time, wounded him in the Face, and *Brutus* pierc'd his Thigh. With much Courage he ſtill defended himſelf; but, the Blood he loſt through ſo many Wounds having much weaken'd him, he went to the Foot of *Pompey*'s Statue, where he fell and expir'd, after having been ſtabb'd in three and twenty Places, by the Hands of thoſe, whom he thought he had diſarm'd by his good Offices. *Prideaux*'s Connection, Anno 44. and *Vertot*'s Revolutions of *Rome*, c. 13.

* The Matter was conducted thus, ——— *Caſſius*, being inform'd by *Herod* of the Manner of his Father's Death, gave him Leave to revenge himſelf on the Murtherer, and ſent his Orders to the Forces, under his Command at *Tyre*, to be aſſiſtant to him therein. On *Caſſius*'s taking *Laodicea*, all the Princes and chief Lords of *Syria* and *Paleſtine* haſten'd thither with their Preſents a Congratulations. *Hyrcanus*, together with *Malicus* and *Herod*, put himſelf upon the Road for the ſame Purpoſe; and, as they drew near to *Tyre*, where they were to lodge that Night, *Herod* invited all the Company to ſup with him; and, ſending his Servants before, under Pretence of providing the Supper, by them he communicated the Orders of *Caſſius* to the Commanders of the *Roman* Garriſon in the City, who accordingly ſent out a Party of arm'd Men, that fell upon *Malicus*, as he drew near to the Place, and ſlew him. *Joſeph*. Antiq. lib. xiv. c. 10. and de Bello, lib. i. c. 9.

† She was the Daughter of *Alexander*, the Son of King *Ariſtobulus*, by *Alexandra* the Daughter of *Hyrcanus* the IId, and therefore was *Grand-Daughter* to both theſe Brothers. She was a Lady of extraordinary Beauty and great Virtue, and,

A. M. 3935, &c.
Ant. Chriſ. 69, &c.

The Jews *in a Body apply to* Anthony *againſt them, but are rejected.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

After the Defeat of *Brutus* * and *Caſſius*, by *M. Anthony* and *Cæſar Octavianus* † at *Philippi*, *Anthony*, coming into *Aſia*, was attended by the *Deputies* of moſt Princes and States in that Part of the World, and, among others, with ſeveral principal Perſons of the *Jewiſh* Nation, who were ſent to accuſe *Phaſael*, and *Herod*, of uſurping the Government from *Hyrcanus:* But partly by Money, and partly by Intereſt, *Herod* had ſo far prevailed with *Anthony*, that he would not ſo much as hear them. This, however, did not diſcourage the *Jews*, that were his Enemies: For, when *Anthony* came to *Daphne* near *Antioch*, an hundred of the moſt conſiderable among them waited upon him with the like Complaints. Here *Anthony* gave them an Hearing; and, when he put it to *Hyrcanus*, whether the two Brothers, or their Accuſers, were, in his Opinion, fitteſt to govern the State under him, he gave it for the two Brothers; and *Anthony*, being minded to do them a farther Favour, made them both *Tetrarchs* †, and committed all the Affairs of *Judea* to their Adminiſtration. This he confirm'd by Letters to the *Jews*; and, to oblige them to obey what he had done, he detain'd fifteen of the hundred as *Hoſtages*, and would have put them to Death, had not *Herod* ſav'd them by his Interceſſion.

This notwithſtanding, they did not ſtill give over their Sollicitation; but, when *Anthony* came to *Tyre*, they ſent a Thouſand of their principal Men with the like Accuſations againſt the two Brothers: But looking on *this*, as a Tumult, rather than an Embaſſy, he directed his Soldiers to fall upon them, ſo that ſome of them were ſlain, and more wounded; and, at the ſame Time, he ſent a peremptory Order to the Magiſtrates to aſſiſt *Herod* in the Recovery of his Government. With this Order *Herod* went to *Jeruſalem*, and would have perſuaded the People to receive him, by expoſtulating the Danger of diſobeying him, and provoking the *Roman* General; but, inſtead of regarding his Threats

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and, in all other laudable Qualifications, accompliſh'd beyond moſt of her Time; but the true Motive for *Herod*'s deſiring to make her his Wife, was, becauſe the *Jews*, at this Time, had a very zealous Affection for the *Aſmonæan* Family, and therefore he thought, that, by marrying this Lady, he ſhould the eaſier reconcile the Hearts of the People to him. *Prideaux*'s Connection, Anno 38.

* *Philippi* is a Town of *Macedonia*, to the Inhabitants of which St *Paul* wrote this Epiſtle; but what made this Place the moſt remarkable, was the famous Battle, that was fought near it, between the Army under *Octavianus* and *Anthony*, and that under *Brutus* and *Caſſius*, conſiſting of near an hundred Thouſand Men each. *Brutus* and *Caſſius* both commanded in the Action; but, *Octavianus* being ſick in his Tent, the Command of the other Army fell wholly upon *Anthony*. The Forces commanded by *Caſſius* were ſoon repuls'd, ſo that he retir'd to an Hill, there to wait for an Account of that Part of the Army, which was commanded by *Brutus:* But, in the Confuſion and Duſt, not being able to perceive what was doing, his Mind miſgave him that *Brutus* was overcome, and thereupon he commanded his Servant *Pindarus* to cut off his Head. *Brutus*, in the firſt Day of Action, was ſo ſucceſsful, that he made the Enemy retire, and took *Octavianus*'s Camp; but, in a few Days after, coming to a ſecond Engagement, he was entirely routed, and, being loth to fall into the Enemies Hands, prevailed with his Friend *Strabo* to diſpatch him: And, what is very remarkable in theſe two Mens Deaths is, that they were both killed with the ſame Swords, wherewith they had murther'd *Cæſar*. *Plutarch*. de Bruto, *Valerius Paterculus*, lib. ii. c. 70. *Apion*, de Bellis Civilibus, lib. iv. and *Dion Caſſius*, lib. xlvii.

† *Octavianus* was the Son of *Caius Octavius*, by *Atia* the Daughter of *Julia*, Siſter of *Julius Cæſar*; and therefore *Julius* adopted him (as being his *Nephew*, and next Male Relation) to be his Son; upon his Uncle's Death, he took upon him the Name of *Caius Julius Cæſar Octavianus*, and by this Name he was afterwards known, till that of *Auguſtus*, which was given after the Victory at *Actium*, ſwallow'd up all the reſt. *Prideaux*'s Connection, Anno 44.

† This Word, which ſometimes occurs in Scripture, and is pretty frequent among the Deſcendants of *Herod the Great*, according to the Force of the *Greek*, ſignifies a *Lord*, that has the fourth Part of a State, Province, or Kingdom, without wearing a *Diadem*, or bearing the Title of a King: But it muſt not always be underſtood in a rigorous Senſe, becauſe the Name of *Tetrarch* was given to him, that poſſeſs'd ſometimes an *half*, and ſometimes a *third* Part of any Principality; nay, oftentimes the Name of a *King* was given to him, that was but a *Tetrarch*, and that of a *Kingdom*, to a *Tetrarchy*. *Calmet*'s Dictionary, under the Word.

A. M. 3935, &c. Ant. Chriſ. 69, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib xv.

Threats or Advice, they fell upon him; and, by killing ſome, and wounding others of his Attendants, ſo enrag'd *Anthony* againſt them, that he order'd their fifteen *Hoſtages* to be put to Death, and threatened a ſevere Revenge againſt the reſt.

Antigonus, *by the Aſſiſtance of the* Parthians, *gains the Kingdom of* Judea.

In the mean Time *Antigonus*, the Son of *Ariſtobulus*, having not long before attempted to poſſeſs himſelf of *Judea*, but being defeated, and expell'd by *Herod*, fled to *Parthia*, and was there kindly receiv'd and protected. After he had been there ſome Time, and eſtabliſh'd an Intereſt among the moſt conſiderable Perſons of that Nation, he promis'd them a Thouſand Talents, and five hundred of the fineſt Women † in the Country, if they would aſſiſt him in the Recovery of his Father's Kingdom. The *Parthians* accepted of the Propoſal, and the King ſent his *General* along with *Antigonus* at the Head of a powerful Army, to invade *Judea*. As ſoon as they were enter'd the Country, great Numbers of the *Jews* join'd them in their March; and, when they came to *Jeruſalem*, the Faction, that hated the two Brothers, declar'd for them: So that *Herod*, not being able to defend the City, eſpecially after he found that *Hyrcanus* and his Brother *Phaſael* were taken by the *Parthians*, and put in Chains, made his Eſcape by Night; and, taking his Mother *Cypros*, and his Siſter *Salome*, *Mariamne* his Bride, and *Alexandra* the Mother of *Mariamne* with him, made the beſt of his Way to *Maſſada*, a prodigious ſtrong Fortreſs, built on the Top of a very high Mountain, near the Weſt Side of the Lake *Aſphaltites*; and, having furniſh'd it with Proviſions for ſeveral Months, he there left his Mother, and the other Women of *Quality*, whom he had brought with him from *Jeruſalem*, under the Care and Government of *Joſeph*, another of his Brothers, and ſo took his Way to *Petra* in *Arabia*, hoping to procure ſome Aſſiſtance from *Malchus*, who had ſucceeded *Aretas*, as King of that Country: But, before he reach'd *Petra*, he receiv'd a Meſſage from *Malchus*, deſiring him to depart his Dominions, becauſe he was afraid he ſhould offend the *Parthians*, who were his Neighbours, if he ſhould receive him.

The *Parthians*, when they found that *Herod* was gone from *Jeruſalem*, after they had plunder'd the Place, and the Country round about, made *Antigonus* (as they had agreed) King of *Judea*, and deliver'd to him *Hyrcanus*, and *Phaſael*, in Chains. *Phaſael*, knowing that his Death was determin'd, put a voluntary End to his Life and Sufferings. For, not having the Liberty of his Hands to diſpatch himſelf, he beat out his Brains againſt the Wall of the Priſon, and *Hyrcanus* (to (*b*) incapacitate him from being any longer *High-Prieſt*) had his Ears cut off, and was then deliver'd back again to the *Parthians*, by them to be carry'd into the *Eaſt*, who, upon their Return, left him at *Seleucia*.

Herod *goes to* Rome, *and by the Means of* Anthony *and* Auguſtus, *obtains from the Senate a Grant of the Kingdom of* Judea.

HEROD, having met with this unworthy Treatment in *Arabia*, made what Haſte he could into *Egypt*; but, when he came to *Rinocorura*, he there was inform'd of his Brother's Death, and in what Manner he had effected it; from thence he went to *Peluſium*, and ſo to *Alexandria*, where he took Ship, and, after a Voyage of no ſmall Danger and Difficulty, landed at *Brunduſium*, from whence he proceeded to *Rome*; and, having acquainted *M. Anthony* with the miſerable State of his Affairs in *Judea*, he moſt earneſtly pray'd his Aid.

ANTHONY, remembering his Friendſhip which he had with his Father firſt, and afterwards with him, and, being exaſperated againſt *Antigonus*, whom he always look'd upon as an Enemy to the

Roman

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† The fourth Book of *Maccabees* (Chap. xlix.) ſays *eight Hundred* Women, the faireſt, and beſt bred in all the Country: But *Joſephus* adds, that *Antigonus* was not able to make good his Contract, by Reaſon that *Herod* had ſeiz'd on moſt of the fine Women, and ſent them away with his Wife and Family to *Maſſada*, a Place of ſafe Retreat, whilſt himſelf ſtay'd behind with his Guards, to cover their March, and prevent their being purſu'd.

(*b*) Levit. xxi. 18,—24.

A. M. 3935, &c. Ant. Chriſ. 69, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Roman People, and not a little affected with the Promiſes, which *Herod* had made of giving him a large Sum of Money, if ever he ſhould be *re-inſtated*; not only warmly eſpous'd his Cauſe himſelf, but engag'd likewiſe *Octavianus* (who was afterwards called *Auguſtus*) ſo cloſely in his Intereſt, that, by the Help and Influence of theſe two Men, the *Senate* unanimouſly decreed, that *Herod* ſhould be King of *Judea*, and *Antigonus* declar'd an Enemy to the Commonwealth. Having, in the ſhort Space of ſeven Days, diſpatch'd his Affairs thus proſperouſly, he left *Rome*, and landing at *Ptolemais* began to raiſe Forces, with a Deſign to march againſt *Antigonus*, who, ever ſince his Departure, had beſieg'd the Fortreſs of *Maſſada*. With theſe, and ſuch *Roman* Auxiliaries, as he receiv'd from *Ventidius Anthony*'s General, and *Silo* his Lieutenant in *Paleſtine*, he made himſelf Maſter of the greateſt Part of the Country, took *Joppa*, reliev'd *Maſſada*, and, taking the Caſtle, of *Reſſa* in his Way, march'd directly to *Jeruſalem*, and there encamp'd on the *weſt* Side of the City. *Antigonus* had provided the Place with all warlike Munitions, and a good Garriſon, which, with Darts and Stones from the Walls, and flying Parties, frequently making Excurſions, very much infeſted *Herod*'s Army. *Herod*, in Hopes of making eaſy Work of it, ſent an Herald about the Walls, to proclaim Indemnity to all, that would ſubmit. *Antigonus*, on the contrary, directing his Speech to *Silo*, and the *Romans*, complain'd of the Injuſtice they did him, in transferring the Crown from him, who was of Royal Deſcent, to a *Plebeian*, and half *Jew*, as *Herod* was: And from theſe, and ſuch like Reproaches on both Sides, they came at length to Acts of Hoſtility, wherein *Antigonus* and his Men behav'd themſelves ſo valiantly, that they ſoon drove the Enemy from the Walls.

But is oppos'd by Antigonus, *and but badly aſſiſted by the* Romans.

VENTIDIUS, indeed, had left *Silo* in *Judea*, to be aſſiſtant to *Herod* in the Reduction of *Jeruſalem*; but in his Manner of managing the War (which was to get great Sums from *Herod* to promote his Intereſt, and greater from *Antigonus* to hinder it) he did him more Harm, than Good: For, he did not only take all Methods to ſqueeze him, but encourag'd his Soldiers likewiſe to *mutiny*, on Pretence of wanting Forage and Proviſions, more commodious Quarters, and better Pay; which when at any Time *Herod* endeavour'd to remedy, *Antigonus*, having Notice of all that paſs'd, with flying Parties, and Ambuſcades, frequently intercepted and cut off the Convoys, that were deſign'd for the *united* Army: Tho' *Herod*, who was as *active* and diligent as the Enemy, very often came up with them, and purſu'd his Advantage ſo cloſely, that, having with ſome Difficulty recover'd all *Galilee* from *Antigonus*, he, after that, betook himſelf to rid it of thoſe *Gangs* * of Thieves and *Banditti*, which at that Time very much infeſted it.

ALL this while the Siege of *Jeruſalem* went on but ſlowly; and *Herod*, perceiving that the *Roman* Generals were very cool to his Intereſt, was reſolv'd to go again to *Anthony*, (who was then beſieging *Samoſata*, a City upon the *Euphrates*) to make a Repreſentation of their Behaviour. During his Abſence, he left his Brother *Joſeph* to command in *Judea*, giving ſtrict Orders to put nothing to the Hazard, until his Return; but *Joſeph*, forgetting this, ventur'd upon an Expedition againſt *Jericho*, where, being circumvented by the Enemy, he was ſlain himſelf, and moſt of his Forces cut to Pieces; which gave thoſe

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* Theſe *Thieves* had ſo ſhelter'd themſelves in the Caves and Holes of the Mountains, that it was no eaſy Matter to come at them, becauſe the *Steepneſs* and Craggineſs of the Mountains made in almoſt impoſſible, either to ſcale them from below, or from above to get down to them by any Paſſage; and therefore (to ferret them out of their Dens) *Herod* was forc'd to make certain large Cheſts, and, filling them with Soldiers, to let them down into the Entrances of theſe Caves by Chains from *Engines*, which he had fix'd above; by which Means, he either deſtroy'd all that lurk'd in them, or elſe reduc'd them to Terms of Submiſſion. *Joſeph.* Antiq. lib. xiv.

A. M. 3935, &c. Ant. Chriſ. 69, &c.

From *Joſeph.* lib. xiii c. 19. to the End of lib. xv.

thoſe that were diſaffected to *Herod*, both in *Galilee*, and *Idumæa*, an Opportunity of revolting. *Anthony*, when he heard that *Herod* was coming, *drew* out his Army to receive him, and, while he ſtaid with him, ſhew'd him all the Marks of *Friendſhip* and Eſteem: But, deſigning himſelf to go to *Egypt* †, he left the Army with *Socius*, ordering him to aſſiſt *Herod* upon all Occaſions; and he accordingly gave him two Legions for the Guard of his Perſon, and march'd after himſelf with the reſt of the Forces.

UPON his Return from *Anthony*, *Herod*, while he was at *Daphne*, had an Account of his Brother's Death and Defeat, which made him haſten to Mount *Lebanon*, where he rais'd eight hundred of the *Natives*, and with theſe, and the *Roman* Forces, came to *Ptolemais*, and thence marching by Night he paſs'd thro' *Galilee*, ſubdu'd all that came in his Way, and forc'd the reſt into their ſtrong Holds. But while he was haſtening towards *Jericho*, with an Intent to avenge his Brother *Joſeph*'s Death, a Party of ſix Thouſand of the Enemy came reſolutely down the Hills, and put the *Romans* into a great Conſternation, beating back the *Van-Guard*, and purſuing them home to their Camp, where they ſo warmly engag'd them, that *Herod* himſelf was wounded in the Conflict: But, not long after, when *Antigonus*, fluſh'd with this Succeſs, had ſent *Pappus* his General with the main Strength of his Forces againſt him, he gave them an entire Defeat; ſlew *Pappus* in the Rout, and (had it not been for the Severity of the Winter, which was now approaching) had gone immediately to *Jeruſalem*, and ſo made an End of the War: But *that* he was forc'd to refer to the Operations of the next *Campaign*.

Herod *beſieges* Jeruſalem, *takes* Antigonus *Priſoner, and prevails with* Anthony *to have him put to Death.*

WHEN *Herod* came before *Jeruſalem*, his own Army conſiſted of about thirty Thouſand, to which *Socius* † brought eleven Legions of Foot, and ſix Thouſand Horſe, beſides the auxiliary Troops of *Syria*. However the City held out ſeveral Months with a great deal of Reſolution; but, at laſt, the Beſieg'd being beaten out of all their Places of Defence, and the Enemy exaſperated at the Length and Tediouſneſs of the *Siege*, all Things were in the utmoſt Confuſion. *Rapine* and *Devaſtation* was the general Work; and Death and Slaughter rag'd every where, without Diſtinction of Age or Sex. In vain did *Herod* endeavour to put a Stop to this Ravage and Cruelty. "The "Spoils of the City, *he was told*, was the "Soldiers Due, as a Reward for their "Labour and Valour in taking it." So that, with a large Sum of Money, he was forc'd to preſerve and redeem it.

ANTIGONUS, ſeeing all loſt, ſurrender'd himſelf to *Socius*, and, in a ſubmiſſive and abject Manner, fell at his Feet imploring Mercy: But *Socius*, inſulting his Meanneſs of Spirit, and Want of Courage, had him put in Chains, and ſo leaving *Herod* in full Poſſeſſion of the Kingdom, took his Priſoner along with him to *Anthony*. *Anthony*, at firſt, intended to have reſerv'd *Antigonus* in order to grace his Triumph, but *Herod*, not thinking himſelf

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† Where *Cleopatra*, at this Time, was Queen; who, by the Charms of her Beauty and Wit, had drawn him into thoſe Snares, which held him enſlav'd to her as long as he liv'd, and, in the End, caus'd his Ruin. She was a Woman of great Parts, and ſpake ſeveral Languages (as well as *Latin* and *Greek*) very fluently; but then ſhe was a Perſon of great Vices, and (among others) of ſuch inſatiable Avarice and Ambition, that ſhe made a Conſcience of nothing, if ſhe could but get by it. Her Brother, a Youth of about fifteen Years of Age, ſhe caus'd to be diſpatch'd, and prevailed with *Anthony*, to have her Siſter *Arſinoë* cut off at *Epheſus*, even in the Temple of *Diana*. *Anthony* indeed was a Man of a ſweet Temper, and great Generoſity, an eloquent Speaker, and a compleat Maſter in all *military* Abilities: But then he was a great *Libertine* in his Way, and ſo eager in the Purſuit of his unlawful Pleaſures, that he ſtuck at nothing to attain them, by which Means he brought himſelf ſo abſolutely under the Command of this wicked and voluptuous Woman, that (as *Joſephus* expreſſes it) *ſhe ſeems, not only to have captivated, but bewitch'd him*. *Prideaux*'s Connection, Anno 30. and *Joſeph.* Antiq. lib. xv. c. 4.

† It is generally thought, that a *Legion* was compos'd of ten *Cohorts*; a *Cohort*, of fifty *Maniples*; a *Maniple*, of fifty Men, and, conſequently, that a *Legion* was a Body of ſix Thouſand Soldiers; but others are clearly of Opinion, that it was an uncertain Number, and contain'd ſometimes *four*, ſometimes *five*, and ſometimes *ſix* Thouſand Men. *Calmet*'s Dictionary, under the Word, and *Prideaux*'s Connection, Anno 37. in the Notes.

A. M. 3935, &c. Ant. Chriſ. 69, &c.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

himſelf ſafe in his Kingdom, as long as this Remainder of the Royal Family continu'd alive, never left ſolliciting him, till at length, by a good Sum of Money, he obtain'd that this poor Prince ſhould be put to Death; and with him ended the Reign of the famous and illuſtrious Houſe of the *Aſmonæans*, (illuſtrious in itſelf, for the long Continuance of the *Regal* and *Sacerdotal Succeſſion* in it, and no leſs famous, for the many ſignal Services, which they, and their Anceſtors, from Time to Time, had done the *Publick)* after it had laſted, from the Beginning of *Judas Maccabæus* to this Time, one hundred and twenty-nine Years.

A. M. 3978, &c. Ant. Chriſ. 26, &c.

He revenges himſelf of his Enemies, makes his Wife Mariamne's *Brother,* Ariſtobulus, *High-Prieſt, and gets* Hyrcanus *into his Power.*

As ſoon as *Herod* had got full Poſſeſſion of the Kingdom of *Judea*, he began to revenge himſelf on all thoſe, whom he look'd upon as his Enemies; and, among theſe, put all the Members of the great *Sanhedrim* to Death, except *Pollio*[†] and *Sameas*, who, during the Siege, were all along for delivering up the City to *Herod*, whereas all the reſt oppos'd the Motion, and did what they could to excite the People to that fierce and obſtinate Reſiſtance, which they made. All this while *Hyrcanus* was Captive in *Parthia*; and, as the People wanted an *High-Prieſt*, *Herod*'s Buſineſs was to chuſe a Man of Obſcurity to that Office, who, having no Credit or Intereſt at *Jeruſalem*, might not be capable (notwithſtanding his high Station and Dignity in the Church) to interfere with the *Regal* Authority: And, accordingly, he ſent for one *Ananel* from *Babylon*, (who was of the *Pontifical* Family indeed, but of no farther Merit, than that he was an Acquaintance of *Herod's*) and put him into the Office.

MARIAMNE, his beſt belov'd Wife, had then a Brother, whoſe Name was *Ariſtobulus*, to whom by Right of Birth the High-Prieſthood did belong; and, as ſhe was continually ſolliciting him in Behalf of her Brother, ſo her Mother *Alexandra*, who was the Daughter of *Hyrcanus*, and a Woman of an high Spirit, wrote to *Cleopatra* Queen of *Egypt*, (who had an abſolute Aſcendant over *Anthony)* to incline him to beſtow the Pontifical Honour upon her Son: So that, for Fear of offending *Anthony*, more than for gratifying of the *Ladies*, he depos'd *Ananel*[†], and made *Ariſtobulus* (who was

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[†] They are ſo nam'd by *Joſephus*, but the *Jewiſh* Writers generally call them *Hillel* and *Shammai*; and of *Hillel*, in particular, they give us this Account, *viz.* That he was born in *Babylonia*, and there liv'd till he was forty Years old; that, when he came to *Jeruſalem*, he betook himſelf to the Study of the Law, in which he grew ſo eminent, that, after forty Years more, he became Preſident of the *Sanhedrim*, and that, in this Office, he continu'd forty Years after, ſo that, according to this Account, he liv'd full an hundred and twenty Years; but the *Jewiſh* Writers, for the Sake of a round Number, are frequently negligent whether they are exact or not in their *Chronological* Computations. Of *Shammai* they likewiſe tell us, that he was for ſome Time the Scholar of *Hillel*, and, upon the Removal of *Manahem* into *Herod*'s Service, was made Vice-Preſident of the *Sanhedrim* in his Room; and that, of all the *Tannaim*, or *Miſhnical* Doctors, he came neareſt to his Maſter in Eminence of Learning, tho' in many Points he differ'd in Opinion from him. What we are chiefly to obſerve, in Relation to theſe two Men at preſent, is ——— That *Herod* ſhould thus generouſly forgive them both, tho' *Shammai*, or *Simeas*, was the Perſon, who appear'd ſo intrepid againſt him at his Trial before the *Sanhedrim*, and *Hillel*, or *Pollio*, had all along warmly eſpous'd the Party of *Hyrcanus*. It muſt be preſum'd however, that theſe two great Men, whom he not only ſpar'd above all the reſt, but took into his eſpecial Favour and Confidence, had, during the Siege, taken care to make their Peace with him, by exhorting the beſieg'd to a Surrender. For, while the contrary Faction was encouraging the People with crying out, *The Temple of the Lord, the Temple of the Lord*, and making them expect ſome miraculous Deliverance, theſe two wiſe *Politicians*, foreſeeing that the City could not hold out much longer againſt ſuch a vigorous Siege, and under the exceſſive Want of all Proviſions, told them, in ſhort, that all Reſiſtance was in vain, ſince God, for their Sins, was now bringing them into Subjection to this Foreigner; and this Piece of Service (had *Herod* been of a more vindictive Temper, than he really was) could not well fail of reconciling them to his Favour. *Prideaux*'s Connection, Anno 37. and *Joſeph.* Antiq. lib. xv. c. 1.

[†] This is the third Perſon, that had been depos'd from the *Pontifical* Dignity, ſince the Time of the Return from the *Babyloniſh* Captivity; and *Herod* was ſo ſenſible of the Illegality of it, that when *Anthony* ſent to deſire him to put *Ariſtobulus* into *Ananel*'s Place, at firſt he excus'd himſelf, by alledging, that ſuch *Depoſitions* were contrary to the *Moſaic Law*, which enjoin'd, that the Dignity ſhould laſt as long as the Life of the Poſſeſſor, unleſs ſome Defect happen'd to diſqualify him. The firſt Inſtance we meet with of this Kind, is that of *Jaſon*'s ſupplanting his Brother *Onias*, and, by a larger Sum of Money, buying that Office of *Antiochus*, in Prejudice of the Incumbent. The other was

A. M. 3978, *&c.* Ant. Chriſ. 26, *&c.*

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

was then but a Youth of ſeventeen Years old) High-Prieſt in his Stead.

When *Phraortes* came to be King of *Parthia*, and was inform'd of *Hyrcanus*'s Character and Quality, he treated him with great Courteſy: For he order'd him to be releas'd from his Chains, and allow'd him to reſide at *Babylon*, which was then Part of the *Parthian* Empire, and where a great Number of *Jews* dwelt, who paid him both the Reverence due to an High-Prieſt, and the Honour due to a *King*.

In this Condition *Hyrcanus* might have liv'd, and ended his Days very happily; but, being deſirous of returning to his native Country, he began to entertain great Hopes of *Herod*'s Friendſhip, as having been once the Preſerver of his Life, when he was arraign'd before the *Sanhedrim*, and the Founder indeed of all his Fortunes. *Herod*, on the other Hand, was as deſirous to have *Hyrcanus* in his Power, as the other was to come; and therefore, he not only invited him with great Earneſtneſs, and greater Promiſes, but ſent an Embaſſy to *Phraortes*, to ſollicit his Return. Thus having obtain'd the King's *Diſmiſſion*, the unfortunate old Prince was carry'd back to *Jeruſalem*, and, for ſome Time, treated by *Herod* with all the outward Tokens of Kindneſs and Reſpect.

His Daughter *Alexandra*, having, by her Intereſt with *Cleopatra*, obtain'd the High-Prieſthood for her Son, thought that (as it was his Right) ſhe might by the ſame Means procure him the Crown, and therefore went on intriguing with *Cleopatra*; which when *Herod* came to underſtand, he confin'd her to the Palace, and ſet *Spies* upon her. This ſhe reſented with great Indignation as being made a Priſoner, and therefore form'd a Deſign to make her Eſcape, and to carry her Son with her into *Egypt* to *Cleopatra*, who, upon this Occaſion, had invited them thither. But the Deſign was diſcover'd, and their Journey ſtopp'd. *Herod* however, for Fear of *Cleopatra*, was forc'd to ſuſpend his Reſentment, and, making a Virtue of Neceſſity, pretended, with great Clemency, to pardon in both what he could not well puniſh in either: But, in a ſhort Time, he had his Revenge.

He cauſes Ariſtobulus *to be drown'd, confines* Alexandra, *and puts his Uncle* Joſeph *to Death.*

At the Approach of the *Feaſt of Tabernacles*, *Ariſtobulus* was to officiate as High-Prieſt. He was a very beautiful Perſon, tall, and well ſhapen, and in the eighteenth Year of his Age. In the Time of his officiating he diſcharg'd himſelf with ſo becoming a Reverence, and the Splendor of the *pontifical* Robes added ſuch a *Luſtre* to the Gracefulneſs of his Perſon, that by both theſe he captivated the Affections of the People, and every Man's Mouth was full of his Praiſes; which rais'd the Tyrant's Jealouſy to ſuch a Degree, that, as ſoon as the *Feſtival* was over, he had him drown'd at *Jericho* †, tho' (to make his Death paſs for an unhappy Accident, wherein he had no Hand) he acted the Part of chief *Mourner*, and expended a large Sum in a ſplendid Funeral for him: But his *Hypocriſy* was ſeen thro', and deteſted by all.

ALEXANDRA, in particular, was inconſolable for the Loſs of her Son; nor could ſhe have ſurviv'd it, but for the Hopes of having an Opportunity of being reveng'd. To this Purpoſe having acquainted *Cleopatra* with the Murther, ſhe ſo repreſented *Herod*'s Villainy, and her own Diſtreſs, as mov'd the Queen's Compaſſion, and engag'd her to do her utmoſt to revenge her Cauſe: For ſhe never left ſolliciting *Anthony*, till, at length, ſhe prevailed with him to call *Herod* to an Account for this wicked Fact. But when *Herod*

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was that of *Hyrcanus*, by his Nephew *Ariſtobulus*, who wreſted that Dignity from him by main Force. But theſe Depoſitions became afterwards ſo frequent, that there was hardly any other Way of coming into that Office, but by the Expulſion of the Incumbent. Univerſal Hiſtory, lib. ii. c. 11.

† *Herod* had invited him to an Entertainment at *Jericho*, and when, after Dinner, ſeveral of his Attendants bath'd themſelves in a Fiſh-Pond, *Ariſtobulus* was prevailed upon to bear them company; but no ſooner was he plung'd into the Water, but thoſe, that were in it before, (according as they were directed by *Herod*) duck'd and dipp'd him (by Way of Sport and Play, as they pretended) ſo long under Water, that at length he was actually drown'd. *Joſeph.* Antiq. lib. xv. c. 3.

Herod appear'd before him, by fair Words and large Preſents he ſo effectually wrought upon *Anthony*, that, inſtead of condemning, he ſeem'd to vindicate him for what he had done: Whereupon, returning with much Joy, and in Triumph, as it were, over his Accuſers, he grew more *tyrannical* than ever, and, in a ſhort Time ſhut up *Alexandra* in cloſe Confinement.

WHEN he went to appear before *Anthony*, he left his Uncle *Joſeph* in the Adminiſtration of the Government, and gave him particular Charge, that, in Caſe *Anthony* ſhould put him to Death, he ſhould not ſuffer *Mariamne*, his beſt beloved Wife, to ſurvive the firſt News of it, that none (as he pretended) [†] might enjoy ſo rare a Beauty, but himſelf. In his Abſence ſome Words had paſs'd between *Mariamne* and his Siſter *Salome*, wherein the Queen reproach'd her with the Meanneſs of her Original, in Compariſon of the Royal Stock of the *Aſmonæans*, from whom ſhe deſcended. This the other was reſolv'd to revenge; and therefore, as ſoon as *Herod* return'd, ſhe accus'd *Mariamne* of having too great a Familiarity with *Joſeph*, whom (tho' he was her own Huſband, as well as her Uncle) ſhe was content to ſacrifice, rather than not obtain her Will upon the other. One Thing, that might contribute to the Increaſe of *Herod*'s Jealouſy, and the Confirmation of what his Siſter had told him, was, the *fatal Secret*, which *Joſeph* had indiſcreetly *blabbed* out, and *Mariamne*, in her Paſſion, could not retain; for nothing leſs than an *adulterous* Converſation (he thought) could have produc'd ſuch a Diſcovery: And therefore, when ſhe upbraided him with it, he was going to draw his Dagger, and ſtrike her to the Heart; but, tho' his Love interpos'd to ſave her, he order'd his Uncle immediately to be executed, without allowing him Leave ſo much as to ſpeak for himſelf; which, when he came to know his Innocence, and the Queen's Virtue, he could not but regret.

He executes old Hyrcanus, *ſecures his Wife and her Mother, and ſo goes to meet* Auguſtus.

WHILE theſe Things were thus going on in *Judea*, there happen'd a grievous *Breach* [*] between *Anthony* and *Octavianus*, which terminated in a *Civil* War, wherein *Anthony*, at the Battle of *Actium*, was quite ruin'd and undone. During the whole Courſe of this War, *Herod* had always follow'd *Anthony*'s Party, and had therefore Reaſon to fear, that the Conqueror would deprive him of his Kingdom for being ſo firm a Friend to his Enemy, and perhaps reſtore again *Hyrcanus*, who had once reign'd under the Protection of the *Romans*; and therefore, to prevent this, upon Pretence of his holding Correſpondence with *Malchus* King of *Arabia*, in order to accompliſh ſome treaſonable Deſigns againſt him, he [*] caus'd him to be put to Death, after he had paſs'd the eightieth Year of his Age. His Wife *Mariamne*,

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[†] This he did, not ſo much that none elſe might have the Enjoyment of the beautiful *Mariamne*, as that none might be left alive of the *Aſmonæan* Family to claim the Crown, in Oppoſition to that Diſpoſal, which he had made of it to his Brother *Pheroras*. *Alexandra*, the Mother of *Mariamne*, he knew very well, was a crafty and aſpiring Woman; and therefore, being apprehenſive, that the *Scheme*, which he had laid for the Succeſſion, could not take place, if either ſhe, or her Daughter, were left alive after him, he order'd, that both of them ſhould be put to Death, in caſe he ſhould miſcarry in his Application to *Anthony*. *Joſeph*. Antiq. lib. xv. c. 11.

[*] *Anthony* had provok'd *Octavianus* againſt him, by the Wrong done to *Octavia* his Siſter, whom *Anthony* had marry'd, and yet divorc'd her for the Gratification of his adulterous Love to *Cleopatra*, though *Octavia* was much the handſomer of the two. *Anthony* had likewiſe given out, that *Cleopatra* had been marry'd to *Julius Cæſar*, and that *Cæſarion*, whom ſhe had by him, was his *lawful* Son, and, conſequently, had the proper Right to the Inheritance, which *Octavianus* held only as his *adopted* Son. Theſe Things were objected againſt *Anthony*; and *Anthony*, by his Agents and Letters, was not forgetful to recriminate. But theſe Things were no more than Pretences: The true Reaſon of their Diſagreement was, that both theſe two great Men, being not contented with *Half* of the *Roman* Empire, were each reſolv'd to have *All*, and accordingly agreed to throw the Die of War for it. *Plutarch* de Antonio, and *Prideaux*'s Connection, Anno 33.

[*] The Character, which *Joſephus* gives of this Prince, is to this Effect: —— He was a Man of eminent Candour, Juſtice, and Moderation; but a Lover of his Eaſe, and ſo conſcious to himſelf of his own Inſufficiency for the Offices of *publick Adminiſtration*, that, for the moſt Part, he entruſted that Charge in other Hands. This Facility of his was the making of *Antipater* and *Herod*'s Fortune, though (without any Colour of Law or Equity) it coſt him his Life. *Jewiſh* Antiq. lib. xv. c. 9.

A. M. 3978, &c. Ant. Chriſ. 26, &c.

Mariamne; and her Mother, he ſecur'd in the Caſtle of *Alexandrion*, with a ſtrong Guard, under the Command of *Sohemus*, and with the ſame Order, that he had left with his Uncle *Joſeph* before; and, having committed the Government of the Kingdom to the Care of *Pheroras*, another of his Brothers, he ſet forward on his Journey to meet *Octavianus*.

Who confirms him in the Kingdom of Judea, *but, upon his Return, he meets with Family-Uneaſineſſes.*

OCTAVIANUS was then at *Rhodes*, where *Herod* having obtain'd Audience, as he enter'd into his Preſence, laid aſide his *Diadem*, and, in his Addreſs to him, freely own'd all that he had done for *Anthony*, and what he was farther ready to have done, had he requir'd it of him. "This, *he ſaid*, he thought himſelf " oblig'd to, by the Friendſhip, that was " between them; and would he be pleas'd " to think the like Friendſhip worthy of " his Acceptance, (ſince *Anthony* was now " quite loſt) he would not fail to ſerve " him with the ſame Zeal and Fidelity." This *Herod* deliver'd with ſuch an Intrepidity, that *Octavianus*, pleas'd with the Spirit of the Man, caus'd him to put on his *Diadem* again, accepted of his Friendſhip, and confirm'd him in the Kingdom of *Judea*.

Pleas'd with this good Succeſs, *Herod* went back to *Judea* with great Joy; but, on his Arrival, found all his Felicity ſour'd with the Troubles of his own Family. *Mariamne*, his moſt belov'd Wife, in whoſe Converſation he took the greateſt Delight, having brib'd the Secret out of *Sohemus*, conceiv'd thereupon ſuch a ſtrong Hatred and Averſion to him, that ſhe refus'd his Embraces with Scorn, and, concealing the true Cauſe of her Reſentment, was perpetually upbraiding him, with the Murther of her neareſt Relations; ſo that, by this provoking Treatment, his Patience was almoſt quite worn out. Hearing however of the Death of *Anthony* and *Cleopatra*, and how *Octavianus* had thereupon made himſelf Maſter of all *Egypt*, he thought himſelf oblig'd to wait on him there likewiſe.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Goes to Auguſtus *again, and, when he returns, puts his Wife* Mariamne *and her Mother to Death.*

He was receiv'd with great Kindneſs, and having, in his Return, accompany'd him to *Antioch*, he ſo far ingratiated himſelf with him on the Way, that he granted him ſeveral Places in Augmentation of his Dominions, and, for ever after, of all the Tributary Princes in the *Roman* Empire, gave him the firſt Place in his Favour. But how proſperous ſoever he was in his Affairs abroad, when he return'd, he found nothing but Trouble and Vexation at Home. *Mariamne* ſtill retain'd her Reſentment, for the cruel Commiſſion given to *Sohemus*; ſo that, when he offer'd her his Careſſes, ſhe not only rejected them (as uſual) with the utmoſt Averſion, but added over and above ſuch bitter Reproaches for the Death of her Relations, as provok'd and enrag'd him to ſo high a Degree, that he could hardly forbear laying violent Hands upon her. This Fit of Rage her implacable Enemy *Salome* took the Advantage of, and ſent in his Butler (whom ſhe had before ſuborn'd for that Purpoſe) to accuſe the Queen of having tempted him to give the King Poiſon; whereupon he order'd her favourite *Eunuch*, without whoſe Privity, he knew ſhe did nothing, to be put upon the Rack; but all that he confeſs'd was, that ſomething, which *Sohemus* had told *Mariamne*, was the Cauſe of her being out of Humour.

Upon the hearing of this, *Herod* fell into a Rage of Jealouſy; and, ſuppoſing that nothing, but a *criminal* Intimacy, could have induc'd *Sohemus* to betray this Secret to her, he order'd him immediately to be put to Death; and then, calling together a Council of his Friends, and accuſing her of an Intention to take away his Life, he had her condemn'd, but not with a Deſign to have her put to Death; but the Malice of his Mother and Siſter was ſo bitter againſt her, they would not let him be quiet. They knew very well his Temper; and, being apprehenſive, that as long as ſhe was alive, he might eaſily relapſe into his former Fondneſs, they

A. M. 3978, *&c.* Ant. Chriſ. 26, *&c.*

urg'd the Neceſſity of her ſpeedy Execution, and had that Influence over him, that he commanded her immediately to be put to Death. But he ſoon repented him of his Raſhneſs. For, after that his Rage was quench'd by her Blood, his Love reviv'd, and the Conſideration of what he had done filled his Mind with the Agonies of Remorſe, and the Regret of her Loſs affected him ſo, that he fell dangerouſly ill; but, upon Recovery, he nevertheleſs gave Orders for the Execution of *Alexandra*, for having too eaſily credited the News that was ſpread abroad of his Death.

And three of his own Sons.

He had two Sons by *Mariamne*, *Alexander* and *Ariſtobulus*, whom he had ſent to *Rome* for the Benefit of Education; but, upon their Return home, by the ſame Inſtruments, that had procur'd their Mother's Death, they fell under their Father's Diſpleaſure. For having in the Heat of their Youth let fall many raſh Words, which expreſs'd their Reſentment of their Mother's hard Uſage, with Threats of Revenge upon thoſe, that had been the chief Authors of it; all this was carry'd to their Father, with ſuch malicious Gloſſes and Comments upon it, as made him believe, that they were hatching ill Deſigns againſt his Perſon. He was naturally of a jealous Temper, and this was ſo improv'd by the *Artifices* of *Pheroras* and *Salome*, his Brother and Siſter, that, in a Council, which conſiſted of none but his own Creatures, he procur'd their Condemnation *, and ſo order'd them to be ſtrangled: And it was upon the Account of their Fate, and the Execution of *Antipater* †, another of his Sons after this, (who was, in Reality, for procuring his Father's Death) that *Octavianus* (then called

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

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* *Joſephus* has repreſented this whole Proceeding in this Light. When *Herod* had complain'd to *Auguſtus* of the undutiful Behaviour of his Sons, how they had plotted againſt his Life, and deſign'd to have made their Eſcape out of his Dominions, *Auguſtus* advis'd him to call together a *Council* at *Berytus* in *Phœnicia*, and ſo to enquire into the Nature of their Offences. This *Herod* accordingly did; but when he came into the Aſſembly, (which conſiſted of an Hundred and fifty Perſons) ſuch as *Auguſtus* had directed him to, (except *Archelaus*, King of *Cappadocia*, who, being Father-in-Law to *Alexander*, was thought by *Herod* too much engag'd by that Relation, to be an impartial Judge in this Matter) he began to accuſe his Sons with great Vehemence and Paſſion, and, after having ſpoken in Terms very unbecoming a Father, he ſaid, "That not only *Auguſtus* had made him Maſter of his Son's Deſtiny, but that the very "Laws of the *Jews* declar'd, that, if a Son was accus'd by his Parents, and they *put their Hands upon his Head*, all "who were preſent, ſhould ſtone him, and put him to Death; and therefore, tho' he might treat his Sons in this "Manner, after the Crimes whereof they ſtood convicted, yet he choſe rather to have their Opinions upon the "Matter, not doubting, but that they would join with him in giving an Example, to future Ages, of that *juſt* "Severity, which ought to be exercis'd upon *unnatural* Children." *Saturninus*, a Man of a *Conſular* Dignity, who was at the Head of the *Council*, was for puniſhing *Alexander* and *Ariſtobulus*, but not with Death, and his three Sons, who were preſent with him, concurr'd in the ſame Opinion; butt *Volumnius* pronounc'd, that they were worthy of Death, which the Majority of the *Aſſembly* too readily coming into, carry'd the Queſtion. On this Occaſion every one pitied the two Princes, but no one durſt ſpeak plainly for Fear of incurring the King's Diſpleaſure: But, at laſt an old Soldier of the King's, who had a Son about *Alexander*'s Age, and his particular Friend, took the Liberty to make ſome ſharp Remonſtrances to the King, telling him withal, that not only the Officers and Soldiers, but the whole Body of the People, were mov'd with Compaſſion for the young Princes, and pitied their ſad Fate. Whereupon the King, loſing all Patience, commanded the Soldier and his Son to be ſeiz'd, and all beſides, whom he had nam'd. When the old Man was put upon the Rack, he confeſs'd, that he had taken up a Reſolution to kill the King, and to expoſe himſelf, for the Love of *Alexander*, to all Sorts of Puniſhment. This Confeſſion both enrag'd, and intimidated *Herod*, ſo that he ſent his Sons immediately to *Sebaſte*, (formerly called *Samaria*) and there order'd them to be ſtrangled. And thus ended the Life of theſe two unfortunate Brothers, who, by too much expreſſing their Reſentment for their Mother's Death, provok'd thoſe, who had been the chief Authors of it, by the like Artifices, to procure theirs. Vid. *Joſephus*'s Reflection hereupon, *Jewiſh* Antiq. lib. xvi. c. 17.

† This *Antipater* was *Herod*'s eldeſt Son by *Doris*, a Woman of no *Quality*, and whilſt himſelf was a *private* Man; for which Reaſon he kept him, and his Mother, for ſome Time, at a Diſtance from Court: But when he began to take Offence at *Alexander* and *Ariſtobulus* his two Sons by *Mariamne*, he thereupon treated him with a great deal of Diſtinction, and, in a full Aſſembly of the People, declar'd him his immediate Heir to the Crown. After the Death of *Mariamne*'s Sons, he had nothing, that ſtood in his Way, but only the Life of his Father *Herod*: And, to get rid of him, he form'd a Conſpiracy with his Uncle *Pheroras*, (who, at this Time, was in ſome Diſgrace with his Brother the King) to have him poiſon'd: But, that there might be no Suſpicion of his being concern'd in the Thing, he procur'd ſome of his Friends to ſend for him to *Rome*, (where he had been before under *Agrippa*'s Protection) on Pretence of waiting upon *Auguſtus*. *Herod* however, having found out the whole Plot, wrote to his Son, without giving

A. M. 4001, &c.
Ant. Chriſ. 1, &c.
ant Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

called *Auguſtus)* was us'd to ſay, *that it was better to be* Herod's *Hog, than his Son.*

But whatever Opinion *Auguſtus* might have of *Herod,* 'tis certain that *Herod* had no ſmall Veneration for him, or, at leaſt, carry'd his Compliments very far. For he not only built two ſtately Cities, and called them both by his Name [*], but, in the very City of *Jeruſalem,* built a *Theatre,* and an *Amphitheatre,* and, in Honour of *Auguſtus,* celebrated Games and exhibited Shows, which gave great Diſguſt to the *Jews,* as Things inconſiſtent with the legal Conſtitutions and Religion of their Country. Nay, to ſuch a Degree of Complaiſance proceeded he, as not only to ſet up the *Roman Enſign* [†] (which was the Figure of an *Eagle)* over one of the Gates of the Temple, but even to raiſe a ſumptuous Temple all of white Marble in Memory of the Favours, which *Auguſtus* had conferr'd on him; tho', by this Act of idolatrous Flattery, he alienated the Hearts of the *Jews,* and rais'd ſome Conſpirators [†] againſt his Life.

To recover therefore their good Opinion, and to make ſome Amends for theſe Breaches upon their Law, in the nineteenth Year of his Reign, he form'd a Deſign of re-building the Temple [*], which, by Length of Time, (having now ſtood five

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giving him the leaſt Hint of it, to haſten his Journey home, leſt ſomething ſhould happen in his Abſence to his great Diſadvantage, whereupon he return'd into *Paleſtine,* without the leaſt Suſpicion of what had paſs'd. When he came to *Jeruſalem,* his Friends who attended him were not permitted to enter the Palace; and when he went to embrace the King, the King thruſt him from him, upbraiding him with the Murther of his Brothers *Alexander* and *Ariſtobulus,* and with the *Parricide,* which he intended to have committed on his Perſon, and whereof he accus'd him the next Day, before *Quintilius Varus,* the Governor of *Syria.* The Proof was ſo plain againſt him, that *Antipater,* having nothing to ſay in his Juſtification, was loaded with Irons, and put in Priſon. But while he was there, a falſe Report being ſpread, that *Herod* was dead, he begg'd of his Keeper to ſet him at Liberty, and made him large Promiſes if he would do it, which being brought to his Father's Ear, as weak as he was, (for he died in a few Days after) he rais'd himſelf upon his Elbow, and calling one of his Guards, ſent him that Moment to diſpatch his Son. *Joſeph.* Antiq. lib. xvii. c. 7, and 9. & de Bello, lib. i. c. 21.

[*] The one was *Sebaſte,* which ſignifies the ſame in *Greek,* as *Auguſtus* does in *Latin.* It was ſituated on the ſame Place, where ſtood *Samaria,* which *Hyrcanus* had deſtroy'd, and was in Part rebuilt by *Gabinius,* when he was Governor of *Syria,* and called after his Name: But, as he was ſoon turn'd out of his Government, it advanc'd no farther, than a good large Village, until *Herod* (who from his ſtately Structures was afterwards called *the Great)* undertook to finiſh it, and, in ſo doing, ſpar'd no Coſt to make it one of the richeſt and moſt beautiful Cities in his Kingdom. ——— The other was *Cæſaria,* ſo called in Honour of the Emperor, tho' its former Appellation was *the Tower of Straton.* It ſtood by the Sea-Side, on the Coaſts of *Phœnicia,* upon the Paſs into *Egypt,* and was very convenient for Trade, but that it had a bad Harbour. To remedy this therefore, he order'd a *Mole* to be made in the Form of an *Half-Moon,* and large enough for a *Royal* Navy to ride in. The Buildings of the Town were all of Marble, private Houſes as well as Palaces, but the Maſter-Piece of all was the *Port;* whereof we meet with a Deſcription in *Joſephus*'s Antiq. lib. xv. c. 13.

[†] This gave great Offence to the *Jews,* becauſe the *Romans* were known to pay Divine Honours to their Enſigns, which they us'd to ſet up in ſome eminent Place in their Camp; according to that known Paſſage of *Tertullian, Religio* Romanorum *tota caſtrenſis, Signa veneratur, Signa jurat, Signa omnibus Diis præponit.*

[†] There is a remarkable one of this Kind, which is related by *Joſephus,* to this Effect: ——— Ten Citizens, taking Offence at *Herod*'s bringing in the *Rites* of *heatheniſh Superſtition,* enter'd into a Conſpiracy to cut him off by an *Aſſaſſination.* One of theſe Conſpirators was blind, and, tho' in no Condition to act any Thing for the publick Good, offer'd to bear his Part in ſuffering for it, and, by this generous Offer, ſettled them all in their Determinations. They therefore provided themſelves with Daggers under their Garments, and went to the *Theatre,* where *Herod* was to come, with a full Intent to ſlay him there. But, as he was entering the *Theatre,* one of his *Spies* (for he had great Plenty of them) having got ſome Notice of the Matter, made a Diſcovery of it to him; ſo that, returning to his Palace, he ſent for the Conſpirators, who were ſo far from denying their Deſign, that they produc'd the very Daggers that were to have done the Execution, alledging for themſelves, *that they were not engag'd in any criminal Combination, to gratify their Paſſions or Intereſts, but in a ſecret League, for the common Good, and the Defence of their Laws, which all true Patriots and Profeſſors were bound to maintain with their Lives.* After this Declaration they were hurry'd away to Death, and made to undergo the moſt exquiſite Torments. But the infamous *Informer* did not long ſurvive them; for, having incurr'd the general Odium of the People, he was met by ſome in a private Place, and torn to Pieces. *Jewiſh* Antiq. lib. xv. c. 11.

[*] Whatever ſome *Jewiſh Rabbins* may tell us, 'tis certain, that the Temple of *Herod* was widely different from that of *Solomon*'s, and from that, which was built by *Zerubbabel* after the Captivity; for the Deſcription of it, according to *Joſephus,* who himſelf had ſeen it, is much to this Purpoſe: ——— The *Front* of this magnificent Building, which reſembled that of a Royal Palace, was adorn'd with many rich Spoils, which the Kings of the *Jews* had dedicated

five hundred Years) as well as the Violence of Enemies, was in a very decay'd and ruinous Condition. In two Years Time he got together all proper Materials, and, in nine ‖ and an half more, had it ſo far finiſh'd, as to make it fit for Divine Service; tho', to carry on the Out-Buildings, Workmen were continu'd about it, to the Time of our Saviour's Miniſtry, and longer.

WHILE theſe Things were doing in *Judea*, the Temple of *Janus* was ſhut at *Rome*. In Times of War the Cuſtom was to have its Gates laid open, but ſhut in the Time of Peace; and 'twas *now* the fifth Time, ſince the Building of that City, that the Gates of this Temple had been ſhut. The firſt Time was, in the Reign of *Numa*; the *ſecond*, after the End of the firſt *Punick* War; the *third*, after *Auguſtus*'s Victory over *Anthony* and *Cleopatra*; the *fourth*, upon his Return from the *Cantabrian* War in *Spain*; and the *fifth now*, in the *twenty-ſixth* Year of his Reign, and in the thirty-third of *Herod*'s, when a general Peace (which laſted for twelve Years together) prevailed over the World, and was a proper *Prelude* for uſhering in the Advent ‖ of *the Prieſt of Peace*, even *Chriſt*

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dicated to God as the Monuments of their Victories. The *Middle* of it, which was much higher than the two *Extremes*, afforded a very agreeable Proſpect to the Extent of ſeveral Furlongs to thoſe, that either liv'd in the Country, or were travelling to the City. The *Gate* of it was a very curious Piece of Workmanſhip. From the *Top* of it hung a Variety of rich *Tapeſtry* of ſeveral Colours, embelliſh'd with purple Flowers. On *each Side* of it ſtood a *ſtately* Pillar, with a *golden Vine* creeping and twining about it, whoſe Branches were laden with a Cluſter of *Grapes*, that hung dangling down from the *Cornices*. Round about the Temple were large *Galleries*, anſwerable to the reſt of the Work in Magnificence, and in Beauty much exceeding all, that had been before. The *Temple* was ſurrounded by three Courts or Encloſures. The firſt *Encloſure*, which was a *Square* of a Furlong on every Side, had a Gate on the *Eaſt*, another on the *South*, and another on the *North* Side; but it had *four* towards the *Weſt*; one leading to the *Palace*, another into the City, and two more into the Fields. It was ſecur'd without by a ſtrong Wall, and within was adorn'd with ſtately Portico's or Galleries, ſuſtain'd by no leſs than 162 Columns of *Corinthian* Work, and alſo very thick, that hardly three Men could graſp one with their Arms. They ſupported a Roof of *Cedar* very curiouſly wrought, and made three Galleries; the two *outermoſt* of which were of the ſame Dimenſions, *i. e.* thirty Feet in Breadth, fifty in Height, and a Furlong in Length; but that in the *Middle* was half as broad again as the other, and twice as high. The *Court* or *Area* before theſe *Galleries* was pav'd with Marble of ſeveral Colours, and, at a little Diſtance, was a *ſecond* Encloſure, form'd by an handſome *Balluſtrade* of Stone, with Pillars at equal Diſtances, whereon were Inſcriptions in *Greek* and *Latin*, giving Warning to all Strangers not to proceed any farther, upon Pain of Death. To this *Encloſure* there was but one Entrance towards the *Eaſt*, but towards the *North*, and *South*, at equal Diſtances, *three*. In the Middle of theſe two Encloſures, there was a *third*, which included the *Temple*, ſtrictly ſo called, and the Altar of *Burnt-Sacrifices*, which was fifty Cubits high, and forty Cubits wide every Way, all built of rough Stones, on which no Tool had ever been us'd. Into this Court (which none but Prieſts were permitted to enter) there were nine Gates; *one* towards the *Eaſt*, *four* towards the *South*, and as many towards the *North*; but towards the *Weſt* there was no Gate, only one great Wall ran all along from *North* to *South*. At the Entrance of each Gate within were large Rooms in Form of *Pavilions*, of thirty Cubits ſquare, and forty high, ſupported by a Pillar of eighteen Feet in *Circumference*; and the whole was adorn'd with *Portico's*, ſuſtain'd by two Rows of Pillars, to the *Eaſt*, *North*, and *South*, but towards the *Weſt* there was nothing but the Wall juſt now mention'd. This is the Deſcription of the Temple, as it was repair'd by *Herod*, that may be extracted from *Joſeph.* Antiq. lib. xv. c. 13. but whoever is deſirous to know theſe Things more minutely, muſt conſult thoſe Authors, that have wrote upon them *ex profeſſo*: Among which Meſſrs de *Beauſobre* and *Lenfant*, in their general Preface to the *New Teſtament*, have given us no bad *Sketch*; and *Jurieu*, in his Hiſt. des Dogmes, &c. has rectify'd ſome Miſtakes in the Account of *Joſephus*, Part ii. c. 4.

‖ And yet the *Jews* could tell our Saviour, that *forty and ſix Years had the Temple been building*, John ii. 20. but this is eaſily reconciled. For though, at the Time, when the *Jews* ſpake to our Saviour, *ſix and forty* Years had paſs'd, from the Time that this Building was begun, yet, in nine Years and an half it was made fit for Divine Service. The Out-Buildings however were far from being finiſh'd; and therefore a great Number of Labourers and Artificers were continu'd at Work, all the Time, that our Saviour was upon the Earth, and for ſome Years after; till, upon the coming of *Geſſius Florus*, to be Governor of *Judea*, eighteen Thouſand of them were diſcharg'd at one Time, and theſe, for Want of other Employ, began thoſe Mutinies and Seditions, which, at laſt, drew on the Deſtruction of *Jeruſalem*, and the Temple with it. *Joſeph.* Antiq. lib. xx. c. 8.

‖ According to the Vulgar *Æra*, *Chriſt* was born in the four Thouſand and fourth Year of the World's Creation; but this Way of Computation (though it be commonly us'd, eſpecially in this *Weſtern* Part of the World) is a manifeſt Miſtake, which *Dionyſius Exiguus*, a *Scythian* by Birth, and afterwards a *Roman Abbot*, was the firſt Author of. In the firſt Ages of *Chriſtianity*, *Chriſtians* had no particular *Epocha* to themſelves: They generally us'd *that* of the *Building of the City*, or the *Years of the Cæſars* in common with the *Romans*. The *firſt*, that they made uſe of, was the

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Chriſt our Lord, who (according to the exacteſt Computation) was born in the *four Thouſandth Year* * of the World's Creation.

The OBJECTION.

“*JOSEPHUS* indeed may be a good Hiſtorian, and his Account of the *Jewiſh* Affairs of ſome Help to fill up the *Chaſm*, from that *Period*, where not only the ſacred Penmen, but the Authors of the Acts of the *Maccabees* are likewiſe known to leave us; but to his Credit it would tend not a little, if we could find any profane Writer of good *Authority* making mention of the two great Things, that ſtagger our Faith, *viz. Alexander*'s Adventure with the *High-Prieſt* at *Jeruſalem*, and the wonderful Production of the *Septuagint Verſion*.

“FOR is it not very ſtrange, that none of the *heathen* Hiſtorians, either *Greek* or *Latin*, who trace this great *Conqueror*, as it were, through every Step he takes, ſhould ever give us the leaſt Hint of his having been at *Jeruſalem*? If he was incens'd againſt the *Jews*, while he was at the Siege of *Tyre (c)*, for refuſing to furniſh him with Proviſions and Forces, how can we think, that a *mock Proceſſion* of a Parcel of Prieſts *in Pontificalibus* could ever be of Efficacy enough to divert the Rage of a Prince of his impetuous Temper?

“BUT ſuppoſing a Divine Interpoſition in this Caſe; yet how comes this *Alexander*, who was of a different Religion, to conform ſo far to the *Jewiſh* Way of Worſhip, as to offer Sacrifices to the God of *Iſrael*? *Phœnicians* indeed he might have in his Army, *(d)* but where he could pick up any *Chaldean* Troops, (as *Joſephus (e)* tells us he had ſeveral with him) when he had not yet been at *Babylon*, is ſomewhat unaccountable; and, tho' he might be very liberal in his Favours to the People of *Jeruſalem*, and grant them ſeveral *Immunities*, yet it is not a little incongruous, *(f)* that the *High-Prieſt* ſhould petition him for the like Privileges to be extended

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the *Æra* of *Diocleſian*; for his terrible Perſecution had made ſuch an Impreſſion on their Minds, that the Time, when it happen'd, was long had in Remembrance. It was in the Year 527 of the *Vulgar Chriſtian Æra*, and not ſooner, that the World began to compute Time from our *Saviour*'s Birth; and therefore the Wonder is leſs, that, after ſo great a Diſtance of Time, this *Roman Abbot* ſhould make a Miſtake in fixing the firſt Year of it: But the Misfortune was, that, before the Miſtake was diſcover'd, our Countrymen *Bede*'s taking it without Examination from him, and uſing it in all his Writings, gave it a Sanction; nor has the learned World as yet thought fit to correct it, out of a Perſuaſion, I preſume, that there may be ſome Danger in altering of Things that are ſettled. It is thought ſufficient for the Purpoſes of *Chronology*, that there is a certain *Chriſtian Æra* fix'd, which every one knows, and reckons by, though there may be ſome Miſtake, as to the particular Time, when it ſhould have commenc'd. In ſhort, this *Error* has been too long follow'd to be corrected, which muſt of courſe alter all *Dates*, and give the World too much Trouble; and therefore it is but calling it a Vulgar *Chriſtian Æra*, and remembering that *Chriſt* was born *four* Years before it began; 'tis but remembering, I ſay, that the Year, which we now write 1743, ought to be 1747, and all is well. *Prideaux*'s Preface to the firſt Part of his Connection, and *Hearne*'s Syſtem of Univerſal Hiſtory, lib. i. c. 3.

* This, we may obſerve, falls in exactly with the Time, where an old *Tradition* of the *Jews* places the Beginning of the Days of the *Meſſiah*. According to that Tradition, the World was to laſt ſix Thouſand Years; two Thouſand *before* the Law, two Thouſand *under* the Law, and two Thouſand *under* the *Meſſiah*. This *Tradition* is of great Antiquity, and look'd upon as *authentick*, as any of this Sort; and though its pretending to foretel when the World ſhall end (which the Scriptures makes a Secret, that God has reſerv'd for himſelf) ſufficiently ſhews its *Vanity*, yet, ſince the *Jews* have thought fit to place it among the moſt authentick of their Traditions, it ſerves againſt them, 1ſt, To prove the Time, when, according to their own Doctrine, the *Meſſiah* was to come; and 2dly, To convict them of their groſs and moſt perverſe Infidelity, in that, tho' *Chriſt* was born in the *four thouſandth Year* of the Creation, from which (according to this their Tradition) his Appearance was to commence, they have now ſuffer'd above *ſeventeen Hundred and twenty* Years to paſs, and have not yet acknowledg'd him. *Prideaux*'s Connection, Anno 4.

(c) *Joſeph.* Antiq. lib. xi. c. 8. (d) Ibid. (e) *Moyle*'s Works, Vol. II. (f) *Prideaux*'s Connection, Anno 277.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

“extended to the captive *Jews* in *Babylonia* and *Media*, when (as yet) he had not made the leaſt Conqueſt in either of theſe Countries.

“Upon the whole therefore we may conclude, that, as the *Jews* (g) at this Time were very much addicted to *religious Romances*, *Joſephus* might give his Invention ſome Scope in this Matter, as thinking it a Diminution to the Honour of his Nation, to have ſo great a Man, as this *ſovereign* Conqueror of the World, come into the *neighbouring* Nations, without paying a Viſit to *Jeruſalem*; and when he was once there, 'twas neceſſary that ſomething extraordinary ſhould happen at his Reception.

“The like Piece of Fiction, we may reaſonably preſume, is the Account, which this Hiſtorian gives us of the *Septuagint Verſion* at *Alexandria*. For, beſides the Difficulty of conceiving, how theſe ſeventy-two *Elders*, who were ſent from *Judea* (h), (where neither *Greek* nor *Hebrew* were, at this Time, in common Uſe) ſhould ſo far become Maſters of both Languages, as to be able, in the Space of *ſeventy-two* Days, to finiſh a Tranſlation of the *Scriptures*: It appears from other Hiſtories, that *Demetrius Phalerius* (who is made the chief Agent in this whole Affair) was, at this Time, in no Manner of Confidence with *Ptolemy Philadelphus*; and, tho' it may not be thought beneath his Dignity to be the King's *Librarian*, yet he was now in Priſon, if not in his Grave, for being an Enemy to the King's Succeſſion.

“It ſeems improbable however, that, if he was alive, and in Favour, the ſhould addreſs the King, concerning this *Interpretation*, by Way of *Epiſtle*, (as we find he does in (i) *Joſephus*) when he was every Day at Court, and had an eaſy Acceſs to him; that the King ſhould trouble himſelf about aſking the *Interpreters* ſuch Queſtions, as are related in the Hiſtory of *Ariſteas*, to which the ſame *Joſephus* (k) refers us; and, above all, that he ſhould advance ſuch an incredible Sum of Money †, as, one Way or other, amounts to *two Millions Sterling*, (more than his whole *Library* was worth) and all for the *Verſion* of one ſingle Book, which neither he, nor any of his Court (as long as they continu'd *Heathens*) could have any other Value for, than as it was a true and *genuine* Hiſtory. But all this *Joſephus* might ſay, out of a *pious* Deſign perhaps, to gain among the Vulgar the greater Veneration, and Authority to a *Tranſlation* of the *Scriptures*, which was *then* more in Uſe, than the *Original* itſelf.”

Anſwer'd by ſhewing the Truth of Joſephus's *Hiſtory.*

It cannot be expected indeed, that any *human* Compoſition ſhould be without Faults, and, leaſt of all, can *Hiſtory* promiſe itſelf that Exemption, when it has ſo many diſtant and abſtruſe Matters to enquire into, and is forc'd in many Caſes to take up with the *Teſtimony*, and ſometimes the *Conjectures* of others. It may be ſaid however in Favour of *Joſephus*, that the Records, from whence he compiled his Hiſtory of the *Jews*, were either thoſe of their own ſacred *Hebrew* Books; thoſe of the *Prophets* during the Continuance of their Succeſſion; or thoſe of the moſt *authentick* Writers, that flouriſh'd in their Nation all along afterward. For, in the main, he was not ſo much an *original Hiſtorian* himſelf, as an *Abridger* of ſuch antient Hiſtories, as he found in the higheſt Eſteem and Veneration; and how fair and impartial he has been (about theſe Times more particularly) in making this *Compilation*, any one may perceive, that will but give himſelf the Trouble of comparing his *Abridgment* of the firſt Book of the *Maccabees* with the Book itſelf. So juſtly might *Suidas (l)* give *Joſephus* the Title of a *Lover of Truth*; and ſo truly might *Joſephus* ſay of himſelf, at the Concluſion of his *Antiquities* as well as of his *Jewiſh Wars*, "As for the Stile "and Manner of my writing them, that "I ſubmit to the Judgment of my "Readers; but as for the Candour and "Sincerity of my Accounts, I do here "declare to the World, that I have kept "ſtrictly to the Truth, and have had "nothing elſe in View, through the "Courſe of my whole Work."

(g) *Moyle*'s Works, Vol. II. (h) *Prideaux*'s Connection, Anno 277. (i) *Jewiſh* Antiq. lib. xii. c. 2. (k) Ibid. lib. xii. c. 1.

† According to *Ariſteas*, *Ptolemy* expended, in redeeming the Captive *Jews*, that were in his Kingdom, 650 Talents; in Veſſels of Silver ſent to the Temple, 70 Talents; in Veſſels of Gold for the ſame Uſe, 50 Talents; in precious Stones to adorn theſe Veſſels, 250 Talents; in Gifts for Sacrifices, 100 Talents; to the Interpreters, at their firſt coming, three Talents a-piece, in Silver, 12,216 Talents in the whole; and, laſtly, to each of them, at their parting, two Talents of Gold, and a Golden Cup of a Talent Weight, which, in the Sum total making 1046 Talents of Silver, and 516 Talents of Gold, will, when reduc'd to our *Sterling* Money, amount to one Million, nine hundred and eighteen Thouſand, five hundred and thirty-ſeven Pounds, ten Shillings; beſides the Charges he was at in fetching theſe Interpreters to *Alexandria*, maintaining them there, and ſending them back again to *Jeruſalem*. *Prideaux*'s Connection, Anno 277.

That Alexander *was at* Jeruſalem.

(m) THAT *Alexander the Great*, after his having taken the City of *Tyre*, invaded the *Northern* Parts of *Judea*, and went as far as the *Balſam-Trees*, near *Jericho*, not only *Euſebius* in his *Chronicon*, but *Pliny* *, in his *Natural Hiſtory* likewiſe, directly informs us; and that he not only ſubdu'd that Part of *Syria*, which is called *Paleſtine*, but went alſo about at this Time to thoſe Cities, that refus'd to ſubmit to him, we have the concurring Teſtimony both of *Curtius (n)*, and *Arrian (o)*; and, if their Teſtimony be true, 'tis very preſumable, that he did not forget to viſit *Jeruſalem* in his Indignation for its having refus'd to ſend him Supplies.

That the Chaldeans *are wrong nam'd.*

THE *Samaritans* indeed acted another Part: They obey'd *Alexander*'s Summons, and went, in a Body of eight Thouſand Men, to his Aſſiſtance at *Tyre*. As ſoon as he had carry'd the Place, they march'd with his Army to *Jeruſalem*, and theſe are the Men, whom *Joſephus* joins with the *Phœnicians*, tho', by an Error of the *Preſs*, or Tranſcription at firſt, they are called Χαλδαίȣς inſtead of Χυθαίȣς (according to Biſhop *Loyd*'s Emendation) *Chaldeans*, inſtead of *Cuthians*, or *Samaritans*, the old inveterate Enemies of the *Jews*, and who therefore were glad of this Opportunity of deſtroying them, and promis'd themſelves "(as *Joſephus (p)* ex-"preſſes it) all the Licence of Blood and "Pillage upon the High-Prieſt himſelf, "as well as upon the *Citizens*, that *Rage* "or Revenge could draw from a *victo*-"*rious* Prince, under the Senſe and "Provocation of the Affront, he had "receiv'd."

A providential *Interpoſition in this Affair.*

ALEXANDER accordingly comes, *breathing out Wrath* againſt the *Jews*, and, with his victorious Army, is ready to revenge the inſolent Meſſage *of their being unwilling to fight for any, but his Enemy* Darius: But, inſtead of that, in a Day or two, he goes away with the greateſt Love and Kindneſs for them; permits them to live by their antient Laws; forgives them the Tribute of the *Sabbatical* Year; readily invites them to fight for him as his *Allies*, and, the very next Year, in his own new built City of *Alexandria*, gives them all equal Privileges, with the *Macedonians* themſelves. Now this ſudden Alteration of his cannot well be imputed to any Thing elſe, but a *Divine Interpoſition*; and therefore, ſince *Plutarch (q)* informs us, that it was no unuſual Thing for this great Man to be influenc'd in his Conduct by Dreams and Viſions on other Occaſions, 'tis highly probable, that this remarkable Change in him did likewiſe depend upon the Remembrance of the *Viſion*, which he had at *Dio*,

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(l) Page 1261. *(m)* Mr *Whiſton*'s *Alexander* at *Jeruſalem*.

* Therein he tells us, that as this Tree was peculiar to *Judea*, (he might have ſaid to that Part near *Jericho*) *Alexander*, when he wag'd War there, caus'd an Experiment to be made of the Quantity of *Balſam*, that diſtilled from one of theſe Trees, and upon Trial it was found, that, on a Summer's Day, ſo much would drop from one, as filled a *Concha*. Natural Hiſtory, lib. xii. c. 25.

(n) Lib. iv. c. 17. *(o)* Lib. l. *(p)* *Jewiſh* Antiq. lib. xi. c. 8. *(q)* In *Alexandro*.

A. M. 4001, *&c.* Ant. Chriſ. 1, *&c.* aut Ær. Vulg. 3.

Dio, in *Macedonia*, as himſelf relates in the Hiſtory.

(r) The like is to be ſaid of the Change that was made at this Juncture in the Conduct of the *High-Prieſt*, and all the People. For ſince, before this, they durſt not fight againſt *Darius* for their Oaths ſake, and yet could now, without any Scruple, go into that very Army, which had twice conquer'd his Forces, and was then going to take away all his Dominions; they muſt have had ſuch a Divine *Warrant* for doing this, as the *Viſion* and *Admonition*, which, the Night before, was given to the *High-Prieſt*, may be interpreted to imply. This indeed, we own, is all *providential*, and miraculous: But, if we look into their Hiſtories, (whether *Canonical*, or *Apocryphal*) we ſhall find, that, from the Days of *Abraham*, to the Days of *Joſephus* himſelf, Things of this Nature were very common among the *Jews*.

The Short of the Matter is this —— The *Jews*, at this Time, had certainly a great and eminent Deliverance; but then the Queſtion is, whence did this Deliverance come? *(s)* If we judge by the entire Hiſtory of the *Jewiſh* Nation, we ſhall expect it to have been after ſome *extraordinary* and *providential* Manner. The *Jewiſh* Records tell us, that it was really ſo, and give us the particular Account of it. The *Heathen* Records ſay nothing at all, either againſt it, or about it; and therefore we muſt be left at Liberty to think, that the Authority of the *Jewiſh Hiſtorian*, who relates it, (if nothing abſurd or incongruous appears in his Relation) does certainly preponderate ſuch a *negative* Argument, as the bare Omiſſion of one Tranſaction by ſome later *Heathen* Hiſtorians can amount to.

And that Alexander *might very well do what he did at* Jeruſalem.

Upon the Suppoſition then, that *Alexander*, by this *ſupernatural* Direction, enter'd *Jeruſalem* in a peaceable Manner, his offering Sacrifice to the God of *Iſrael*, whom (according to the *Principles* of his own Religion) he might take for the *National* God of the *Jews*, was exactly agreeable (as appears by the ſeveral Accounts of his Life) to his uſual Method upon the like Occaſions; and his promiſing to grant the ſame Immunities, he had given to them in *Judea*, to the *Jews* in *Midea* and *Babylonia*, (tho' he had not as yet conquer'd theſe Countries) was the natural Reſult of his having ſeen the Prophecy of *Daniel*, which, both he and the *High-Prieſt* fully perſuaded themſelves, that he was the Perſon appointed by Providence to fulfil.

From *Joſeph.* lib. xiii. c. 19. to the End of lib xv.

That the LXX *Interpreters might be ſkilled in the* Greek *Tongue.*

Now whoever conſiders the natural Effects of *Conqueſts*, what Changes and Revolutions they make, not only in the *Conſtitution*, but in the *Language* likewiſe of any Kingdom, and how fatally prone the very *Conquer'd* are to learn the *Speech*, as well as imitate the *Manners* of thoſe, that have brought them under Subjection; will have no Occaſion to wonder, that, after the Reduction of *Judea* by a *Grecian* Prince, and a Prince, who had diſtinguiſh'd that Nation, above all others, with his *Royal* Favours, the *Grecian* Language ſhould ſoon grow into Requeſt, eſpecially among the People of the better Faſhion, and ſuch as made Learning their Profeſſion.

(t) The *Macedonians* had not long made themſelves Maſters of *Babylon*, before *Beroſus* (who is ſaid by *Tatian* to have liv'd in the Time of *Alexander*) became ſuch a Proficient in the *Greek* Tongue, that in it he wrote the Hiſtory of *the Affairs of the* Chaldeans, *and the Actions of their Kings*, whereof we have ſome Fragments in the Writings of *Joſephus* and *Euſebius*; and, *(u)* not long after him, *Manetho*, a Prieſt of *Heliopolis* in *Egypt*, in the ſame Language wrote his *Commentaries* of the *Egyptian* Affairs, which he dedicated to this very *Ptolemy Philadelphus*, for whoſe Uſe the *Septuagint* Tranſlation was made. The *Greek* Language, in ſhort, ſpread itſelf abroad wherever

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(r) Mr *Whiſton*'s *Alexander* at *Jeruſalem*.

(s) Ibid.

(t) *Prideaux*'s Connection, Anno 260.

(u) Ibid. Anno 250.

A. M. 4001, *&c.* Ant. Chriſ. 1, *&c.* aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

wherever *Alexander*'s Arms prevail'd, and ſoon became the *univerſal* Language of the Polite and Learned; and therefore we can hardly ſuppoſe, but that, in a populous Nation, there ſhould be found a competent Number of Perſons, duly qualify'd to tranſlate a ſhort Book, (for the *Pentateuch* [†] was all that they tranſlated, and this (every one knows) is far from being a long one) into a Language, that was then in the higheſt Vogue, from another, in which ſome of their Doctors are ſaid to have been ſo *critically*, ſo minutely ſkilled, as to be able to tell how often each Letter occurr'd in the whole.

That Demetrius might have the Direction of the King's Library.

DEMETRIUS Phalereus was not only a learned *Philoſopher*, but a Perſon likewiſe of great Wiſdom, Juſtice, and Probity, as appear'd by his Government of *Athens* [†], under *Caſſander*, one of *Alexander*'s Captains: But, being expelled from thence by the prevailing Power of *Demetrius*, the Son of *Antigonus*, and, after the Death of *Caſſander*, forc'd to withdraw into *Egypt*, he was there receiv'd with great Favour and Honour by *Ptolemy Soter*, and became one of his chief Counſellors. He diſſuaded the King from making any of his Sons Co-Partner with him in the Kingdom, and *(x)* told him the Inconvenience of it; but we do not perceive from *Laërtius*, or any other Hiſtorian, that he any Ways oppos'd the Succeſſion of *Philadelphus*. The King indeed did not follow his Advice in this Particular; but ſtill we find him in great Favour and Requeſt at Court, both with the Father and Son: And therefore, if, after the Son's Acceſſion, he fell into ſome Diſgrace, (whatever the Occaſion of it might be) 'tis but ſuppoſing, either that this Misfortune befel him ſome Years after the King's Acceſſion, or that he, after a ſhort Diſgrace, was reſtor'd to Favour again, and then we may allow him Space enough (and without any Diſparagement to his *Character*) to have, at one and the ſame Time, both the *Direction* of the *Septuagint Verſion*, and the *Superintendency* of the *Royal Library*. For, whatever ſome may think of the *ſervile Employment* of looking after Books, 'tis very well known, *(y)* that, at *Rome*, one of the prime *Cardinals* always holds the Office of *Librarian* to the Pope; and, as to the King's Library in *France*, it is not long ſince the Archbiſhop of *Rheims*, who is by his Place Primate of the *Gallican* Church, and firſt Peer of the whole Realm, thought it no Diſparagement to his Honour to be appointed to the ſame Office.

That the King might put Queſtions *to the* Interpreters.

'TIS natural to ſuppoſe, that a Prince, who himſelf was a Man of great Learning, and had always a long Train of learned Men about him, ſhould be for making ſome Trial of the Abilities of the *Jewiſh* Interpreters, before he ſet them about the Work; and therefore, if the *Queſtions*, which the King made, and the *Anſwers*, which the Interpreters return'd, be but adapted to their reſpective Circumſtances, inſtead of being an Argument *againſt*, they will prove a Confirmation of the Truth of the Account, which *Joſephus* gives us of this Tranſaction. Now, whoever looks into theſe Queſtions and Anſwers, as they are ſet down in *Ariſteas*, will find, that the *former* (which are ſaid to have been ſuggeſted by *Demetrius*) are chiefly *Philoſophical*, ſuch as ſavour of the *Muſæum* or College of learned Men, that had lately been erected at *Alexandria*; *(z)* ſuch as became an *inquiſitive* heathen Philoſopher, who, in a great Meaſure, was grown weary of the groſs *Polytheiſm* and *Idolatry* of the *Egyptians*, and, by his Converſation with the *Alexandrian Jews*, more inclinable to the Belief of that *one* inviſible and true God, whom they worſhipp'd: And that the *latter* are every one

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[†] *Ariſteas, Ariſtobulus*, and *Philo* ſay, that the Law only was tranſlated by the LXX, and *Joſephus*, in the Preface to his *Antiquities*, expreſsly tells us, that they did not tranſlate for *Ptolemy* the whole Scriptures, but the *Law* only.

[†] In Acknowledgment of his juſt Government, the *Athenians* erected for him as many Statues in their City as there were Days in a Year, which was the greateſt Honour, that ever was done to any Citizen in that Place. *Diog. Laërtius* in Vitâ *Demetrii Phalerei*, and *Diodor. Sicul.* lib. xviii.

(x) Diog. Laërtius in *Phalereo.* *(y) Prideaux*'s Connect. An. 284. *(z) Whiſton*'s Defence of *Ariſteas*.

A. M.
4001, *&c.*
Ant. Chriſ.
1, *&c.*
aut Ær.
Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

And give the Sum of Money that is related.

one made with ſuch a diſtinct Regard to God, and his Providence, as is always uppermoſt both in the Words and Writing of every wiſe and religious *Jew.*

The Character, which *Appian (a)* gives us of *Ptolemy Philadelphus,* is, that *he was the moſt ſplendid and magnificent of all the Kings of his Time in expending his Money;* and therefore we may leſs wonder at his giving ſo much for the Redemption of the *Captive Jews (b),* when we find him beſtowing upon *Aratus* the *Sicyonian,* for his having been ſerviceable to him in the Collection of ſome Books and Pictures, the Sum of an hundred and fifty Talents to adjuſt the Properties, and ſettle the Peace of his City: *(c)* May leſs wonder at his ſending away the *Jewiſh* Interpreters ſo amply rewarded, when we find him preſenting the *Roman* Embaſſadors every one of them with a Crown of Gold, and, upon their taking their Leave, heaping upon them Gifts of ineſtimable Value: May leſs wonder, in ſhort, at his Profuſion in this Particular, when we find him *(d)* (as *Athenæus* aſſures us) ſpending two Thouſand two hundred Talents in one pompous *Feſtival* to *Bacchus.*

His own Inclination, *(e)* prompted by *Demetrius Phalereus,* led him to be prodigiouſly fond of the moſt compleat and authentick Copies of any curious Book. Fifteen Talents he gave for ſuch Copies of the Tragedies of *Æſculus, Sophocles,* and *Euripides,* and yet theſe were already written in *Greek,* and needed no *Tranſlation; (f)* whereas the bare Permiſſion of a *Verſion* of the *Jewiſh* Law (that Nation's *peculiar* and *ineſtimable Treaſure)* was a Favour, that had never been aſk'd before, and what, upon any common Application, would probably have been deny'd: And, as the *Authenticknelſs* of this *Verſion* muſt entirely depend on the Skill and Faithfulneſs of the *Jewiſh* Tranſlators, (ſince they were the only Perſons, that underſtood the *Hebrew* Language) the King had no other Way to obtain a *Confidence* herein, than by gaining the entire good Opinion of the *High-Prieſt* and People of the *Jews.*

Upon the Whole therefore we may conclude, that, tho' the Sums beſtow'd upon the *Jews* upon Account of this Tranſlation be very large, yet, conſidering the King's vaſt Liberality upon other Occaſions, the Objection would have been ſtronger, had the Sums been leſs; ſince, upon the higheſt Computation, his whole Expence in redeeming the Captives, in Preſents to the Temple and Altar, and in Rewards to the Interpreters and High-Prieſt, being all put together, does not amount to ſo much, as he ſpent in one *Feſtival* to *Bacchus.*

Other Teſtimonies for the Truth of Joſephus.

In ſo great and pompous a Court, as this of *Philadelphus* muſt needs have been, we need not be ſollicitous to anſwer the Objection of his being addreſs'd to by Way of *Letter,* or *Memorial,* even by Perſons, that had otherwiſe a conſtant Acceſs to him; becauſe, in Matters of great Importance, this, in moſt Courts, is the common Method of proceeding even now. But this we may ſafely add, that, how warmly ſoever ſome modern *Criticks* have attack'd the Hiſtory of this *Septuagint* Verſion, yet the antient Teſtimonies of ſuch Authors, as have made mention of it, *viz.* of *Alexander Polyhiſtor (g),* a learned Heathen, who was greatly inquiſitive about the Affairs of the *Jews;* of *Ariſtobulus,* the *Peripatetick* Philoſopher, and Tutor to *Ptolemy Philopater;* of *Philo,* who liv'd at *Alexandria,* the very Place where this *Verſion* was made; of *Tertullian,* one of the moſt accurate Writers of *Chriſtian* Antiquity; of *Euſebius,* a learned and faithful *Eccleſiaſtical* Hiſtorian; of St *Jerom,* a vehement Enemy to this very *Verſion,* as compar'd with the *Hebrew* Copy; and of ſeveral others, that might be produc'd, are a Confirmation of what *Joſephus* (a Prieſt of that very Temple, to which the Preſents from *Philadelphus* were ſent) relates concerning it, and ſuch *Strong-Holds* and *Faſtneſſes,* as the Maintainers of its Antiquity have not yet been prevailed upon to give up.

DISSER-

(a) In Præfat. ad Opera Hiſt. (b) *Plutarch* in *Arato.* (c) *Livy* xiv. *Eutropius,* lib. ii. *Diog.* (d) *Laërtius* in *Strato.* (e) Van *Dale*'s Diſſert. de *Ariſteâ.* (f) *Whiſton*'s Defence of *Ariſteas.* (g) Ibid.

DISSERTATION V.

Of the Profane Hiſtory *during this Period.*

The Succeſſion in the old Aſſyrian *Empire.*

MOST of the *hiſtorical* Facts in *profane* Authors, that had any Relation to the *ſacred* Records, we have, in the Courſe of this Hiſtory, endeavour'd to *abridge*, and reduce into *Notes*, at their proper Periods; and have nothing more *now* to do, but only to take notice of ſome *extraordinary* and remarkable Events, in the *Perſian*, *Grecian*, and *Roman* Empires, down to our Saviour's Time, which did not *then* ſo properly fall in with our Deſign.

AFTER the Diſſolution of the *antient Aſſyrian* Monarchy, by the Death of *Sardanapalus*, there aroſe up two *leſſer* Empires in its Stead; one founded by *Arbaces*, Governor of *Media*, and the other by *Beleſis*, Governor of *Babylon*, the two principal *Commanders*, who headed the Conſpiracy, whereby the former Empire was brought to an End.

ARBACES (who, in Scripture *(h)*, is called *Tiglath-Pileſer)* had the larger Share of the Empire, and therefore fix'd his Seat at *Nineveh*, where the former *Aſſyrian* Kings us'd to have their *Reſidence*, and there govern'd his new-erected Empire for nineteen Years. He was ſucceeded by his Son *Salmanaſſar*; *Salmanaſſar*, by *Sennacherib*; *Sennacherib*, by *Eſarhaddon*; *Eſarhaddon*, by *Suoſduchinus*; (in *(i)* the Book of *Judith* called *Nabuchodonoſor) Suoſduchinus*, by *Chyniladanus*; *Chyniladanus*, by *Nabopolaſſar*; and *Nabopolaſſar*, by his Son *Nebuchadnezzar the Great*, of whom we have ſaid ſo many Things; *Nebuchadnezzar the Great* was ſucceeded by his Son *Evilmerodach*; *Evilmerodach*, by *Nerogliſſor*; and *Nerogliſſor*, by *Belſhazzar*; in whom the united Empire of the *Aſſyrians* and *Babylonians* terminated.

BELESIS (who in Scripture is called *(k) Baladan)* took up his Reſidence at *Babylon*, and was ſucceeded by his Son *Merodach*; but who were his Succeſſors, we have no Account to be depended on, only we know, that *Eſarhaddon*, King of *Aſſyria*, conquer'd the Kingdom of *Babylon*, and that he and his Succeſſors *Suoſduchinus* and *Chyniladanus* poſſeſs'd it, until *Nabopolaſſar*, Governor of *Babylon*, and General of the *Aſſyrian* Forces, joining his Arms with *Aſtyages*, the Son of *Cyaxares* King of *Media*, ſlew *Chyniladanus*, took and deſtroy'd *Nineveh*, and tranſlated the Empire to *Babylon*.

AFTER the terrible Blow which *Sennacherib*'s Forces receiv'd in *Judea*, the *Medes*, underſtanding in what a low Condition he was, return'd to *Nineveh*, immediately ſhook of his Yoke, and made *Dejoces* (who in Scripture is called *Arphaxad)* their King; who, having beautify'd and enlarg'd *Ecbatana*, made it the Royal Seat of his Kingdom, and there reign'd for fifty-three Years. He was ſucceeded by his Son *Phraortes*; *Phraortes*, by *Cyaxares I*; *Cyaxares I*, by *Aſtyages*; *Aſtyages*, by *Cyaxares II*, called in Scripture *Darius the Mede*, who conquer'd *Belſhazzar*, and began to lay the Foundation of the *Perſian* Monarchy, which, during his Life, was called the Empire of the *Medes* and *Perſians*, but, after his Death, was united by *Cyrus*.

Cyrus *founds the* Perſian *Empire.*

CYRUS ſucceeding his Father *Cambyſes* in the Kingdom of *Perſia*, and his Uncle *Cyaxares*, in the Kingdom of the *Medes*, and Empire of *Babylon*, by this Means founded the *ſecond* great *Monarchy*, which was the *Perſian*. His Wars with the *Aſſyrians*, his Defeat of *Cræſus* King of *Lydia*, his wonderful Taking of *Babylon*, and obliging all the *Eaſt* to ſubmit to his Power, are Subjects, that we have already touch'd upon, either in our *Hiſtory* or *Notes:* But there are ſome Things in his War with the *Scythians*, (might we but credit their Story) that juſtly deſerve our Obſervation.

His Wars with the Scythians *and Death.*

(l) AT the Time when he made his Expedition into *Scythia*, *Tomyris* was Queen thereof,

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(h) 2 Kings xv. 29. and xvi. 7, 10.

(i) Judith i. 1.

(k) Iſaiah xxxix. 1.

(l) Juſtin, lib. i. c. 8.

A. M. 4001, &c. Ant. Chriſt. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

thereof, a Woman of great Courage, and Bravery of Mind; for, tho' ſhe could have hinder'd *Cyrus*'s Army from paſſing the River *Araxes*, ſhe permitted them to do it, in Confidence of fighting them with more Advantage within her own Dominions, and of making their *Retreat* more difficult, by their having the River on their Backs. *Cyrus* took this Opportunity to paſs the River, and, having march'd a little into the Country, and pitch'd his Camp, the next Day he abandon'd it as if he had fled for Fear, leaving Plenty of Wine, and other Proviſions behind him. *Tomyris*, having Intelligence of this, ſent her Son, with the third Part of her Forces, in Purſuit of the Enemy, but when he came to their Camp, as if he had been ſent to a *Banquet*, not a *Battle*, he ſuffer'd his Men (who were Strangers to that Kind of Liquor) to intoxicate themſelves with Wine to ſuch a Degree, that when *Cyrus* march'd his Army back again in the Night Time, and came upon them, he found them uncapable of fighting, or of making any Reſiſtance, and therefore put them all to the Sword.

Upon the Loſs of ſo great an Army, and (what more nearly concern'd her) the Loſs of her only Son, *Tomyris* did not betake herſelf to Tears, the uſual Refuge of Women upon ſuch Occaſions, but caſt about in her Mind how ſhe might revenge herſelf of the Enemy; which, in a ſhort Time, ſhe did by the like *Stratagem*, and with the like Succeſs. For, obſerving, that the *Perſians* were now grown ſecure by Reaſon of their late Victory, ſhe retir'd before them with her Army, as if ſhe had been afraid to venture the Deciſion of a Battle, until ſhe had drawn *Cyrus* unawares into a *Defile*, where, having plac'd an Ambuſcade in the Mountains, ſhe killed two hundred Thouſand of his Men, (inſomuch, that there was not one left to carry home the News) and himſelf upon the Spot. Thus fell this great *Prince*, in the ſeventieth Year of his Age, tho' *Xenophon*, and from him other Hiſtorians are clearly of Opinion, that he dy'd peaceably in his † Bed.

The Succeſſion of the Perſian *Empire.*

He was ſucceeded by his Son *Cambyſes*, and *Cambyſes*, by the *Magian*, who under the falſe Name of *Smerdis* uſurp'd the Throne, and brought Diſcredit upon the whole *Sect*, until its Character came to be reſtor'd again by the Management and Reformation of *Zoroaſtres*.

The Time when Zoroaſtres *liv'd.*

At what Time this *Zoroaſtres* (or *Zarduſht*, as the *Perſians* call him) liv'd, there is a wide Difference both among the *Greek* and *Oriental* Writers; ſince ſome of them will have it, that he liv'd many Years before the *Flood*, others in the Days of *Abraham*, and others again not before the Reign of *Darius*, the Son of *Hyſtaſpes*. *Moſes* (according to the Sentiments of ſeveral learned Men) ſpeaks of the *Pyræa*, or Temples conſecrated to the Worſhip of Fire, when he brings in God threatening the *Iſraelites* (m), *to overthrow their High-Places, and deſtroy their* Chaminim, *or Places appointed for the Worſhip of Fire*, and *to caſt their Carcaſes upon the Carcaſes of their Idols*; tho' they are certainly miſtaken who think, that the Fire, which he order'd to be kept always burning upon the *Altar of the Lord*, was in Imitation of the Fire of the *Magians*.

If then we ſuppoſe that *Zoroaſtres* was the firſt Author of the Worſhip of Fire, we muſt acknowledge him more antient than *Moſes*; but if we look upon him only as the *Reformer*, or *Reſtorer* of it, (tho' we cannot tell the preciſe Time when he flouriſh'd) it muſt not be long after the *Magians* fell into Diſgrace, and may therefore very probably be thought to be in the Reign of *Darius Hyſtaſpes*.

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† *Xenophon* adds, (lib. viii.) that, finding his Death approaching, he called his Nobility together, his two Sons, *Cambyſes* and *Tanaoxares*, to his Bed-Side, and after a long Speech concerning the Immortality of the Soul, and the Rewards or Puniſhments conſequent upon every Man's good or ill Conduct in this Life, he exhorted his Sons by the ſtrongeſt Arguments, to a perpetual Concord and Agreement, and utter'd many other Things, which make it not improbable, that he receiv'd the Knowledge of the true God from *Daniel*, when he govern'd *Shuſhan* in *Perſia*. *Strabo* aſſures us, (lib. xv) that he was bury'd in a City, called *Paſagardes*, which himſelf had built, and where his Monument, even in his Time, was with this Inſcription: "O vir, quicunque es, & undecunque advenis, neque enim te "adventurum ignoravi: Ego ſum *Cyrus*, qui *Perſis* imperium conſtitui; puſillum hoc terræ, quo meum tegitur corpus, "mihi ne invideas." This very Tomb *Alexander the great* (according to *Q. Curtius*) open'd, either in Hopes of ſome Treaſure, which he imagin'd might have been there depoſited, or with a Deſire rather to do Honour to his Remains; for ſo we are told, that he caus'd the Coffin, wherein his Body lay, to be cover'd with his own Garment, and a Crown of Gold to be ſet upon it: All which gives Credit to the Account, we have in *Xenophon*, but derogates not a little from *Herodotus*, who leaves his Body in the Hand of *Tomyris*. *Raleigh*'s Hiſt. Book iii. chap. 6.

(m) Ezek. vi. 4, &c.

An Account of him.

HE was a Man of a mean and obſcure Parentage; † by Birth and Education very probably a *Jew*, and (as ſome ſuppoſe) a Servant to the Prophet *Daniel*; becauſe he was certainly a Man of great Learning, and thoroughly acquainted with the Books of *Moſes*. As ſoon as he took upon him the *prophetic* Office, he retir'd into a Cave, and there liv'd a long Time as a *Recluſe*, pretending to be abſtracted from all worldly Conſiderations, and to be given wholly to Prayers and Divine Meditations. In this Retirement he compos'd the Book †, wherein all his pretended Revelations are contain'd. (*n*) The firſt Part of it conſiſts of a Liturgy, which the *Magians*, in all their *Oratories* and *Fire-Temples*, make uſe of to this Day. The Reſt is an hiſtorical Account of the Life, Actions, and Prophecies of its Author, the ſeveral Articles and Branches of his Superſtition, together with Rules and Exhortations to Morality, wherein he is very preſſing and exact, except his allowing of Inceſt; and the Whole being interſpers'd with ſeveral Things taken out of the *Old Teſtament*, abundantly ſhews that his Original was from the *Jews*.

UPON leaving his Retirement, he went into *India* among the *Brachmans*, where having learn'd all their Knowledge in Mathematicks, Aſtronomy, and Natural Philoſophy, he came back, and taught his Diſciples theſe Sciences, which gain'd them ſo great a Reputation, that, for many Years after, a *learned Man* and a *Magian* became equivalent Terms. Nay, he pretended, that, once upon a Time, he was taken up into Heaven to be inſtructed in thoſe Doctrines, which he was to deliver unto Men; that there he heard God ſpeak out of the Midſt of a great and bright Flame of Fire; and for this Reaſon he taught his Followers, that Fire was the trueſt *Repreſentation* of the Divine Preſence, and the Sun (as the moſt perfect Fire) the more immediate *Throne* of his Glory; that of the Fire, from whence God ſpake, he upon his Return brought ſome with him, and plac'd it on the Altar of the firſt *Fire-Temple* which he erected; from whence (as they ſay) it was propagated to all the reſt; and this is the Reaſon, they give, for keeping

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† To this Purpoſe we may obſerve, that moſt of his *Reformations* in the old Religion of the *Magians* are taken either from the ancient Writings, or the ancient Uſages of the *Jews*. For, whereas *Moſes* heard God ſpeak to him out of a *Flame of Fire* in the *Buſh*; *Zoroaſtres* pretended, that he in like Manner heard God ſpeak to him, at the Time when he was taken up into Heaven. Whereas the *Jews* had a viſible *Shechinah* of the Divine Preſence among them, reſting over the *Mercy-Seat* in the *Holy of Holies*, unto which they turn'd themſelves, when they pray'd; *Zoroaſtres* taught his Diſciples, that in the *Sun*, and in the ſacred Fires in their Temples, God more eſpecially dwelt, and therefore he oblig'd them to offer up all their Prayers with their Faces turn'd to both theſe. Whereas the *Jews* had a ſacred Fire, which came down from Heaven upon their Altar of Burnt-Offerings, which, as long as *Solomon*'s Temple ſtood, was preſerv'd with the utmoſt Care from extinguiſhing; *Zoroaſtres* pretended, that, when he was in Heaven, he brought ſome of that *holy Fire* out of which God ſpake unto him, and therefore he enjoin'd, that it ſhould be kept with diligent Care, and that all the Fires, on the Altars of new-erected *Fire-Temples*, ſhould at firſt be lighted only from thence: And whereas the *Jews* were very nice in uſing no Wood on the Altar of their Temple, but what was reputed *clean*, and had it therefore all bark'd, and examin'd, before it was laid on, and, when it was laid on, allow'd of no Bellows to blow it, but left it to kindle and flame out of itſelf; *Zoroaſtres* ordain'd his Followers, in Relation to the ſacred Fire of their Temples, to obſerve both theſe Particulars, commanding them to bark all their Wood, and uſe no other Means for the kindling it up into a Flame, but the pouring Oil, and leaving it to the Blaſts of the open Air: And that he ſhould, in ſo many ſingular and unobvious Things, imitate the *Jewiſh* Religion in the *Scheme* of his *Reformations*, it can hardly be imagin'd, without ſuppoſing, that at firſt he had his Education in it; nor is it improbable, that if (as ſome think) he was the Diſciple of *Daniel*, his ſeeing that great and good Man arrive to ſuch an Height of Dignity, by being a *true* Prophet of God, might put him upon the Thoughts of being a *falſe* one, in Hopes that, if he acted his Part well, he might obtain to himſelf the like Advancement. *Lightfoot*'s Temple-Service, *Hyde*'s Religio veterum *Perſarum*, and *Prideaux*'s Connection, Anno 486.

† This Book is called *Zendaveſta*, and by Contraction *Zend*, which ſignifies a *Fire-Kindler*, ſuch as a Tinder-Box is with us; and this fantaſtical Name the Impoſtor gave it, becauſe, as he pretended, all that would read this Book, and meditate thereon, might from thence kindle in their Hearts the Fire of all true Love for God, and his holy Religion. *Prideaux*'s Connection, Anno 486.

(*n*) *Prideaux*'s Connection, Anno 486.

A M 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

keeping it ſo carefully, and treating it with ſo much Superſtition.

And his Tenets.

Having thus qualify'd himſelf to be a Prophet, he made his firſt Appearance in *Media*, in the City of *Ziz* ſay ſome, or in *Ecbatana*, (now *Tauris*) according to others; where the principal Doctrines that he profeſs'd (as a Refinement upon what the old *Magians* maintain'd) were theſe, —— "That there was one ſupreme Being independent, and ſelf-exiſting from all Eternity; that, under him there were two Angels, one the Angel of *Light*, who is the Author and Director of all *Good*, and the other the Angel of *Darkneſs*, who is the Author and Director of all *Evil*, and that theſe two, out of the Mixture of Light and Darkneſs, made all Things; that they are in perpetual Struggle with each other, and that where the Angel of Light prevails, there the moſt is Good, where the Angel of Darkneſs, there the moſt is Evil; that this Struggle ſhall continue unto the End of the World, when there ſhall be a general Reſurrection, a Day of Judgment, and a Retribution to every one according to his Works; and that after this, the Angel of Darkneſs and his Diſciples ſhall go into a World of their own, where they ſhall ſuffer, in everlaſting Darkneſs, the Puniſhments of their evil Deeds; and the Angel of Light and his Diſciples ſhall go alſo into a World of their own, where they ſhall receive, in everlaſting Light, the Reward due unto their good Deeds, whereupon they ſhall remain ſeparated for ever, and Light and Darkneſs are to be no more mix'd together to all Eternity." And all this the Remainder of that Sect (which is now in *Perſia* and *India*) do, after ſo many Ages, ſtill hold without any Variation, even to this Day.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

After *Zoroaſtres* had acted the Part of a Prophet in *Media*, and there ſettled all Things according to his Intentions, he remov'd from thence into *Bactria*, the moſt *Eaſtern* Province of *Perſia*, and there ſettling in the City of *Balch* (which lies on the River *Oxus*, in the Confines of *Perſia*) under the Protection of *Hyſtaſpes* the Father of *Darius*, he ſoon ſpread his Impoſture thro' all that Province with Succeſs. From *Bactria* he went next to the Royal Court at *Suſa*, where he manag'd his Pretenſions with ſo much Addreſs and Inſinuation, that he made *Darius* likewiſe a Proſelyte, and, from his Example, drew over the Courtiers, Nobility, and great Men of that City into the ſame Profeſſion: But when, upon his Return into *Balch*, he attempted the like upon *Agarſp*, King of the *Oriental Scythians* and a zealous *Sabian*, and pretended an Authority from *Darius* to that Purpoſe, the *Scythian* Prince reſented it with ſuch Indignation, that he invaded *Bactria* with an Army, and, having there defeated the Forces that oppos'd him, ſlew *Zoroaſtres*, with all the Prieſts of his *Patriarchal* Church, amounting to the Number of eighty Perſons, and demoliſh'd all the Fire-Temples in the Province: but, it was not long before *Darius* * fell upon him, and reveng'd the Injury.

Darius's *Taking of* Babylon.

This *Darius* was one of the ſeven Lords, who ſlew the falſe *Smerdis*; and by an *Artifice* he obtain'd the Kingdom of *Perſia*; but it was by the cruel *Policy* of *Zopyrus*, that he made himſelf Maſter of the City of *Babylon*. This City, having for many Years, during the *Babyloniſh* Empire, been Miſtreſs of the *Eaſt*, and domineer'd over all its neighbouring Countries, could not bear the Subjection it was fallen under to the *Perſians*; eſpecially, ſince the Removal of the *Imperial* Seat to *Shuſhan*, whereby its Wealth and Grandeur were much diminiſh'd. Taking the Advantage therefore of the late Revolution, which had happen'd in the *Perſian* Empire, the *Babylonians* reſolv'd to ſet up for themſelves, and, accordingly, having ſtor'd the City

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* After he had overthrown him with a great Slaughter, and drove him out of the Province, he rebuilt all the Fire-Temples, and eſpecially that of *Balch*, which, as it was the *Patriarchal* Temple of the Sect, he failed not to erect with a Grandeur ſuitable to its Dignity, and had it called after his own Name. For he was a zealous Promoter of this Religion, and, after the Death of its Author, continu'd to propagate it with the ſame Ardor, as before. *Prideaux*'s Connection, Anno 486.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

with a ſufficient Quantity of Arms and Proviſions, in the fifth Year of the Reign of this *Darius*, they broke out into an open Revolt.

(o) THE City, by Reaſon of the Strength and Height of its Walls, was impregnable againſt all Storms, Batteries, and Aſſaults; and, as it was furniſh'd with Proviſions for a great many Years, and had large Quantities of void Ground within the Walls, from whence it might *annually* be ſupply'd by more, could never have been ſtarv'd into a Surrender, but muſt have worn out *Darius*, and all his Army, had it not been for a Stratagem of *Zopyrus*, one of his Commanders.

THE Army had now lain before the City a Year and eight Months, without having made any great Progreſs in the Siege, which rais'd the Indignation of *Zopyrus* to ſuch a Degree, that, having cut off his Noſe and Ears, and mangled his Body all over with Stripes, in this Condition he fled to the *Beſieg'd*, and feigning to them, that he had ſuffer'd all this by the cruel Uſage of *Darius*, he thereby inſinuated himſelf ſo far into their *Confidence*, that, at length, they made him the chief Commander of their Forces, which Truſt he made uſe of to deliver the City (which could not otherwiſe have been taken) into his Maſter's Hand; and, for this remarkable Piece of Service, was rewarded with the higheſt Honours, that his Prince could heap on him, all his Life after.

His Defeat in Greece.

BY this hardy Stratagem *Darius* recover'd the City of *Babylon*; but in his War with the *Grecians* he was ſo far from having any good Succeſs, that, (p) at the Battle of *Marathon*, his vaſt Army receiv'd a total Overthrow by *Miltiades*, Prince of the *Thracian Cherſoneſus*, and his two Generals, *Dotis* and *Artaphernes*, were forc'd to return home with Baffle and Diſgrace.

The Defeats of Xerxes.

HE was ſucceeded by his Son *Xerxes*, who, (q) after ten Years Preparation, renew'd the War with the *Grecians*, but with worſe Succeſs than his Father: For, at the Streights of *Thermopylæ*, *Leonidas*, the King of the *Lacedemonians*, with an Handful of Men, ſlew twenty Thouſand of his Forces: At the Streights of *Salamis*, *Themiſtocles*, the General of the *Athenians*, ruin'd the greateſt Part of his Fleet: In *Sicily*, *Gelo*, the King thereof, made great Havock among his Confederates the *Carthaginians*: At *Platea*, *Pauſanias* ſlew his General *Mardonius*, and cut his Army to Pieces; and at *Mycale*, *Leotychides* both vanquiſh'd his Troops by Land, and burnt the Remainder of his Fleet; ſo that never was there a Man, who ſet out with ſo great an Armament both by Sea and Land, and return'd in ſo abject and diſgraceful a Manner. He was ſucceeded by his Son *Artaxerxes*; *Artaxerxes*, by *Xerxes II*; *Xerxes II*, by his Brother *Sogdianus*; and *Sogdianus*, by his Brother *Ochus*, who is commonly called *Darius Nothus*. *Ochus* was ſucceeded by *Artaxerxes II*, ſirnam'd *Mnemon*; *Artaxerxes II*, by another *Ochus*, who took upon him the Name of *Artaxerxes III*; this *Ochus*, by *Arſes*; and *Arſes*, by *Darius Codomannus*; in whom the *Perſian* Monarchy, terminating by *Alexander the Great*, was tranſlated to *Greece*.

Alexander's *Succeſſes, and Eſtabliſhment of the* Grecian *Monarchy*.

THE Army, which *Alexander* carry'd into *Aſia*, according to the higheſt Computation, amounted to no more than thirty Thouſand Foot, and five Thouſand Horſe; and yet, with theſe few Forces, he not only attempted, but accompliſh'd likewiſe the Conqueſt of the whole *Perſian* Empire, and added *India* likewiſe to his Acquiſitions: But what was the moſt remarkable Thing, in this Expedition, is, that he ſet out upon it with no more than ſeventy Talents, which was ſcarce enough to ſupply the Army with Neceſſaries for thirty Days; but, as he truſted in Providence, Providence did not fail him. In a few Days, at the River *Granicus*, he encounter'd *Darius*, and having vanquiſh'd his Troops, tho' they were five times more in Number, he thereby got Poſſeſſion of a great Part of his Treaſure, and all the Provinces of the *Leſſer Aſia*. Not long after this, at *Iſſus* in *Cilicia*, he gave him another Defeat; where, having taken all his Camp, Bag and Baggage,

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(o) *Prideaux*'s Connect. An. 516.

(p) *Herod.* lib. vi. *Juſtin*, lib. ii. c. 9.

(q) *Herod.* lib. ii. *Diod. Sic.* lib ii.

A. M.
4001, &c.
Ant. Chriſ.
1, &c.
aut Ær.
Vulg. 3.

Baggage, with his Mother, Wife, and Children, he left an hundred Thouſand *Perſians* dead upon the Field of Battle: And about two Years after, not far from *Arbela*, he gave him a *final* Overthrow; for there, with no more than fifty Thouſand Men, he vanquiſh'd the vaſt Army of the *Perſians*, which conſiſted of above twenty Times as many, and thereby determin'd the Fate of the *Perſian*, and eſtabliſh'd the *third* great Monarchy, which was the *Grecian*, in the Perſon of *Alexander*. It laſted no longer than ſix Years and ten Months: For, after his Death, it was divided among his *Generals*, and, as *Judea* lay between *Syria* and *Egypt*, according as their Arms prevailed, it was generally under the Dominion of one of theſe, until the *Roman* Power began to exert itſelf.

The Riſe of the Romans.

THE *Romans*, having built their City, and out of the neighbouring Villages *(r)* (as we related the Story before) furniſh'd themſelves with Wives for ſeven Succeſſions, liv'd under the Dominion of Kings; but in the Family of *Tarquin*, which had † juſtly incurr'd the People's Diſpleaſure; that Form of Government was quite diſſolv'd. Many, however, and fierce were the Wars, which, both in their *Regal* and *Conſular* State, the *Romans* wag'd with the Nations round about them, but their Conqueſts were confin'd to the Bounds of *Italy* only; nor was the Glory of their Name much known to foreign Nations, until the War, which they had with *Pyrrhus*, King of *Epirus*, gave them an Opportunity * to ſignalize their Bravery and Greatneſs of Mind, which excited *Ptolemy Philadelphus*, then King of *Egypt*, to ſend them an Embaſſy, congratulating their Succeſſes, and deſiring to enter into Alliance with them.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Their great Moderation.

(s) To make a Return of the like Reſpects, the *Romans* next Year ſent *Q. Fabius Gurges*, *Cu. Fabius Pictor*, and *Q. Ogulinus*, their Embaſſadors to the *Egyptian* Court, whoſe Behaviour, in that Capacity, was very remarkable; for when the

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(r) Vide Page 969.

† To make his Way to the Throne, he murther'd his Father-in-Law *Servius Tullus*, and, upon his aſcending it, put all his Friends to Death. The Affairs of the State he manag'd by himſelf alone, ſlighted the *Senate*, diminiſh'd their Authority, cut off ſeveral of them upon frivolous Pretences, and ſeiz'd upon their Eſtates. Among theſe *Marcus Junius* was one, who left behind him a Son named *Lucius Junius*, but he, fearing the Fate that his Father and Brother had undergone, counterfeited the *Fool* (and was thence called *Brutus)* ſo very *artfully*, that he was taken by *Tarquin* into his Houſe to make his Children Sport. In the mean Time, *Sextus*, one of *Tarquin*'s Sons, inflam'd with the Beauty of *Lucretia*, got privately to *Collatia*, where ſhe reſided, and raviſh'd her, whereupon ſhe ſent for her Father from *Rome*, and her Huſband *Collatinus* from the *Camp*, (which was then before *Ardæa)* deſiring them to bring along with them ſome of their particular Friends. *Publius Valerius* came with her Father *Lucretius*, and *Lucius Junius Brutus* with her Huſband; to whom, as ſoon as they were arriv'd, ſhe related the whole Story, and then with a Ponyard ſtabb'd herſelf to the Heart. Upon the Sight of this, they were all filled with Grief and Indignation; but, to their great Surprize, *Brutus*, throwing off the Diſguiſe of his Folly, declar'd his Reſolution, and made them ſwear upon the bloody Ponyard to aſſiſt him in revenging this, and the other Wickedneſſes of *Tarquin*, and his Family, by expelling him and them from the Government, which accordingly they did, thereby putting an End to the *Regal Power* at *Rome*, and turning it into a Conſular State. *Hearne*'s Syſtem, lib. iii.

* One great Inſtance of this appear'd in the Courſe of this War, which is thus related by *Plutarch*, ——— When *Fabricius* was Conſul, and at the Head of his Army, an unknown Perſon came into the Camp, and deliver'd him a Letter from King *Pyrrhus*'s chief *Phyſician*, offering to take him off by Poyſon, and ſo end the War without any farther Hazard to the *Romans*, if he might have a Reward proportionable to his Service. *Fabricius*, enrag'd at the Villainy of the Man, and diſpoſing the other Conſul to the ſame Opinion, ſent Diſpatches immediately to *Pyrrhus* to caution him againſt the Treaſon. His Letter was to this Effect:

" *Caius Fabricius* and *Quintus Æmilius*, Conſuls of the *Romans*, to *Pyrrhus* the King, *Health*.

" You ſeem to have a very ill Judgment both of your Friends and Enemies. You will underſtand by this Letter, " which was ſent to us, that you are in War with honeſt Men, and truſt Knaves and Villains: But we have not diſcover'd this to you to inſinuate into your Favour, but leſt your Ruin might bring a Reproach upon us, as if we had " ended this War with Treachery, when we were not able to do it by our Courage and Virtue." When *Pyrrhus* had read the Letter, and made ſtrict Enquiry into the Treaſon, he caus'd the *Phyſician* to be executed, and, in Acknowledgment of this Civility of the *Romans*, ſent to *Rome* the Priſoners without Ranſom, and again employ'd *Cineas* to negociate a Peace for him. The *Romans*, who were above receiving from their Enemy a Recompence for not having been guilty of the vileſt Injuſtice, diſdain'd to accept of the Priſoners, without returning to him an equal Number of *Samnits*, and *Tarentines*; but, as for the Peace, they would not ſuffer *Cineas* ſo much as to mention it, until *Pyrrhus* had remov'd his Arms and Forces out of *Italy*, and ſailed back to *Epirus* in the ſame Ships, that brought him over. *Plutarch* in Pyrrho.

(s) Livy, Lib. xiv. *Eutropius*, lib. ii. *Valerius Maximus*, lib. iv.

the King, having invited them to Supper, in the Concluſion of the Entertainment preſented each of them with a Crown of Gold, they accepted of the Crowns, upon Account of the Honour, that was done them, but, next Morning, they crown'd therewith the Statues of the King, that ſtood in the publick Places of the City; and when again, at their Audience of Leave, he preſented them with very valuable Gifts, they took them indeed for Fear that their Refuſal ſhould give Offence, but, as ſoon as they were return'd to *Rome*, they deliver'd them all into the *Publick* Treaſury, before they appear'd in the *Senate* to give an Account of their Embaſſy, whereby they declar'd, that they deſir'd no other Advantage from the Service of the Publick, than the Honour of diſcharging it well.

This Spirit of Moderation and Diſintereſtedneſs, while it continu'd in the State, and the many great Inſtances of invincible Courage and Reſolution, which upon all Occaſions they ſhew'd, made the *Romans* of great Note in the World, and, after the Defeat of the *Carthaginians* in the ſecond *Punick* War, they became indeed the Terror of all other Nations.

Their Wars with the Carthaginians.

HANNIBAL was certainly the moſt dangerous Enemy that ever *Rome* had. As ſoon as War was declar'd between theſe two States, he left *Spain*, where he then was, and at the Head of fifty Thouſand Foot, and nine Thouſand Horſe, march'd directly towards *Italy*. He croſs'd the *Pyrenæan* Mountains into *Gaul*, croſs'd the *Roſne*, and came to the Foot of the *Alps*, which, in fifteen Days Time, he got over, but not without much Danger and Difficulty, as well as the Loſs of half his Army. When he got footing in *Italy*, he defeated *Scipio* one of the *Roman* Conſuls, at *Pavia*, and his *Colleague Sempronius*, in another Action near *Trebia*. Near the Lake *Thraſymene*, he cut off the *Roman* Army, and their Conſul *Flaminius*, even after he had deſtroy'd a Detachment of forty Thouſand, which the other Conſul *Servilius* had ſent to his Aſſiſtance; but, in the famous Battle at *Cannæ*, he made the greateſt Slaughter of them: For therein he defeated their whole Army, and ſlew *Æmilius*, one of their Conſuls; killed 50,000 Men, two *Quæſtors*, 21 *Tribunes*, 80 of the *Senatorian*, and of the *Equeſtrian* Order a much greater Number.

This laſt Defeat caus'd a dreadful Conſternation in *Rome*, but did not rebate the People's Courage, which ſtill refus'd to hearken to any Overtures of Peace; till, having ſent *Scipio the Younger* into *Africa*, they by that Means gave the *Carthaginians* ſo much Diſturbance, that they were forc'd to re-call *Hannibal*, who, coming to a deciſive Battle, was routed by the *Romans*, and his Countrymen forc'd to ſue for a Peace, which was granted them upon *Terms*, very honourable and advantageous to *Rome*.

After this Peace with the *Romans*, *Hannibal* (t) liv'd quietly at *Carthage* for the Space of ſix Years; but, being under a Suſpicion of holding Correſpondence with *Antiochus*, ſirnam'd *the Great*, (between whom and the *Romans* there was at that Time a Miſunderſtanding) and of plotting with him to bring a new War upon *Italy*, ſome of his Enemies at *Rome* procur'd Embaſſadors to be ſent to *Carthage* in order to enquire into the Matter, and, if they found any Reaſon for it, to have him deliver'd into their Hands; which when *Hannibal* underſtood, he made his Eſcape before the Embaſſadors had Time to deliver their Meſſage, and put himſelf under the Protection of *Antiochus*.

(u) *ANTIOCHUS*, at this Time, was in Debate with himſelf on the Point of entering into War with the *Romans*, but, at the Coming of *Hannibal*, he ſoon determin'd for War, and, had he taken *Hannibal*'s Advice of carrying it into the Bowels of *Italy*, he might probably have met with a better Event; † but his Re-

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(t) *Livy*, lib. xxiii. *Cornelius Nepos*, de Hannibale; *Juſtin*, lib. xxxi. c. 2, 3. (u) *Livy*, lib. xxxvii. *Juſtin*, lib. xxxi. c. 8. *Appian*, de Syriacis.

† *Antiochus*'s Army is ſaid to have conſiſted of ſeventy Thouſand Foot, twelve Thouſand Horſe, and fifty-four Elephants, whereas all the *Roman* Forces amounted to no more than thirty Thouſand, and yet *Antiochus* was totally overthrown: For, in the Field of Battle, he loſt fifty Thouſand Foot, and four Thouſand Horſe; fourteen Hundred were taken Priſoners, and himſelf, with much Difficulty, eſcap'd to *Sardis*. *Appian*, in Syriacis; *Livy*, lib. xxxvii. and *Juſtin*, lib. xxxi. c. 7.

A. M. 4001, *&c.* Ant. Chriſ. 1, *&c.* aut Ær. Vulg. 3.

ſolution was to begin it in *Greece*, where being ſhamefully defeated in every Engagement, both by Sea and Land, he was forc'd at laſt to ſend an Embaſſy to the *Roman* Conſuls, deſiring Conditions of Peace, which were granted him upon theſe hard Terms,——That he ſhould pay the whole Expences of the War, which were eſtimated at fifteen Thouſand Talents of *Eubœa* ‖; ſhould quit all *Aſia* on that Side the Mount *Taurus*, and deliver up *Hannibal* the *Carthaginian*, and *Thoas* the *Ætolian*, as the chief *Incendiaries* of the War: But as ſoon as theſe heard, that a Treaty was began, they eaſily foreſaw what would be the Reſult of it, and therefore both took care † to get out of the Way before it came to a Concluſion.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

With Mithridates.

† Next to the *Carthaginian* War, the longeſt, and moſt obſtinate that the *Romans* ever had, was the War, which *Mithridates* King of *Pontus* (in the Reign of *Alexander Jannæus* at *Jeruſalem*) wag'd with them. For, having very unjuſtly ſeiz'd on the Kingdoms of *Cappadocia* and *Bithynia*, when the *Romans* interpos'd for the Surrender of them to the Perſons, to whom they had decreed them, he refuſ'd to obey, and thereupon *Hoſtilities* enſu'd. *(x)* For ſome Time at firſt *Mithridates* was ſucceſsful; but * was very cruel, while he had the Superiority; till, having ſent into *Greece*

‖ There is a Difference between *Livy* and *Polybius* in this Matter; for, whereas in *Polybius* the Words are, that the Money to be paid the *Romans* ſhould be ἀργυρίȣ 'Αττικȣ ἀρίςȣ, *Livy*, miſtaking the Meaning of the *Greek* Phraſe, render'd it of *Attick Talents*; whereas *Polybius* meant it only of the *Attick Standard*: For, as the *Eubœan* Talent was of the greateſt Weight, ſo the *Attick* Money was the fineſt Silver of any in *Greece*, and by this Treaty the Money was to be paid according to both, *i. e.* the *Romans*, having conquer'd *Antiochus*, not only oblig'd him to pay this vaſt Sum for his Peace, but alſo made him pay it in Talents of the higheſt Weight, and of Silver of the beſt and fineſt Standard in all *Greece*. *Prideaux*'s Connection, Anno 290.

† What became of the *Ætolian* we are not concern'd to enquire, but *Hannibal*, after that he was deſerted by *Antiochus*, fled to *Parthias*, King of *Bithynia*; where, being ſlighted by him, and in Danger of being deliver'd to the *Romans*, 'tis generally ſaid, that he put an End to his Days, for which Purpoſe he carry'd Poiſon always about him concealed under the Stone of his Ring. This is the Account, we have in *Livy*, lib. xxxix. c. 51. and what *Plutarch*, and the *Roman Satiriſt* does more than allude to:

> - - - - - - - - - O Gloria! vincitur idem,
> Nempe & in exilium præceps fugit, atque ibi magnus
> Miranduſque cliens ſedet ad prætoria regis,
> Donec *Bithyno* libeat vigilare tyranno.
> Finem animæ, quæ res humanas miſcuit olim
> Non gladii, non ſaxa dabunt, non tela, ſed ille
> Cannarum vindex, ac tanti ſanguinis ultor
> Annulus, - - - - - Juven. Sat. x.

He was born a Soldier; and a continual Exerciſe of Arms made him a great Captain. He was always juſt in his *Schemes*, and immenſe in his Views: Had an admirable *Genius* at hitting the true Means for the Execution of his Deſigns, and the greateſt Artifice in acting without being diſcover'd. He was infinite in Expedients, and as ſkilful in recovering himſelf out of Danger, as he was in drawing others into it. But then he was a Perſon of no Fidelity, no Religion, no Humanity, tho' he had the Art of putting on the Appearance of all theſe Virtues, whenever he thought it ſubſervient to his Intereſt. *Vertot*'s Revolution of the *Roman* Republick.

† The War with *Jugurtha* interven'd indeed, but this was not of any long Continuance, nor is it any where referr'd to in the ſacred Hiſtory; however, it may not be improper to mention thus much of it,——That this *Jugurtha* was Nephew to *Micipſa*, King of *Numidia*, who left behind him two Sons, *Adherbal* and *Hiempſal*, both of whom *Jugurtha* murther'd, and then uſurp'd their Kingdom; that, when the *Romans* were for calling him to an Account for all this Wickedneſs, he for a long while brib'd the Commiſſioners, and Generals, that were ſent againſt him, till at length, being defeated firſt by *Metellus*, and afterwards by *Marius*, he was betray'd by *Bocchus*, King of *Mauritania*, who was both his Ally, and Father-in-Law; that being thus betray'd, and ſeiz'd, he was laden with Chains, and given up to *Sylla*, who deliver'd him into the Hands of the General *Marius*, and he, in the Triumph that was given him, dragg'd him like a Slave at the Wheels of his Chariot; and that, after this Ceremony was over, he was led to Priſon, ſtripp'd of his Royal Robes, and then puſh'd naked into a Dungeon, where he was condemn'd to be ſtarv'd to Death. *Salluſtii* Bellum Jugurthinum.

(x) Plutarch. de Syllâ; *Appian.* in Mithrid. and *Vell. Paterc.* lib. ii. c. 23.

* To this Purpoſe Hiſtorians have obſerv'd, that when, upon a Defeat given to the *Roman* Forces, he had taken *Manlius Aquilius* and *Quintus Oppius*, the two Generals, Priſoners, he not only treated them with the utmoſt Indignity, but afterwards with equal Cruelty tortur'd them to Death; and that, finding a great Number of *Romans* and *Italians*, upon one Occaſion or other, diſpers'd through all the Provinces, and Cities of the *Leſſer Aſia*, he ſent ſecret Orders to all the Governors of theſe Provinces, and Magiſtrates of theſe Cities, to put them all to Death in one and the ſame Day,

A. M. 4001, *&c.* Ant. Chriſ. 1, *&c.* aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Greece an Army of three hundred and ten Thouſand Men, under the Command of three of his beſt *Generals*, *Sylla* alone, with no more than fifteen Thouſand Foot, and fifteen hundred Horſe, vanquiſh'd them all in ſeveral Battles; and *Fimbria*, the next Year, with another *Roman* Army, preſs'd *Mithridates* himſelf ſo very cloſe, that in *Patana*, a *Maritime* Town in *Ætolia*, he was in imminent Danger of being made Priſoner, *(y)* which terrify'd him to ſuch a Degree, that he ſu'd for Peace, which, upon theſe Conditions, was granted him, —— "That he ſhould reſtore *Bithynia* "to *Nicomedes*, and *Cappadocia* to *Ariobarzanes*, and to the *Romans* whatever "he had taken from them in the late "War; that he ſhould content himſelf "with his *Paternal* Kingdom of *Pontus*, "yield to the *Romans* ſeventy of his Ships, "and pay them three Thouſand Talents "for the Charges of the War."

BUT the Terms of this Peace were too hard long to be ſubmitted to by a Man of *Mithridates*'s Spirit; and therefore, as ſoon as *Nicomedes* (who left the *Roman* People his Heirs) was dead, he again ſeiz'd on *Bithynia* and *Paphlagonia*, and the *Romans* again were forc'd to declare War againſt him.

(z) THE two *Conſuls* for the Year, *Lucius Lucullus* and *Marcus Cotta*, were ſent to carry on this War; but the latter of theſe, being no ways ſkilled in *Military* Affairs, was overcome by *Mithridates* not far from *Chalcedon*, with the Loſs of moſt of his Men, and a good Part of his Fleet, which was there to defend the Coaſts; till *Lucullus*, coming to his Aſſiſtance, not only drove *Mithridates* from the Siege of *Cyzirus*, a City on the *Propontis*, that was in the *Roman* Intereſt, but deſtroy'd his Fleet in the *Helleſpont*, re-took *Bithynia* and *Paphlagonia* from him, purſu'd him into his Kingdom, beſieg'd his very *Capital*, and in one Engagement ruin'd all his Forces, and compelled him to flee into *Armenia*, there to implore the Protection and Aſſiſtance of *Tigranes*, his Son-in-Law.

NOR was this all; for, as ſoon as *Lucullus* underſtood, that *Tigranes* was engag'd in the War with him, he immediately march'd his Army againſt him, paſs'd the *Euphrates*, paſs'd the *Tigris*, defeated the Forces that were ſent againſt him, and, having beſieg'd his *Metropolis*, with not the twentieth Part of their Number, in one Battle gain'd a compleat Victory over an Army of three hundred and ſix Thouſand Men, that were coming to relieve it. *Lucullus*, in ſhort, had in every Place the Advantage againſt theſe two confederate Kings, *(a)* until, by the Management of *Publius Clodius*, his own Soldiers began to mutiny againſt him, inſomuch, that having loſt all the Power and Authority of a *General*, he was forc'd to deliver up the Army to *Pompey*, and return to *Rome*.

POMPEY, at his firſt entering upon the War, had taken into Alliance with him *Phraortes*, King of *Parthia*; but the Mutiny, which had happen'd in the latter End of *Lucullus*'s Time, had given *Mithridates* an Opportunity of recovering a good Part of his Kingdom, and of getting together a great Number of Forces, wherewith he endeavour'd to harrraſs and diſtreſs the *Roman* Army, till *Pompey*, at length, fell upon him by Surprize, vanquiſh'd his Troops, made him flee for Shelter *Northward* beyond the Springs of the *Euphrates*, and then march'd directly againſt his Confederate *Tigranes*: But *Tigranes*, terrify'd at this, and not ſufficiently provided to reſiſt the Power, that was coming againſt him, was reſolv'd to ſurrender himſelf, and his Kingdom, both into the Hands of the *Roman General*; who, upon his paying the *Romans* ſix Thouſand Talents for making a cauſeleſs War againſt them, and yielding up to them all his Conqueſts on this Side the *Euphrates*, order'd, that he ſhould ſtill reign in his *Paternal* Kingdom of

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Day, which was accordingly executed with ſuch Rigour, that no leſs than eighty Thouſand (ſay ſome) near double that Number (ſay others) of *Romans* and *Italians* were then maſſacred in that Country. *Appian*, in Mithrid. Epit. *Livii*, lib. lxxvii, lxxviii. and *L. Florus*, lib. iii. c. 5.

(y) *Plutarch.* de Syllâ; *Appian.* in Mithrid. and *Velleius Paterculus*, lib. ii. c. 23.

(z) *Plutarch.* de Lucullo and *Appian.* de Mithrid.

(a) *Plutarch.* de Lucullo & Pompeio, and *Dion. Caſſius*, lib. xxxvi.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

of *Armenia the Greater*, and his Son [†] in *Gordena* and *Sophena*, two Provinces, that border'd upon it.

(b) In the mean Time *Mithridates*, having paſs'd thro' ſeveral *Scythian* Nations, came, at laſt, into the *Cimmerian Boſphorus* (now the Country of the *Crim Tartars*) which was Part of his Dominions, and where he had appointed one of his Sons, called *Machares* [*], to reign. From hence he ſent Embaſſadors to *Pompey*, offering in his Behalf, that in Caſe he might be allow'd to hold his *Paternal* Kingdom, (as *Tigranes* had been) he would pay Tribute to the *Romans* for it, and relinquiſh to them all his other Dominions; but, when he underſtood, that *Pompey* would liſten to no Propoſals of Peace, upon any other Condition, than that he ſhould come, and ſurrender himſelf, as *Tigranes* had done, he could not bring himſelf to ſubmit to that; and therefore, having got together a conſiderable Number of Forces out of the *Scythian* Nations, wherewith he augmented his own Army, and ſent Agents to engage the *Gauls* to join him, as ſoon as he approach'd the *Alps*, *(c)*, he reſolv'd to make a deſperate Expedition [†] thro' the Way of *Pannonia*, and the *Tarentine Alps* into *Italy* itſelf, and there aſſault the *Romans*, as *Hannibal* had done, at their very Doors. But when the Army was to go upon their March, they were ſo frighten'd at the Thoughts of it, that they conſpir'd againſt him, and made *Pharnaces*, his Son, their King.

MITHRIDATES dreaded nothing ſo much as to fall into the Hands of the *Romans*, and be led in Triumph by them; and therefore, being apprehenſive, that his Son might deliver him to *Pompey*, and finding no Poſſibility of making his Eſcape, he retir'd into his Apartment, and, having there diſtributed Poiſon to his Wives, his Concubines, and Daughters, that were with him, he took a Doſe of it himſelf; but when he found it did not ſufficiently operate upon him, he had recourſe to his Sword, to finiſh the Work, [*] and ſo dy'd, after he had liv'd ſeventy-two Years, and reign'd ſixty of them.

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[†] The Reaſon, why *Pompey* made this *Partition* of *Tigranes*'s Kingdom, was, becauſe *Tigranes*'s Son had put himſelf under the Protection of the *Romans*. The Father *Tigranes* had three Sons by *Cleopatra*, the Daughter of *Mithridates*, two of whom he had, upon light Occaſions, put to Death, and therefore this third, not thinking his Life ſafe within the Power of ſo cruel a Father, fled to *Phraortes*, King of *Parthia*, whoſe Daughter he had marry'd, and by him was aſſiſted to invade his Father's Dominions, and lay Siege to *Artaxata*, his *Capital* City; but, being routed by *Tigranes* the Father, and drove out of the Country, he betook himſelf to the *Roman* Camp, and there, by Way of a *Supplicant*, caſt himſelf at the Feet of *Pompey*. *Pompey*, at firſt, receiv'd him very kindly; but when he ſeem'd diſſatisfy'd with the Portion of his Father's Kingdom, that he had allotted him, and was for exciting the Nobility of *Armenia* to renew the War againſt the *Romans*, and the *Parthians* to join in it, *Pompey* put him among thoſe, whom he reſerv'd for his *Triumph*, and, after that Triumph, left him in Priſon. *Prideaux*'s Connection, Anno 66.

(b) Appian. in Mithrid. Epit. *Liv*. lib. ci. and *Dion Caſſius*, lib. xxxvi.

[*] This young Prince, having been hard preſs'd by the *Romans*, while they lay at the Siege of *Sinape*, and had then by their Fleet the Maſtery of the *Euxine Sea*, (which lay between *Sinape*, and the Kingdom of *Machares*) had made a Peace with them, and ever ſince maintain'd the Terms of it. By this Means he had much incens'd his Father, and dreaded his Approach. While therefore he was on the Way, he ſent Embaſſadors to him to make his Peace, and to urge in Excuſe, that what he had done in that Reſpect, was by the *Neceſſity* of his Affairs, and not by *Choice*. But, finding his Father implacable, and no Poſſibility of making his Eſcape, he ſlew himſelf to avoid falling into his Hands. *Appian*. in Mithrid.

(c) Plutarch. de Pompeio; *Dion Caſſius*, lib. xxxvii. *Appian*. in Mithridaticis; Epitome *Livii*, lib. cvi. and *L. Florus*, lib. iii. c. 5.

[†] A deſperate Expedition indeed, which contain'd a March of above two Thouſand Miles, through all thoſe Countries, which are now called, *Tartaria Crimæa*, *Podolia*, *Moldavia*, *Walachia*, *Tranſilvania*, *Hungaria*, *Stiria*, *Carinthia*, *Tyrol*, and *Lombardy*, and over the three great Rivers of the *Boriſthenes*, the *Danube*, and the *Po*. *Prideaux*'s Connection, Anno 64.

[*] The Character, which *Velleius Paterculus* gives us of this great Man, is expreſs'd in theſe Words, Per ea tempora Mithridates, Ponticus Rex, vir neque ſilendus, neque dicendus ſine curâ? Bello acerrimus, virtute eximius, aliquando fortunâ, ſemper animo maximus Conſiliis Dux, Miles Manu, Odio in Romanos Hannibal; and from other *Hiſtorians* we may learn, —— That he was naturally a Man of a great Capacity and Underſtanding, which he had taken much Care to improve: For he was not only well ſkilled in all the Learning of thoſe Times, but, tho' he had two and twenty different Nations under his Dominions, yet he could ſpeak to every one of them in their own proper Language.

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A. M.
4001, &c.
Ant. Chriſ.
1, &c.
aut Ær.
Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Their ſeveral Civil Wars.

The *Romans*, after they had overcome all foreign Powers and Potentates, that pretended to rival them, and thereby become Maſters of the greateſt Part of the then known World, fell ſoon into Conteſts with one another about the Government of it, and in every Age, ſome one appear'd, who, at the Expence of the publick Peace, affected to become the ſole *Regent* of it: But the moſt remarkable Struggles of this Kind, that any Way relate to the *Scripture-Hiſtory*, were between *Sylla* and *Marius*, *Cæſar* and *Pompey*, *Anthony* and *Auguſtus*.

Between Sylla *and* Marius.

The Occaſion of the Difference between *Sylla* and *Marius* was the Choice of a General to the *Mithridatick* War. *Marius (d)*, who was by Birth a *Plebeian*, and of a very mean Parentage, had, by his military Proweſs, and Intereſt with the common People, rais'd himſelf to the chief Command in the *Jugurthine* War, and, in the War againſt the *Teutones* and *Cimbri*, had gain'd himſelf immortal Honour; but, being now upwards of ſeventy Years old, in the late *Confederate* War he had not ſo well maintain'd his Reputation; whether it was, that old Age rebated his Activity, or Fortune had not thrown Occaſions of ſignalizing himſelf in his Way. *Sylla*, on the contrary, a *Patrician* by Birth, and one of the moſt illuſtrious Families in *Rome*, was lively, active, and impetuous, had gain'd great Battles, taken conſiderable Towns, and, through the whole Courſe of the War, ſo diſtinguiſh'd himſelf by his many and glorious Succeſſes, that he ſoon had the *Conſulate* conferr'd on him, and was afterwards declar'd Governor of *Aſia Minor*, and Commander in chief in the War againſt *Mithridates*. *Marius*, who thought that all the Preferments of the Commonwealth did of Right belong to him, look'd upon this Preference as an Injuſtice done him, and was therefore reſolv'd to carry by *Force*, what he had not attain'd by the People's *Choice*.

To this Purpoſe, he drew over to his Intereſt a *Tribune*, called *Publ. Sulpitius*, an inveterate Enemy to *Sylla*, and who, by his Power and Authority among the People, procur'd a Law to paſs, which took from *Sylla* the Command of the Army againſt *Mithridates*, and conferr'd it upon *Marius*. *Marius* accordingly ſent ſome Officers of his Party to take Poſſeſſion of the Command of the Army, until he himſelf could come to them; but *Sylla* had prevented them, and made ſo ſure of the Affections of the Soldiers, that, inſtead of obeying the Orders ſent from *Marius*, they killed his Officers, and beſought *Sylla* to lead them againſt his Enemies at *Rome*, before he tranſported them into *Aſia*. Incens'd at the Death of his Officers, *Marius* had caus'd ſeveral of *Sylla*'s Friends to be put to Death, and their Houſes to be plunder'd. This made *Sylla* haſten his March to *Rome*, where he ſoon defeated the Body, which *Marius* and *Sulpitius* had rais'd to oppoſe him, and enter'd the City Sword in Hand. The *Decree*, which transferr'd the Command of the Army from him to *Marius*, he caus'd to be repealed, and Articles of Impeachment drawn up againſt *C. Marius*, young *Marius* his Son, the Tribune *Sulpitius*, and twelve Senators, who were of their Party, for having been the Authors of the late Inſurrection. Hereupon

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He was a Prince of great Undertakings; and tho' he failed in moſt of thoſe, wherein he had to do with the *Romans*, yet, after every Overthrow, we find him ſtill riſing up again with new Vigour; for his laſt Deſign of invading *Italy* ſufficiently ſhews, that, tho' his *Fortune* often forſook him, yet his ſtout Heart, his courageous Spirit, and his enterprizing Genius never did. After all, he was a Man of great Vices, as well as Virtues. His *Cruelty* was ſhewn in the Murther of his Mother, and his Brother, and the great Number of his Sons, Friends, and Followers, whom, at ſeveral Times, and often on ſlight Occaſions, he put to Death. His *Ambition* was manifeſt by his many *unjuſt* Invaſions of other Men's Rights for the Augmentation of his own Dominions, and the many wicked Methods of Treachery, Murther, and Perfidiouſneſs, that he took to accompliſh his End. And his *Luſt* appear'd in the great Number of Wives and Concubines he had to ſerve it: For, in the one or other of theſe Capacities, wherever he found an handſome Woman, he always took her to him, and carry'd ſome of theſe with him wherever he went: But, when reduc'd to any Diſtreſs, he always poiſon'd thoſe, whom he could not carry off, in like Manner, as he did his Siſters, and Daughters in this Caſe, that none of them might fall into the Enemy's Hands. *Velleius Paterculus*, lib. ii. c. 18. *Valerius Maximus*, lib. viii. c. 7. *Appian*. in Mithridaticis, and *Plutarch*, in Lucullo & Pompeio.

(d) *Vertot*'s Revolutions of *Rome*, c. 10.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

upon they were declar'd Enemies to the *Roman* Commonwealth; were interdicted *Water* and *Fire*, i. e. all Manner of Suſtenance, or Aſſiſtance from any Body; had Rewards ſet upon their Heads, and Troops on all Sides detach'd to hunt them down.

SULPITIUS in the Search was apprehended by ſome of *Sylla*'s Soldiers, who cut off his Head, and carry'd it to *Rome*, and nail'd it to the *Roſtrum*; but *Marius* had the good Luck to make his Eſcape, tho' † he underwent many Dangers, and Hazards of his Life, during the Time of his *Exile*.

IN the mean Time, *Cornelius Cinna*, who, tho' a *Patrician* by Birth, had devoted himſelf to the *Plebeian* Party; when once he was created *Conſul*, and *Sylla* was gone to his Command in *Aſia*, was for reſcinding the *Decree*, whereby *Marius* was proſcrib'd: But, when the *Senate* perceiv'd his Deſign, they ſoon paſs'd Sentence upon him, declaring him fallen from the Right of a *Citizen*, and depriv'd of the Dignity of a *Conſul*, and in his Room they elected *Lucius Merula*. *Cinna*, who was naturally proud and fiery, upon hearing of this Sentence, rais'd an Army, with Purpoſe to revenge himſelf upon the Authors of it, and ſent to *Marius* to come to his Aſſiſtance, who, as he paſs'd thro' the Cities of *Italy*, was join'd by ſome *Veterans*, that had formerly ſerv'd under him, and, by promiſing Freedom to all Slaves, that would come under his Banner, had got together a good Body of Men. With theſe, and the Forces, that *Cinna* had collected, they both marched directly to *Rome*, where, of the two *Conſuls*, *Octavius* was killed on his *Tribunal*, and *Merula* (to prevent the Enemy from putting him to a worſe Death) had his Veins open'd; where ſeveral *Senators* of great Note were by the Order of *Marius* murther'd in the Streets, their Heads cut off, and laid upon the *Roſtrum*, and their mangled Bodies left to be devour'd by Dogs; and where he caus'd *Sylla*'s Houſe to be raz'd, his Goods confiſcated, his Wife, Children, and Friends to be *proſcrib'd*, and himſelf to be declar'd an Enemy to the Commonwealth, even while he was adding large Provinces and Kingdoms to the *Roman* State.

IN the mean Time, his Wife, Children, and Friends, who had fled to his Camp for Protection, were continually ſolliciting him to turn his Arms againſt his *private* Enemies, and to free his Country from thoſe *Tyrants*, who had ſo long oppreſs'd it: So that, having concluded a Peace with *Mithridates* upon very advantageous Terms, he paſs'd over with his Army into *Italy*. But, before he was arriv'd, *Marius* was dead of a *Pleuriſy*, occaſion'd by exceſſive Drinking, to which, in the Decline of Life, he accuſtom'd himſelf; and young *Marius*, who inherited his Father's Cruelty, as well as Power, enter'd into a cloſe League with *Cinna*, and engag'd *Valerius Flaccus* (whom they procur'd to be made *Conſul*) in their Intereſt,

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† After he was upwards of ſeventy Years of Age, and had been ſix Times *Conſul*, he was forc'd to fly from *Rome* on Foot, without either a Friend or Servant to accompany him; and, to avoid *Sylla*'s People, that purſu'd him, to throw himſelf into a Moraſs, where he lay the whole Night, ſunk, and bury'd in Mud up to the Neck. In the Morning, when he got out, and endeavour'd to gain the Sea-Shore, in Hopes of meeting ſome Veſſel to carry him out of *Italy*, he was known by the People of *Minturnæ*, ſeiz'd and carry'd into the Town, with a Rope about his Neck, all naked and muddy. The Magiſtrate of the Place, in Obedience to the Decree of the *Senate*, which had attainted him, and ſet a Price upon his Head, ſent a publick Slave, a *Cimbrian* by Birth, to put him to Death; but as the Slave approach'd with his naked Sword, *Canſt thou, thou Barbarian*, (ſaid he, with a loud Voice) *have the Aſſurance to aſſaſſinate* Caius Marius? Whereupon the Slave, frighten'd at the Sound of a Name ſo terrible to his Countrymen, threw down his Sword, and ran out of the Priſon in great Diſorder, crying out, *That it was not in his Power to kill* Marius. The Magiſtrates of *Minturnæ*, looking upon this as an *Interpoſition* of Heaven for the Preſervation of this great Man, not only ſet him at Liberty, but furniſh'd him with a Veſſel, wherein he ſail'd firſt into the Iſland of *Ænaria*, and thence deſigning for *Africa*, he was forc'd, either by Streſs of Weather, or Want of Water, to go on Shore upon the Coaſts of *Sicily*, where he met with new Dangers. For a *Roman* Quæſtor, who had the chief Command there, offer'd to ſeize him; ſo that *Marius*, being forc'd to defend himſelf, loſt ſixteen of his Men, who made a Stand juſt upon the Shore, whilſt others help'd him on Board. From *Sicily* he ſailed to *Africa*, and landed at *Carthage*; but from thence he was expelled by *Sextilius*, who, as *Prætor*, commanded in that Province, and, notwithſtanding the Rigour of the Seaſon, was forc'd to go on Board, and ſpend a good Part of the Winter in his Ship, wandering up and down thoſe Seas, 'till, being inform'd of what was doing at *Rome* by a Meſſenger from *Cinna*, he return'd to *Italy*, join'd *Cinna*, beſieg'd *Rome*, and reveng'd himſelf too ſeverely of his Enemies. *Vertot*'s Revolutions of *Rome*, lib. x.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Intereſt, and Deſign of oppoſing *Sylla*. But *Sylla*, as ſoon as he landed in *Italy*, defeated *Marius*, and reduc'd him to the Neceſſity of laying violent Hands upon himſelf; and, having vanquiſh'd all his other Enemies, enter'd *Rome* at the Head of his victorious Forces, and there gave a looſe to his licentious Paſſion of Revenge. All the poor People, that had appear'd againſt him in Arms, even tho' they came to beg Quarter, he order'd to be *maſſacred*. Fourſcore Senators, and ſix hundred Knights, together with an infinite Number of the richeſt Citizens of *Rome*, he caus'd to be proſcrib'd: Their Sons and Grandſons he degraded from all their Rights and Privileges: Thoſe, that ſhould protect or harbour any of them, he threaten'd with the like Proſcription; and to thoſe, that ſhould apprehend or murther any of them, he promis'd a Reward of two Talents; ſo that it became no uncommon Thing for *Slaves*, that had murther'd their *Maſters*, nay for *Children*, that had murther'd their Fathers, to come, with their Hands reaking in Blood, to demand the Reward of their *Treaſon* or *Parricide*.

NOR was it only the Party, that favour'd *Marius*, which ſuffer'd in this barbarous Manner, but, as *Sylla* (e) made little or no Account of any Man's Life, he permitted his Friends and Officers, with *Impunity*, to revenge themſelves of all their *private* Enemies, inſomuch, that freſh Numbers were *proſcrib'd*, and murther'd every Day, and no one (eſpecially if he was rich and wealthy) was ſecure of his Life for a Moment: Nay, to ſuch an Exceſs of Cruelty and Arbitrarineſs did he proceed at laſt, that, without naming any particular Perſons, he proſcrib'd whole Cities and Nations, and, by Way of Confiſcation, ſeiz'd on all the Eſtates, Houſes, and Territories, belonging to ſuch Towns in *Italy*, as had declar'd for *Marius* during the *Civil* War, which (to attach them more firmly to his Intereſt) he took care to diſtribute among his *Soldiers*.

SOME however, that were about him, and had probably been benefited by theſe *Uſurpations*, being apprehenſive that ſuch violent Proceedings might not laſt long, (to give them the better Sanction, and ſome Colour of Law) advis'd him to take upon him the Office, not of a *temporary*, but *perpetual Dictator*. The Power of this ſupreme Magiſtrate was boundleſs. The Authority of the *Conſuls*, and all other Magiſtrates, except that of the *Tribunes*, was ſuperſeded by it. He had Power of Life and Death over his Fellow-Citizens, was ſole Arbiter of Peace and War, was at Liberty to raiſe, or diſband Forces as he thought fit, and under no Obligation to give an Account of his Conduct to any Body. In a Word, he had all the Power of the moſt abſolute King, (greater indeed than any of the antient Kings of *Rome* ever had) but then it was only in the Times of the greateſt Exigencies of the Commonwealth, when it was endanger'd either by powerful Enemies abroad, or by *civil* Commotions at home, that ſuch an Officer was appointed; and, leſt ſuch a large Power ſhould be abus'd, no Man was inveſted with it for longer than ſix Months. But *Sylla*, who had terrify'd the People into a tame Submiſſion, and made himſelf *abſolute* at *Rome*, would have it conferr'd on him for a Time *undetermin'd*; ſo that the *Romans*, who had chang'd *Kingly* Government into the *Republican* under *Conſuls*, and *military Tribunes*, after many Ages, relaps'd again into the abſolute Power of *One*; tho' *Sylla*, to leſſen the Averſion, which all *Republicans* could not but have to ſuch a Form of Government, took care to diſguiſe what was in Reality a *Royalty*, under the leſs odious Title of a † *Dictatorſhip*.

THIS

(e) *Vertot's* Revolutions of *Rome*, lib. x.

† One Thing is very wonderful in this *Sylla*, that after he had deſtroy'd more than an hundred Thouſand of his *Fellow-Citizens* in the *Civil War*, and had caus'd ninety *Senators*, (of which fifteen had been *Conſuls*) and more than ſix and twenty hundred *Knights* to be put to Death, he had the Courage to lay down the *Dictatorſhip*, and to reduce himſelf to the Level of a private Citizen, without fearing the Reſentment of ſo many illuſtrious Families, whoſe Heads he had deſtroy'd by his cruel *Proſcriptions*. The *Romans* in general look'd upon this his Abdication of the Sovereign Power, as an Inſtance of the greateſt *Magnanimity*, and gladly forgave him all his Murthers, for the Sake of the Liberty,

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

Between Cæſar *and* Pompey.

This Succeſs of *Sylla*'s in climbing up to the Empire, and ſupporting himſelf therein, made it apparent to thoſe that came after him, that the *Romans could bear a Maſter*, and gave Occaſion to the violent Conteſts, which afterwards happen'd between *Cæſar* and *Pompey*, who, after the Death of *Craſſus* *, and the *Parthian* War, were the two great *Competitors* for the Sovereignty of *Rome*.

Pompey's *Character.*

CNEIUS Pompeius (whoſe Father, being of the ſame Name, had been *Conſul*, and ſerv'd his Country faithfully in the Wars) was, from his very Youth, the Darling of the *Roman* People; created a *General*, before he had been a Soldier; and, thro' the whole Courſe of his Life, attended with a wonderful Train of Victories and Succeſſes: *(f)* But, being all along accuſtom'd to the Command of Armies, he could not ſo well, upon the Expiration of his *Commiſſion*, reduce himſelf to the *Simplicity* of a private Life; and therefore, whenever he appear'd in *Publick*, he was always follow'd by a Crowd of his Dependents, whoſe numerous Appearance look'd more like the Court of ſome great *Prince*, than the Attendants of a *Citizen* of any *Republick*. It muſt be own'd however, that, in his Purſuit of Dignities, he was leſs fond of the Power, that is inſeparable from them, than of the Honours and Splendors, that ſurround them; that, in ſhort, he was a Man of *Show*, rather than real *Ambition*; and, if he affected any high Offices in State, it was chiefly to raiſe himſelf above all the Commanders of his Time; for the great Pride of his Soul was, to be thought *the only* General of the *Commonwealth*, whereas he ſhould have contented himſelf with being the *firſt*.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

Cæſar's *Character.*

(g) CAIUS Julius Cæſar was born of the *illuſtrious* Family of the *Julii*, and was indeed the moſt extraordinary Perſon of his Age. Nature, which ſeem'd to have form'd him for the Command of the reſt of Mankind, had given him an Air of Empire, and a Dignity of Aſpect inexpreſſible; but then this Air of Grandeur was allay'd by the Gentleneſs and Sweetneſs of his Behaviour, which gain'd him the Hearts of thoſe, he converſ'd with, and laid the Foundation of his future Greatneſs. He was a Man of exalted Courage, and inſinuating Eloquence, extenſive in his Deſigns, indefatigable in purſuing them, and ambitious of the great Offices of *State*, chiefly for the Increaſe of his Intereſt and Power, and for the Means and Opportunity which they afforded him, by gentle Degrees of becoming the Maſter and Sovereign of his Country.

Upon the Death of *Craſſus*, who held the Balance between theſe two great Men, the Emulation between them began to break out. *Cæſar* was in *Gaul*, purſuing his Victories againſt the *Helvetians*, the *Germans*,

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berty, which he thereby reſtor'd them; but his Enemies imputed it to the natural Uneaſineſs of his Mind, and his continual Fear, leſt ſome *Roman* might be bold enough, at one Stroke, to deprive him of his Empire and his Life both. However this be, 'tis certain, that, after having ſhed ſo much Blood, he died peaceably in his Bed, and, a few Days before his Death, compos'd his own Epitaph, which compriſes his true Character: *viz. That no Body had ever outdone him, either in obliging his Friends, or perſecuting his Enemies. Vertot*'s Revolutions, lib. xi.

* When *Craſſus* led his Army into *Meſopotamia*, there came to him a certain *Chief* of an *Arabian* Tribe, who, having ſerv'd in the Wars under *Pompey*, had contracted an Acquaintance with ſeveral of the *Romans*, and was therefore a proper Inſtrument for *Surenas*, the *Parthian* General, to employ upon this Occaſion. He told *Craſſus*, enquiring about the Strength of the Enemy, that they were unable to ſtand before him, and that, to obtain a compleat Victory, he had nothing to do, but to march directly againſt them, for which Purpoſe, he offer'd himſelf to be their Guide. *Craſſus* was weak enough to accept of his Offer; and, accordingly, the crafty Man led them along the Plains of *Meſopotamia*, until he had brought them into a ſandy *Deſert*, where the *Parthians*, he knew, would have the beſt Opportunity of deſtroying them, and then rode off to acquaint *Surenas* with it, who immediately fell upon them, and gave them a terrible Defeat. Nor was this the only falſe Step, that *Craſſus* made: For having reſted the Remains of his Army for one Day at *Carrhæ*, not far from the Place where the Battle was fought, when, in the Night following, he endeavour'd to make his Eſcape, he committed himſelf to the Guidance of one *Andromachus*, another Traitor, who led him into the Midſt of Bogs, and Moraſſes, where *Surenas* overtook him, ſlew him, and gave his Army the greateſt Overthrow, that the *Romans* had ever receiv'd, ſince the Battle of *Cannæ*; for, in this Engagement, twenty Thouſand were ſlain, and ten Thouſand taken Priſoners; and the reſt forc'd to make their Eſcape by ſeveral Ways into *Armenia*, *Cilicia*, and *Syria*. *Plutarch*, in Craſſo. *Appian*, in Parthicis, and *Dion Caſſius*, lib. xl.

(f) Vertot's Revolutions, lib. xiii. *(g)* Ibid.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

From *Joſeph.* lib. xiii. c. 19. to the End of lib xv.

Germans, the *Belgæ*, the *Britons*, and ſeveral other Nations, and aſtoniſhing all the World with the Fame of his great Exploits; but *Pompey*, ſince the Time of his Victories in *Aſia*, had continu'd (now for the Space of twelve Years) for the moſt Part in *Rome*, notwithſtanding he had obtain'd a large Commiſſion to govern the Provinces of *Spain* and *Africa*.

By his conſtant reſiding at *Rome* he had got a perfect Aſcendant over the *Senate*; and ſome to remedy the Diſorders, they then labour'd under, were for creating him *Dictator*, till *Cato*, who was always watchful for the *Publick* Liberty, propos'd rather to chuſe him ſole *Conſul*, without a *Collegue*; becauſe a *Conſul* was *reſponſible* to the People and *Senate* for his Conduct, which a *Dictator* was not.

The *Senate* approv'd of this Expedient, and accordingly made *Pompey* the ſole *Conſul*. They continu'd him likewiſe in his former Governments, and, for the Payment of the Forces he had under him, gave him an *annual* Allowance of a Thouſand Talents out of the Exchequer: But, as all good Underſtanding between him and *Cæſar* was now vaniſh'd, he took Care to prefer two Laws, which the Senate readily agreed to, *viz. That the Miſcarriages of Officers, for twenty Years laſt paſt, ſhould be enquir'd into; and that all abſent Perſons ſhould not be allow'd to demand any publick Employments*; the latter of which was more immediately levelled at *Cæſar*: For *Pompey*'s Deſign herein was, to oblige him to abandon the Government of the two *Gauls*, and the Command of his Army, in order to come in Perſon to ſollicit the *Conſulate*, which he, in his Turn, (as he ſignify'd by his Letters) expected to have conferr'd on him.

CÆSAR was very well aware of *Pompey*'s Deſign; but, inſtead of relinquiſhing his Government, and returning to *Rome*, he choſe to remain at the *Head* of his Forces, and, when the Senate (by *Pompey*'s Procurement) came to a Reſolution of taking the Government from him by naming his Succeſſor, he wrote ſeveral Letters to them, with a great deal of Temper, requeſting either that they would continue him in his Government, as they had done *Pompey*, or permit him, tho' abſent from *Rome*, to put up for the *Conſulate*; but the Majority of the *Senate*, that was entirely under *Pompey*'s Direction, rejected every Propoſal that he ſent; ſo that, finding himſelf treated with Contempt, he paſs'd the *Alps* at the Head of the third *Legion*, and halted at *Ravenna*; from whence he ſent *Fabius*, one of his *Lieutenants*, with Letters to the *Senate*, *(b)* "wherein he magnify'd his own Exploits, expecting that ſome Regard ſhould be had to his Services; and wherein he declar'd his Readineſs to lay down his Command, in caſe *Pompey* would do the like; but that, if that *General* pretended to retain his Forces, he knew very well how to defend himſelf at the Head of his *Legions*, and would, in a few Days, be at *Rome*, to revenge the Injuries, which were done to him, as well as the *Publick*."

This Letter, when read to the Senate, was repreſented as a Kind of *Declaration* of War, and accordingly procur'd a "Decree that *Lucius Domicius* ſhould be *Cæſar*'s Succeſſor, and have four Thouſand new *Levies* to enable him to go and take Poſſeſſion of his Government; and that, in caſe *Cæſar* refus'd to diſband his Army within ſuch a Time, he ſhould be proſecuted, as an Enemy to the Commonwealth." When *Cæſar* was inform'd of this Decree, he ſent Orders to ſuch of his Troops, as were neareſt at Hand, to advance towards the *Rubicon*, a ſmall River, that parted his Government of *Gallia Ciſalpina* from the reſt of *Italy*. When he came up the next Day, he found there five Thouſand Foot, and three hundred Horſe; and, having halted a while on the Bank of the River, he is ſaid there to have been ſeiz'd with ſome *Remorſe* upon Conſideration of what he was about to do; till, having reflected on the Hatred and Inveteracy of his Enemies, he threw himſelf into the River at once,

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(b) *Vertot*'s Revolutions, lib. xiii.

A. M. 4001, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 3.

once, paſſed it, and took *Ariminum* by Surprize; and from thence put all *Rome* in ſuch a Diſorder, that *Pompey* not having ſufficient Forces to reſiſt him, with the *Conſuls*, and a great Number of *Senators*, retir'd to *Capua*, and thence to *Brunduſium*, where taking Shipping, they ſoon arriv'd at the Port of *Dyrrachium*, a City of *Epirus*, where *Pompey* intended to gather together ſuch an Army, as might enable him to make a Stand.

UPON the Retreat of *Pompey*, *Cæſar*, in the Space of ſixty Days, made himſelf Maſter of all *Italy*, and came to *Rome*, where he promis'd the People every Thing ſhould be done for the Good of the *Commonwealth*: And having filled up the *Senate*, and ſettled ſome Kind of Government among them, he march'd his Army directly into *Spain*, where *Pompey* was Governor, and had left ſeveral Troops attach'd to his Intereſt. As ſoon as he came thither, he fell upon *Afranius* and *Petreius*, *Pompey*'s Lieutenants; and, having driven them out of the Province, he made himſelf Maſter thereof, and ſo return'd to *Rome*, where he was declar'd *Dictator*, tho', after eleven Days, he laid down that Office, and together with *Servilius Iſauricus*, was elected *Conſul* for the Year enſuing.

POMPEY, by this Time, had been in *Epirus* for the Space of a Year, and had got together a conſiderable Army out of *Greece*, *Aſia*, and all the *Eaſtern* Countries, to ſupport his Intereſt; but, when *Cæſar* went after him, the Seaſon of the Year was too far advanc'd, either for the Fleets to be at Sea, or the Armies to take the Field, and ſo both Sides lay ſtill in their Winter Quarters.

From *Joſeph.* lib. xiii. c. 19. to the End of lib. xv.

IN the Spring both Armies took the Field, and encamp'd againſt each other near *Dyrrachium*, (now *Durazzo*) where, in ſeveral Skirmiſhes, *Cæſar* had the better; but, at length, in one of them he receiv'd ſo great a Defeat, that himſelf acknowledg'd he muſt have been utterly undone, had *Pompey* ſeen his Advantage, and purſu'd it. For Fear of the like Diſaſter therefore, or the Want of Proviſions for his Army, *Cæſar* decamp'd the next Day, and march'd towards *Theſſaly*, where he found Plenty of all Things, and there waited to give *Pompey* Battle. *Pompey* had an Army of forty-five Thouſand Foot, and five Thouſand Horſe, but they were moſt of them *raw unexperienc'd* Men, rais'd out of the effeminate Nations of *Aſia*, and ſome *Roman* Senators, and other *Gentlemen*, who knew very little of War. *Cæſar*, on the other Hand, had an Army of twenty-two Thouſand Foot, and one Thouſand Horſe; but then they were moſt Part of them *veteran* Soldiers, who, for the Space of ten Years, had been accuſtom'd to War and Victory in *Gaul*. On the Plains of *Pharſalia* theſe two Armies met with two of the greateſt *Generals* in the World at the Head of them, diſputing for *univerſal* Empire. The Engagement for ſome Time was ſharp on both Sides: But, at length, *Pompey*'s Army was vanquiſh'd and broken. Fifteen Thouſand of them were ſlain; four and twenty Thouſand made Priſoners; their Camp was taken, and their *General*, with much ado, forc'd to make his Eſcape in Diſguiſe, and, after having wander'd from Place to Place, was, at length, in *Egypt*, * perfidiouſly ſlain, in the fifty-ninth Year of his Age.

AFTER

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* After the Defeat of his Army, *Pompey*, not well knowing which Way to betake himſelf, determin'd at laſt to go to *Egypt*. He had been a very conſiderable Friend to the late King *Ptolemy Auletes*, and therefore he expected a kind Reception from his Son. Taking therefore his Wife *Cornelia*, and his younger Son *Sextus* with him, he ſteer'd his Courſe towards *Egypt*, and, as he drew near to Land, ſent Meſſengers to the King, deſiring his Protection, and Aid in his preſent Diſtreſs. The King was then a *Minor*, under the Tuition of *Pothynus* an Eunuch, and *Achillas* the General of his Army, who, taking *Theodotus*, and ſome others into the Conſultation, adviſ'd together what Anſwer to ſend. Some were for receiving, and others for rejecting him; but *Theodotus* was of Opinion, that their only ſafe Way was to diſpatch him: "For ſhould they receive him, *as he argu'd*, *Cæſar* would revenge it; ſhould they reject him, "if ever he recover'd Power, himſelf would revenge it; and therefore the only Method to ſecure themſelves from "both, was to cut him off: For hereby they would certainly make *Cæſar* their Friend, and prevent the other from "doing any Miſchief; *for dead Men* (ſaid he, *according to the Proverb) never bite*." This Advice prevail'd, and accordingly *Achillas*, with *Septimus* a *Roman* Commander, then in the Service of the King of *Egypt*, was ſent to put it in Execution. Under the Pretence therefore of conducting *Pompey* to the King, they took him out of the Ship into a

Boat;

After the Death of *Pompey*, and the Return of *Cæſar* to *Rome*, the *Senate* decreed him uncommon Honours, and an unlimited Authority. He was appointed *Conſul* for ten Years, and perpetual *Dictator*; had the Name of *Imperator* given him, and the auguſt Title of *Father of his Country*. His Perſon was declar'd *ſacred* and *inviolable*; and at all publick Games he had the Privilege of ſitting in a *gilded Chair*, with a golden Crown upon his Head; but notwithſtanding all this Profuſion of Honours, we find in what a barbarous Manner he was murther'd at laſt.

Between Anthony *and* Auguſtus.

After the Death of *Julius Cæſar*, great Confuſion and Diſorders happen'd in the *Roman* State, till, at length, *Anthony* and *Octavianus*, upon the forc'd Abdication of *Lepidus*, became the two great Men in the Empire. *Anthony* had all the *Eaſt*, and *Octavianus* all the *Weſt*; but not content with this, they ſoon took occaſion to differ with each other, and enter'd into Conteſt who ſhould have the *Whole*.

Anthony's *Character*.

ANTHONY was a Perſon of great Note for his *military* Skill and Abilities. At the Battle of *Pharſalia* he did Wonders: and in that of *Philippi*, (where *Octavianus* * behav'd but very meanly) the whole Victory was owing to his Courage and Conduct: But he was exceedingly addicted to Vice, eſpecially to the Love of Women, which *Cleopatra* obſerving, laid hold of him on this weak Side, and, for the Gratification of her Ambition and Avarice, (which were the two predominant Paſſions in her) put him upon ſuch Meaſures, as gave a general Offence to the *Romans*.

Auguſtus's *Character*.

OCTAVIANUS, on the other Hand, tho' he was always ſucceſsful, yet for this he was indebted not ſo much to his Courage, as his Cunning and Management; for, tho' he had a *Genius* capable of framing the greateſt Projects, yet, in cool Blood, he found himſelf incapable of facing the meaneſt Danger. And therefore being conſcious of his Weakneſs in this Reſpect, he contented himſelf with ſupplying the *Schemes*, and called in the Valour of other Men to put them in Execution. In moſt of his *military* Undertakings, he borrow'd (as it were) *Agrippa*'s Courage, and the rather made uſe of him, becauſe he was a *mere Soldier of Fortune*, and, conſequently, incapable of creating any Jealouſy, or making himſelf Head of any Party.

After * a vaſt Preparation for War, theſe two great Men, of different Characters, met with their Armies and Fleets near *Actium*, a Town on the Coaſt of *Epirus*, there to decide the Empire of the World. *Canidius*, who had the chief Command of *Anthony*'s Army, perſuaded him to decamp, and march into the Country of *Thrace*, or *Macedon*, there to try his Fortune in a Battle at Land, becauſe his Army was much more to be depended on, than his Fleet: But *Cleopatra*, who was then in Company with *Anthony*, advis'd him rather to decide the Matter by a *Fight at Sea*, and her Advice prevailed.

On the ſecond of *September* therefore, A. M. 3973. Ant. Chriſt. 31. the two Fleets engag'd before the Mouth of the *Ambraſian* Gulph, in the Sight of the two Armies, the one drawn up on the *North*, and

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Boat; but, as ſoon as they came near the Shore, they fell upon him, and ſlew him, cut off his Head, and caſt his dead Carcaſs on the Strand. His Wife and Son, ſeeing this barbarous Murther, rais'd bitter Cries and Lamentations; but all to no Purpoſe: Perceiving therefore themſelves in the like Danger, they hoiſted Sail, and made off, leaving this great Man (who, in the fifty-ninth Year of his Age, came to this woeful End) no other Funeral, than what *Philip*, an enfranchis'd Bondman of his, and a poor *Roman*, who came thither by Accident, could give him, by making a Funeral Pile of the broken Pieces of an old Boat, that lay wreck'd on the Shore. *Plutarch.* in Pompeio. and *Appian.* de Bellis Civilibus, lib. ii.

* On the Eve, before the Battle at *Philippi*, under Pretence of ſome Indiſpoſition, he left the Body, which he commanded, and, while the two Armies were engag'd, hid himſelf amongſt the Baggage; and, in a Sea-Fight againſt young *Pompey*, he had not the Courage to ſee the two Fleets engage, but lay in the Bottom of the Ship, with his Eyes lift up to Heaven, as if he had been in a Trance, and never once ſhew'd himſelf to his Soldiers, until News was brought him, that the Enemy was fled. *Vertot*'s Revolutions of *Rome*, lib. xiv.

* *Anthony*'s Forces, at Land and Sea, conſiſted of an hundred Thouſand Foot, twelve Thouſand Horſe, and five hundred Ships of War; and *Octavianus*'s of eighty Thouſand Foot, twelve Thouſand Horſe, and two hundred and fifty Ships of War. *Plutarch.* in Antiocho, and *Dion Caſſius*, lib. lxxx.

and the other on the *South* Side of the *Streights*, which enter'd the Gulph, there to attend the Event of the Battle. The Fight, for ſome Time, continu'd dubious, with as fair a Proſpect of Succeſs for *Anthony*, as for his Adverſary, until *Cleopatra* forſook him: For ſhe, being affrighten'd with the Noiſe, and Terror of the Battle, gave Orders to the Captain, that commanded her Ship, to ſhear off, and ſo drew after her the whole *Egyptian* Squadron, which conſiſted of ſixty large Men of War.

ANTHONY, giving all for loſt, made after her as faſt as he could, and ſo by his Flight yielded the Victory to *Octavianus*; but, after he was gone, his Ships fought ſo valiantly, that, tho' the Engagement began at Noon, it was not ended till it was Night.

In the mean Time, *Anthony* and *Cleopatra* got to *Teneros* in *Laconia*, whither ſome of his Ships, that had eſcap'd the Fight, and ſeveral of his Friends, repair'd to him, from whom he underſtood, that, tho' his Fleet was deſtroy'd, his *Land-Army* was ſtill ſafe; and therefore he wrote to *Canidius* to retire with it thro' *Macedonia* into *Aſia*, in Hopes of being able, by that Means, to renew the War: But *Canidius*, in his March being overtaken by *Octavianus*, fled by Night to *Anthony*, and the Army, finding themſelves deſerted by their *Generals*, went over to the Enemy, as the foreign Forces, which had come to the Aſſiſtance of *Anthony*, fled all home to their reſpective *Countries*, and made their Peace afterwards with the *Conqueror* on the beſt Terms they could.

By this Time *Anthony* and *Cleopatra* were both return'd to *Alexandria*, and it was not long before *Octavianus* went in Purſuit of them. On their firſt Coming, *Anthony* fell upon the *Roman* Troops, while under the Fatigue of their March, and put them to a total Rout; but, in a ſecond Engagement with them, he was vanquiſh'd, and driven back into the City with great Loſs. The next Morning, when he went down to the *Harbour* to put the Fleet in Order to engage the Enemy, no ſooner were they drawn up in *Line of Battle*, but he ſaw them deſert, and go over to them, and, (to his greater Mortification) when he return'd into the City, he found that all the *Land Forces*, both Horſe and Foot, had in like Manner revolted from him.

When *Anthony* underſtood that all this was done by *Cleopatra*'s Treachery, and in Hopes of making her Peace with *Octavianus*, he could not forbear expreſſing his Reſentment of it in loud Complaints; ſo that *Cleopatra*, for Fear of him, but (as ſhe pretended) to ſecure herſelf from the Enemy, fled to a *Monument*, which ſhe caus'd to be built of a great Height, and wonderful Structure, and having there ſhut herſelf up with two Maids, and one Eunuch, ſhe had it given out, that ſhe was dead. *Anthony* no ſooner heard the News, but, ſuppoſing it to be true, fell upon his Sword; however, having Intelligence, ſome Time after, that *Cleopatra* was ſtill alive, he order'd thoſe about him to carry him to her *Monument*, where might be ſeen one of the moſt deplorable Spectacles that can be imagin'd. *Anthony*, all over bloody, and breathing out his laſt, was by the Hands of *Cleopatra*, and her two Maids, drawn up by the Ropes and Pulleys, that were employ'd in the Building, to the Top of the *Monument*, and there, in a few Moments, expir'd in her Arms.

After the Death of *Anthony*, the great Care of *Octavianus* was, to make himſelf Maſter of *Cleopatra*'s Perſon, and *Riches*; of her *Perſon*, to adorn his Triumph; and of her Riches, to defray the Expences of the War: But, after he had luckily compaſs'd both, ſhe, having private Notice given her of her being deſign'd to be carry'd to *Rome*, to make Part of the Show in her Conqueror's Triumph, caus'd herſelf * to be bitten with an *Aſp*, and ſo, to avoid this Infamy *, died after ſhe had reign'd, from the Death of her Father, twenty-two Years, and liv'd thirty-nine.

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* The *Aſp* is a Serpent of *Egypt* and *Libya*, and proper only to thoſe Climates. Thoſe, that are bitten by it, die within three Hours, in a Kind of gentle Sleep, or Lethargy, without any Senſation of Pain; and therefore *Cleopatra*, who had experienc'd all Kinds of Poiſons upon other Creatures, made choice of this, as the eaſeſt Way of dying; and

OCTAVIANUS, *(i)* tho' much concern'd for having thus loſt the chief Glory of his Triumph, did nevertheleſs make for *Cleopatra* (as he had permitted her to make for *Anthony)* a ſplendid and Royal Funeral. He had them both repoſited in the ſame Monument, which they had begun, and gave Orders to have it finiſh'd. Having thus ſettled his Affairs in *Egypt*, and cut off all thoſe, from whom he might expect any freſh Diſturbances, he made a Review of the ſeveral Provinces of the *Leſſer Aſia*, and the *Iſles* adjoining, and ſo, paſſing through *Greece*, return'd to *Rome*, where he triumph'd for three Days ſucceſſively, for his Victories over the *Dalmatians*, and for the Sea-Fight at *Actium*, and for the Conqueſt of *Egypt*; in the laſt of which, were led before him the Children of *Cleopatra*, and, tho' herſelf had eſcap'd that Fate, her Effigy was carry'd in Proceſſion, with an Aſp hanging at her Arm, to denote the Manner of her Death.

He is made ſole Emperor, and Pontifex Maximus.

AFTER this Triumph, he held a private Conſultation with *Agrippa* and *Mecænas*, (his two chief Miniſters, and principal Inſtruments of his Greatneſs) whether he ſhould reſtore the Commonwealth to its ancient State, or retain the Sovereign Power. *Agrippa* was for the *reſtoring*, but *Mecænas* for the *retaining* Part; whereupon *Octavianus*, knowing that the Senate was filled with his Creatures, whoſe Fortunes depended on his holding the *Sovereignty*, propos'd indeed, in a formal Speech, to reſign his Authority; but, no ſooner was the Propoſal made, than the whole Senate, with an unanimous Voice, diſſuaded him from it, and, with all Manner of Arguments, preſs'd hm to take upon him the ſole *Adminiſtration* of the Government, which with much ſeeming Reluctancy, at length, he conſented to. But, by no Means would he ſubmit to accept of it for a longer Term, than *ten Years*, tho', from ten Years to ten Years, upon one Pretence or other, he continu'd himſelf in it, as long as he liv'd, and ſo tranſmitted it to his Succeſſors.

WITH this new Power, the *Senate* was determin'd to confer on him a *new* Name. Himſelf had taken upon him the common Title of *Imperator*, which the Soldiers, during the Times of the Republick, us'd to give to victorious Generals; but this was not thought adequate to his Merit; And therefore, ſince the Word *Auguſtus* ſeem'd to ſignify ſomething, that, above *human*, was *ſacred* and *venerable*, *This* was made choice of, and, by the general Suffrage of the *Senate*, firſt given to him, with many more Things decreed in his Honour, by the Flattery of ſome, who courted his Favour, and the Fear of others, who dreaded his Power.

AUGUSTUS (for ſo we muſt now call him) having rais'd himſelf to this Height of Power and Glory, as ſoon as *Lepidus* *, who had been *Pontifex Maximus*, or

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and, to deceive her Keepers, kept an Aſp always hid in her Chamber, under Figs, Grapes, and Flowers, which, when ſhe was determin'd to die, ſhe took and held to her Arm, and, ſoon after its biting her, fell into a Sleep, and ſo died.

Auſa & jacentem viſere regiam
Vultu ſereno fortis, & aſperas
Tractare Serpentes, ut atrum
Corpore combiberet venenum.

Deliberatâ morte ferocior:
Sævis Liburnis ſcilicet invidens,
Privata deduci ſuperbo
Non humilis mulier triumpho. HOR. Carm. lib. i. Ode xxxvii.

* In her Death, ended the Reign of the Family of the *Ptolemies* in *Egypt*, which hereupon was reduc'd into the Form of a *Roman Province*, and was govern'd by a *Prefect* ſent thither from *Rome*. Under this Form, it continu'd a Province of the *Roman* Empire, ſix Hundred and ſeventy Years, till it was taken from them by the *Saracens*, in the Year of our Lord 641. *Prideaux*'s Connection, Anno 30.

(i) Dion Caſſius, lib. li. and *Suetonius*, in Octavio.

* This *Lepidus* was one of the *Triumvirate*, with *Octavianus* and *Anthony*, but a Man of no Manner of Merit. He join'd *Octavianus*, in carrying on the War againſt *Sextus Pompeius*, the Son of *Pompey the Great*; but when he arrogated

or High-Prieſt of *Rome*, was dead, aſſum'd to himſelf (as did his Succeſſors in the Empire) that Office; and the firſt Thing he did, was to examine into the *prophetical* Books, which, at that Time, went abroad under the Name of the *Sibyls* †.

An Account of the Sibylline Oracles, *and their Validity.*

That, in the Reign of *Tarquinius Superbus*, there came a ſtrange Woman to *Rome*, who offer'd to ſell to the King nine Volumes of theſe *Sibylline Oracles*, but, upon his refuſing to purchaſe them, burnt three of them, and afterwards coming with ſix, and being rejected, burnt three more, and yet, at laſt, obtain'd the full Price of what ſhe had aſk'd at firſt, for the *three* remaining; that theſe Volumes, when purchas'd, *(k)* were laid up in the *Capitol*, committed to the Cuſtody of proper Officers, never conſulted but upon great Exigencies of *State*, and carefully preſerv'd, until, at the Burning of the *Capitol*, in the Civil Wars between *Sylla* and *Marius*, they happen'd to be conſum'd; that, upon the Rebuilding of the *Capitol*, *(l)* the *Romans*, with great Care, made another Collection of *Sibylline Oracles* from ſeveral Countries, and, after they had ſelected ſuch, as their Church and State did approve of for their Purpoſe, laid them up in the new *Capitol*, inſtead of thoſe, which the Fire had conſum'd; that, beſides theſe *Capitoline* Volumes, there were a great many more *Sibylline Oracles* in the World, *(m)* which *Auguſtus*, in the Beginning of his Office of *Pontifex Maximus*, endeavour'd to collect, and what he reputed *genuine*, or rather what ſuited his Purpoſe beſt, theſe he depoſited likewiſe in the *Capitol*, burning the reſt; that *(n)* *Tiberius* made another Review of theſe *Oracles*, and condemn'd ſeveral Volumes of them to the Flames, but the *Capitoline* Copies were ſtill held in great Veneration, *(o)* until they fell into Diſgrace in the Reign of *Honorius*, and, by his Order and Appointment, were burnt and deſtroy'd; *(p)* theſe are Facts, that are confirm'd by all *Antiquity*, and what compriſe indeed the whole Hiſtory of theſe *Sibylline* Writings. But, if they were all thus *finally* deſtroy'd, the Queſtion is, how came we by the preſent Collection of *Greek* Verſes, compris'd in eight Books, which go under the Name of the *Sibyls*, and of what *Merit* and *Authority* are we to account them?

Now, in Anſwer to this, it is to be obſerv'd, *(q)* that, long before the Times of *Chriſtianity*, there were extant, among the *Heathens*, ſeveral Oracles, or Predictions of future Events, aſcrib'd to one or more of

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gated the whole Honour of their Succeſſes to himſelf, *Octavianus* drew over all his Army to deſert him, and ſo reduc'd him to the Neceſſity of begging his Life, and of being content to lead the Remainder of it in a private and mean Condition at *Circetii*, a ſmall *Maritime* Town among the *Latins*, where he was ſent into Baniſhment, and there died in Obſcurity and Contempt. *Suetonius*, in Octavio, lib. xvi. *Appion*, de Bellis Civilibus, lib. v. and *L. Florus*, lib. iv. c. 8.

† The *Sibyls* were Women, of ancient Times ſaid to be endu'd with a *prophetick* Spirit, and to have deliver'd *Oracles*, foreſhewing the Fates and Deſtinies of Kingdoms. We have, in the Writings of the Antients, mention made of ten of them. The *Cumæan*, the *Cumanian*, the *Perſian*, the *Helleſpontican*, the *Lybian*, the *Samian*, the *Delphian*, the *Phrygian*, the *Tiburtine*, and the *Erythræan*; but ſome are of Opinion, that the *Cumæan*, and the *Erythræan*, was one and the ſame *Sibyl*; that ſhe was born at *Erythræ* in *Ionia*, and therefore was by the *Greeks* called *Erythræa*; but, having remov'd from *Erythræa* to *Cumæ* in *Italy*, and there deliver'd all her *Oracles*, ſhe was from thence, by the *Romans* and *Italians*, called *Cumæa*. Theſe *Sibyls*, among the *Pagans*, were what the Prophets and Propheteſſes were accounted among the *Hebrews*; and, as the moſt antient of theſe was nam'd *Sibylla*, ſo all others of the ſame Sex, who pretended to the like *fatidical* Spirit, were called *Sibyls*. The Place, from whence theſe *Sibyls* gave out their *Oracles*, was generally a Cave, or *ſubterraneous* Vault, (if we may judge of others by that at *Cumæ*) whereof *Juſtin Martyr* gives us this Account: "I have ſeen the Place, *ſays he*, which is a large *Chapel*, or *Oratory*, hewn out of "the main Rock, and muſt have been a Work of great Labour. Here the *Sibyl* (as the Inhabitants, who had a "Tradition thereof, told me) gave forth Oracles. In the Middle of the Chapel, they ſhew'd me three hollow Places, "hewn out of the ſame Rock, in which, when filled with Water, the *Sibyl* us'd to bathe herſelf, and ſo, having put "on her Garment, retir'd into the innermoſt Cell of the *Chapel*, (which was likewiſe hewn out of the ſame Rock) and, "having plac'd herſelf upon an elevated Seat, which jutted out into the Middle of the Cell, ſhe there utter'd her "*Oracles*." *Lactantius*, de falſâ Religione, lib. i. c. 6. *Salmaſius*, in Exercitat. ad Solinum, pag. 8. & *J. Martyr*, Cohortatio ad Græcos.

(k) *Dionyſ. Halicar.* lib. iv. *Pliny*'s Nat. Hiſt. lib. xiii. *Solin. Polyhiſt.* lib. ii. and *Aul. Gel.* lib. i. c. 19.

(l) *Tully*, de Divinat. lib. i. *Dionyſ. Halicar.* and *Aul. Gel.* ubi ſupra.

(m) *Lactan.* de falsâ Religione, lib. vi. & de Irâ Dei. c. 22.

(n) *Sueton.* in Octavio.

(o) *Dion Caſſius*, lib. lvii. *Tacit.* Annal. lib. vi.

(p) *Aug.* de Civit. Dei, lib. xviii. c. 53, 54.

(q) *Whiſton*'s Vindication of the *Sibylline* Oracles.

of theſe *Propheteſſes*, who were ſtil'd *Sibyls*; that theſe Predictions were held in great Eſteem among the *Antients*, as containing Notions conſonant to true Religion, the Worſhip of one God, the Conflagration of the World, the Renovation of it again, the general Reſurrection, and the Rewards and Puniſhments hereafter; and that both *Heathen*, *Jewiſh*, and *Chriſtian* Authors, who make mention of theſe *Sibyls*, give a ſtrong Sanction to their Authority. *Varro* looks upon them as inſpir'd *Propheteſſes*; *Virgil* does them Honour in citing their Predictions; *Joſephus* thinks them uſeful to eſtabliſh ſome Poſitions in ſacred *Hiſtory*; and *Clemens Alexandrinus* (as he quotes a more antient Author for it) brings in St *Paul* addreſſing himſelf to an *heathen Audience* in theſe Words: *Take the* Greek *Books in your Hands, read the* Sibyls, *and ſee what they ſay of the Unity of God, and how they foretel what is to come, and you will there clearly find the Son of God.* It muſt be acknowledg'd indeed, that the whole Collection of theſe *Sibylline Oracles*, as they are now extant in eight entire Books, is far from being *genuine*. The 1ſt, 2d, and moſt of the 5th, all the 6th, 7th, and 8th Books ſeem to be a manifeſt Forgery, the ſpurious Production of ſome zealous *Chriſtian* (perhaps about the Middle of the *ſecond* Age after Chriſt) for the Promotion of the Religion he profeſs'd.

(r) IN one Place, he explicitly declares himſelf to be a *Chriſtian*, and ſpeaks of the whole Myſtery of our Salvation, and of the Methods whereby it was accompliſh'd; of the Incarnation and Birth, the Circumciſion and Death, the Reſurrection and Aſcenſion of our Saviour Chriſt, with as much Accuracy, as do the *Evangeliſts*. *(s)* In another Place, he mentions Chriſt's future Reigning here upon Earth, according to the Notion of the *Millenarians*, which was not ſtarted till the *ſecond Century*; and, *(t)* in another, gives us a Succeſſion of the *Roman Emperors*, in their Order, from *Julius Cæſar* to *Antoninus Pius*, together with the Adoption of *Marcus Aurelius* and *Lucius Verus*, which has much more the Air of an *hiſtorical Narrative*, than a *prophetick Prediction*.

THESE Things diſcover a Forgery (at leaſt a great Part of theſe pretended *Oracles*) a little too palpably; but then, it muſt be obſerv'd, that neither the *Heathens* before, nor the *Chriſtians*, for the three firſt Centuries after *Chriſt*, knew any Thing of theſe *ſpurious* Pieces, becauſe we no where find them making any Citations from them; but now, *(u)* from the whole *Proem*, the greateſt Part of the *third*, all the *fourth*, and a ſmall Branch of the *fifth* Book, (which are the only Parts of the preſent *Collection*, that are either cited, or referr'd to by the antient *Heathens*) their *Quotations* are innumerable: And therefore, we may juſtly infer, that the preſent Copy of eight Books is not the ſame with what was extant before, and in the firſt Ages of *Chriſtianity*, but widely different from it; that thoſe are the *genuine* Prophecies only, which we find the *antient Heathens* and *primitive Chriſtians* ſo frequently citing, and ſo generally eſteeming, upon the Account of their *Divine* Inſpiration; and that the reſt, which have viſible Marks of Forgery upon them, were probably the ſpurious Additions of ſuch conceited *Chriſtians*, as called themſelves *Gnoſticks*; becauſe *Epiphanius* tells us, that this Set of Men boaſted of having Books, written by the Daughter of *Noah*, even as the pretended *Propheteſs*, at the End of the third Book, (which is a ſpurious Addition to what went before) gives us to know, that *ſhe was a Wife to one of the three Sons of* Noah, *and was with him in the Ark, during the whole Time of the Deluge*.

UPON the Whole therefore we may conclude, that tho', in the *Collection*, which we now have of the *Sibylline* Prophecies, ſeveral whole Books, and ſome Parts in others, are confeſſedly *ſpurious*; yet others there are, which have all the *Evidences* we can deſire, of their being *genuine*: And therefore to condemn them all in the Lump, and, becauſe ſome appear to be palpable

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(r) Lib. viii. *(s)* Lib. ii. *(t)* Lib. v. *(u)* Ibid.

palpable Forgeries, to include all under the ſame *Category*, is an Act of great Injuſtice.

If indeed we attend never ſo little to the Contents of thoſe Oracles, which we deem *genuine*, we cannot but perceive, that neither *Heathens*, *Jews*, nor *Chriſtians* could, conſiſtently with themſelves, be any Ways the Forgers of them. (*x*) The *Heathens* could not, becauſe they are directly levelled againſt their Wickedneſs, Idolatry, and Polytheiſm. The *Jews* could not, becauſe they foretel the Subverſion of their State and Temple by the *Romans*, which, we all know, they would never believe: And the *Chriſtians* could not, becauſe many Quotations, out of theſe Oracles, are found in other Authors, previous to *Chriſtianity*; and in the Beginning of it, ſeveral of them are cited by the firſt Chriſtians, in the open View of all Men, as very antient at that Time, very well known, and univerſally receiv'd over all the *heathen* World.

If then theſe genuine Prophecies of the *Sibyls* were not of human Contrivance and Invention, the concluſive Queſtion is, from whence was it that they deriv'd their *Original?* God, no doubt, who forc'd *Balaam*, contrary to his Will, to bleſs the *Iſraelites*, and to propheſy (*y*) *the Coming of his Son out of* Jacob, could, in what Manner he pleas'd, controul the *diabolical* Spirits, which preſided in the *heathen* Oracles, and make them utter Things, even relating to the Kingdom of the *Meſſias*, which otherwiſe they might have no Inclination to utter. But there is no Neceſſity for our having Recourſe to this *extraordinary* Expedient; ſince the Contents of the *Sibylline* Oracles (thoſe I mean that are *genuine*) are every where agreeable to the *Scriptures*, and foretel, for the main Part, the ſame great Revolutions of Providence, that they do: It is no Way inconſiſtent with the Divine Attributes to ſuppoſe, that, tho' God gave poſitive Laws, or an Inſtitution of religious Worſhip to the *Jews* only, and intruſted none but them with thoſe *Divine Oracles*, which related to that Worſhip; yet he might not wholly confine Divine Inſpiration to that Nation, but might ſupport the Law and *Religion of Nature*, and the right Worſhip of himſelf, as the one true God, among the *Heathens* likewiſe, by the Help of theſe *Oracles*, until (*z*) *the Day dawned*, i. e. a more perfect Revelation came, and *he, who commanded the Light to ſhine out of Darkneſs, gave the Light of the Knowledge of the Glory of God in the Face of JESUS CHRIST.*

(*x*) *Whiſton*'s Vindication of the *Sybilline* Oracles.

(*y*) Numb. xxiv. 5, &c.

(*z*) 2 Cor. iv. 6.

The End of the Hiſtory of the Old Teſtament.

A
HISTORY
OF THE
NEW TESTAMENT
Of our Lord and Saviour
JESUS CHRIST,

From his BIRTH, to the
Eſtabliſhment of Chriſtianity.

WITH

ANSWERS to moſt of the Controverted Queſtions,
DISSERTATIONS upon the moſt remarkable PASSAGES,
AND A
CONNECTION of PROFANE HISTORY all along.
To which are added
NOTES, explaining difficult Texts, rectifying Miſ-Tranſlations, and reconciling ſeeming Contradictions.

The whole illuſtrated with *One Hundred and Four* uſeful and ornamental MAPS and SCULPTURES, engraved by the beſt Hands, from *Original Paintings.*

By the Reverend THOMAS STACKHOUSE, *A. M.*
Late Vicar of Beenham *in* Berkſhire.

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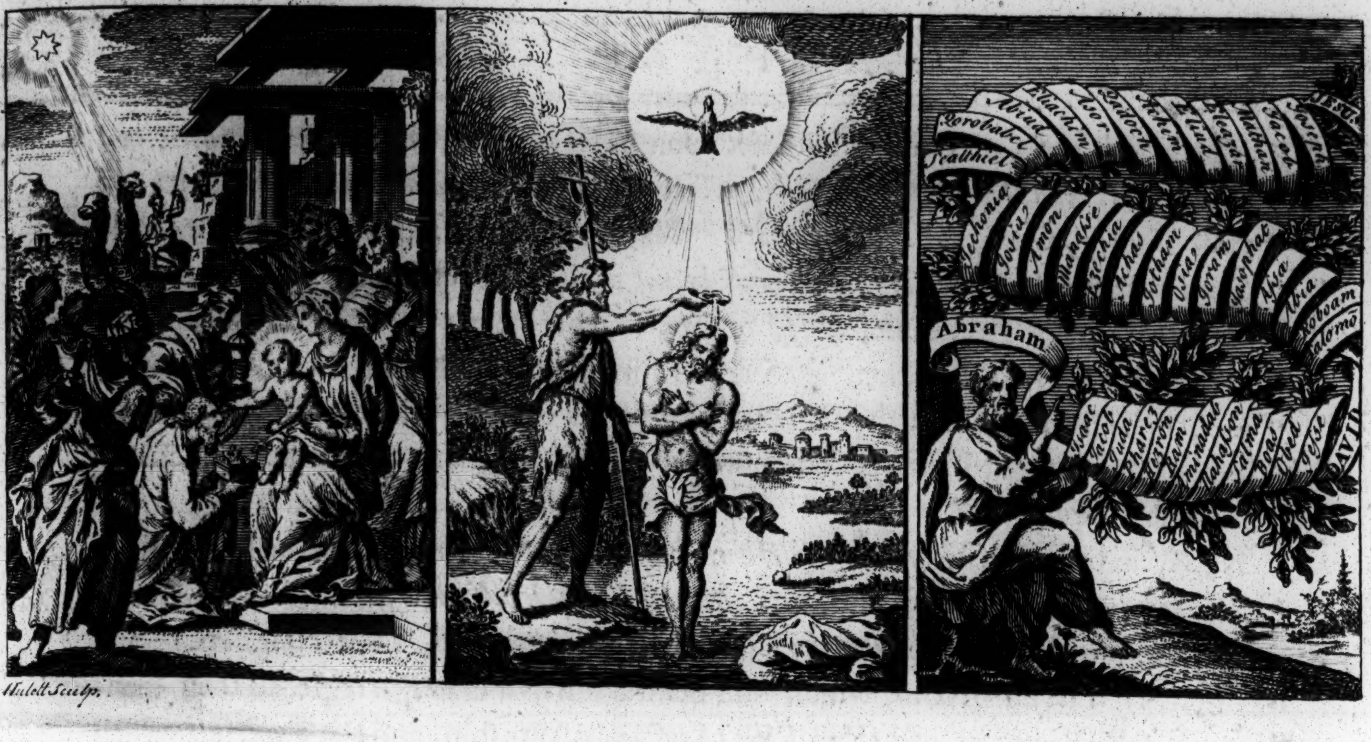
Zorobabel
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Azor
Zadoch
Achim
Eliud
Eleazar
Mathan
Jacob
Joseph
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Jechonia
Josias
Amon
Manaſse
Ezechia
Achas
Jotham
Ozias
Joram
Josaphat
Aſa
Abia
Roboam
Salomō
Abraham
Isaac
Jacob
Juda
Pharez
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Aram
Aminadab
Nahaſson
Salma
Boas
Obed
Jeſse
DAVID

Hulett Sculp.

THE APPARATUS TO THE HISTORY OF THE NEW TESTAMENT.

BEFORE we enter upon an Examination of *Matters* relating to the *Chriſtian Revelation*, it may not be improper to enquire a little, how the *Diſpenſation* of *Moſes*, which certainly was ſent from God, and confirm'd by *Miracles*, came to be *ſuperſeded* by this *latter* Inſtitution of *Chriſt*; ſince this is one of the greateſt *Prejudices* which the *Jews* have conceiv'd, and have Reaſon, *as they think*, to urge againſt the *Divine Authority* of *our* Religion, that has obtruded itſelf upon the World, and *unjuſtly* taken place of *theirs*, which, according to the Divine Ordination, (as they maintain) was to endure *for ever*.

An Objection, viz. *that the Law of* Moſes *is* immutable.

" (a) *AN everlaſting Covenant*, and a (b) Statute, or (c) *Ordinance for ever*, are " ſo common Appellations, *ſay they*, of our *Law*, and the ſeveral *Branches* of it, that " we cannot but think, had God at any Time intended a Repeal, he would have given " us *previous* Notice of it, and ſignify'd his Will to that Purpoſe, in ſome *expreſs* Texts " of Scripture: But ſince, in the whole Compaſs of our ſacred Books, we meet with " no ſuch Thing, but, on the contrary, very frequent *Declarations* of the *perpetual* and " immutable Obligation of the Diſpenſation we are under, we account ourſelves ſafe in

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(a) Gen. xvii. 7. (b) Levit. xxiii. 14. (c) Exod. xii. 14.

“ adhering to *Moſes*, and cannot but look upon *Jeſus* as one of thoſe falſe *Prophets*, *(d)*
“ *who would thruſt us out of the Way, which the Lord our God has commanded us to*
“ *walk in.* *(e) God is not a Man, that he ſhould lye, neither the Son of Man, that he*
“ *ſhould repent: Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he*
“ *not make it good?* And therefore *(f)* to ſuppoſe, that he has retracted his *former*, and
“ ſubſtituted a *new* Revelation, is to argue him guilty, either of ſuch *Levity* in the
“ *new*, or ſuch *Weakneſs* in the *old Eſtabliſhment*, as cannot, without the greateſt De-
“ gree of *Ignorance* or Impiety, be imputed to an *All-wiſe*, and, Conſequently, an *un-*
“ *changeable* Being.

Anſwer'd, by ſhewing the different Kinds of the Jewiſh *Law.*

Now, in order to ſatisfy this *Objection*, *(g)* we muſt obſerve, that the Laws given to the *Jews* were of ſeveral Kinds, *viz.* *Moral*, *Ceremonial*, and *Judicial*. The *Moral*, which conſider'd them as *Men*, contain'd their Duty to God, their Neighbour, and themſelves: The *Ceremonial*, which conſider'd them as a *Church*, regarded their Purifications, their Sacrifices, and other *Rites* of religious Worſhip; and the *Judicial*, which conſider'd them as a *commonwealth*, had reſpect to their Conduct, and different Conditions in Life; to Damages, Puniſhments, and other *civil* Matters. * Now, in Relation to each of theſe we aſſert,——That the *moral* Precepts of their Law are ſo far from being repealed, that they are enforc'd, and exalted by the *Chriſtian* Rule of Manners; that the *ceremonial*, which were never preſcrib'd as Matters of *intrinſick* Goodneſs, but only as Figures of Things then to come, which *ſince* their Inſtitution are come, were not ſo properly *caſt off*, as worn out; and that the *judicial*, which were peculiar to their Country and Nation only, after the Diſſolution of their State and Government, ceas'd of courſe; and that God, conſequently, in this whole Affair, can be chargeable with *no Variableneſs, nor Shadow of turning.*

The Moral *Law confirmed, and perfected by Chriſt.*

Whether our Bleſſed *Saviour* made any material Addition to the *Moral* Law, as deliver'd by *Moſes*; whether the Rules he left us for governing *(h)* our *Paſſions*, for ſuppreſſing *(i)* the firſt Motions of unclean Deſires, for *(k)* forgiving *Injuries*, and for enlarging the *Object (l)* of our Charity, by loving even Strangers, even Enemies, and doing good to all Mankind; whether the Commands ſo often repeated, of forſaking *all*, and laying down our very Lives for the Sake of the Truth, together with a Reſtraint from ſuch Liberties, as were allow'd by the *Jews*, in Regard to *Polygamy*, and *Divorce*; whether theſe, and ſome other Precepts of the like Nature, are not entirely *new*, and *peculiar* to the *Goſpel*, or deduceable all (as the *Jews* contend) from the general Command of *loving God with all the Heart, and our Neighbours as ourſelves*, we ſhall not ſtay here to determine. This, we imagine, all will allow; that the Excellence of a Law, conſider'd as a *Law*, does not only conſiſt in the *Subject-Matter* of the Duties enjoin'd by it, but, proportionably, in all thoſe other *Qualifications*, which contribute to the Attainment of its proper *End*. Now, ſince the End of every Law is the *Regulation* of Manners, by promoting the Practice of the *Virtues* which it requires, and ſuppreſſing

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(d) Deut. xiii. 5. *(e)* Numb. xxiii. 19. *(f)* *Stanhope*'s Sermons at *Boyle*'s Lectures. *(g)* *Kidder*'s Demonſtration of the Meſſiah, Part iii. c. 1.

* I lay no great Streſs on what may be obſerv'd of the different Manners of delivering the three Laws, *Moral*, *Ceremonial*, and *Judicial*, but only let it be an Occaſion to ſuggeſt to us a right Notion concerning the different Nature of them. The *Ten Commandments*, or *Moral* Law, was deliver'd on the Top of the Mount, and, in the *Face of the whole World*, as it were, to ſignify, that it was of *univerſal* Influence, and oblig'd all Mankind: But the *Ceremonial* was receiv'd by *Moſes* in private, in the *Tabernacle*; which may ſuggeſt to us, that it was of a *peculiar* Concern, that belong'd to the *Jews* only, and was to *ceaſe*, when the Tabernacle was down, and when the *Veil of the Temple* was rent. And as to the *Judicial* Law, it was neither ſo publickly, and audibly given, as the *Moral* Law, nor yet ſo privately, as the *Ceremonial*; thereby to intimate, that this Kind of Law is of an *indifferent* Nature, and either may be obſerv'd, or not obſerv'd, according as its Rules ſuit with the Place, and Government under which we live. *Edwards*'s Survey of Religion, Part ii. c. 14.

(h) Matth. v. 22. *(i)* Ibid. ver. 28, 29, 30. *(k)* Ibid. ver. 39, 42. *(l)* Ibid. ver. 44. and Luke x. 29, 37.

ſuppreſſing the *Vices* which it prohibits, it muſt neceſſarily follow, that every Law muſt be more or leſs perfect according as the *Plainneſs*, or *Obſcurity* of its *Precepts*, or the *Weight*, or *Weakneſs* of its *Sanctions* appear to be.

(m) SINCE then the *Moral* Law, under the Goſpel-State, has explain'd Men's Duty more fully; and, (if not extended it farther) expreſs'd it in its juſt and utmoſt Extent; ſince it has cut off all Evaſions from pretended *Ignorance*, in many Degrees of Goodneſs, and Caſes of great Importance, which neither the common People, nor even the Teachers of the *Jews* held themſelves oblig'd to before; ſince it engages our utmoſt Diligence by expreſs Promiſes of eternal Life, for which the Law did no where poſitively *covenant*, but only for Proſperity, and Health, and the promis'd Land; ſince it reſtrains the Sinner by Threatenings of certain and *eternal* Vengeance, whereas the Law denounc'd only *temporal* Sufferings, Affliction, and Captivity, Diſeaſes and bodily Death; ſince the Goſpel-Compenſation, I ſay, is an *Over-balance* for all we can do, or endure to attain it, and the *Goſpel-Penalty* ſuch, as no Pleaſure, or preſent Profit, can make us an Amends for incurring; whereas the Law (ſuppoſing it requires all that the Goſpel requires) does not propoſe a valuable Conſideration for the Duties it enjoins, it cannot, I think, be deny'd, but that the *moral* Part of Religion is exalted by the Doctrine of JESUS CHRIST; and that, either by *adding* to the Matter of it, or at leaſt, by adding to the *Clearneſs* and *Strength*, the Efficacy and Obligation of it, our *Saviour* hath left it a more *perfect* Rule and Motive to Obedience, than he found it at his Coming.

That God all along expreſſed a Contempt for the ritual Law.

LONG before his Coming indeed, God, by the Mouth of his Prophets, had expreſſed a Contempt of all *ritual* Services, if they were not attended with *moral* Virtue; that he *(n) deſired Mercy, and not Sacrifice, and the Knowledge of God, more than Burnt-Offerings*; that he was not pleas'd *(o) with Thouſands of Rams, nor ten Thouſands of Rivers of Oil*; that *(p) Incenſe was an Abomination to him, the New Moons and Sabbaths, and Calling of Aſſemblies he could not away with*; and therefore he ſays, *(q) I ſpake not to your Fathers, nor commanded them concerning Burnt-Offerings and Sacrifices; but theſe Things I commanded them, ſaying, Obey my Voice, and I will be your God, and ye ſhall be my People.* Now, it is certain, that, at this Time, theſe Things were Part of Divine Worſhip, and that, on the very Day when the *Iſraelites* departed out of *Egypt*, God inſtituted the *Paſchal* Sacrifice; and therefore we cannot imagine, what ſhould be the Reaſon of his *rejecting* them, unleſs they were ſuch *Precepts*, (as he tells them) *(r) that were not good*, i. e. had no intrinſick Goodneſs in them, *and Judgments whereby they ſhould not live*; deſign'd indeed for *Types* of ſome Things future, but never to be of *perpetual* and *unalterable* Continuance in Religion.

Which was altogether typical.

AND indeed if we look into the Nature of *Sacrifices* in particular, we ſhall ſcarce be able to give a ſufficient Reaſon, why, in the *firſt* Ages of the World, and immediately after the Fall, Beaſts ſhould be ſlain in the *Worſhip* of God, before they were us'd in *Food*; why God ſhould accept the Blood of any Creature, or be pleas'd with taking away the Life, which he had given it; or why a peculiar Efficacy, towards the *Expiation* of Sin, ſhould be ſuppos'd to reſide in the *Blood*, more than any other Part, unleſs it had been upon Account of the Blood of *Chriſt*, which was *typically* prefigur'd by the Blood of Beaſts. Unleſs, I ſay, we are prepoſſeſs'd of this Truth, that the Sacrifices of the antient Law were prefigurative of the Sacrifice of JESUS CHRIST, *(s)*

(m) Stanhope's Sermons at *Boyle*'s Lectures. *(n)* Hoſea vi. 6. *(o)* Micah vi. 7. *(p)* Iſaiah i. 13.

(q) Jer. vii. 22, 23. *(r)* Ezek. xx. 25. *(s) Lamy*'s Introduction.

we can look upon the Tabernacle and Temple of *Jeruſalem*, no better than ſo many *Slaughter-Houſes*, and the Blood, and Fat, and continual Burning of Fleſh, would be a Means to incite our *Diſguſt*, rather than our *Devotion*. Such *Sacrifices* as theſe (as the Apoſtle juſtly argues) *(t) could never be able to make him, that did the Service, perfect, as pertaining to the Conſcience*; and therefore he concludes, that the *Tabernacle* was *a Figure for the Time then preſent*, and that the *ritual* Services, then impos'd, were limited to a certain Period, which he calls the *Times of Reformation*, i. e. they were to endure only ſo long, as till Matters could conveniently be order'd better, and the Condition of things would allow a more *ſpiritual* Worſhip to be eſtabliſh'd in their Stead.

And therefore only to be of temporal *Continuance.*

PURSUANT *(u)* to this, the Opinion of ſome conſiderable *Jewiſh* Writers is, that God would give a new Law by the Hand of the *Meſſiah*; that the *Ceremonial* ſhould laſt no longer than his *Advent*; that then it ſhould be lawful for them to eat Swine's Fleſh; and *that, in Time to come, all Oblations ſhould ceaſe, except the Sacrifice of Praiſe*: And therefore we may juſtly wonder, how they came to overlook that plain Prediction in the Prophet *Jeremiah*, *(x) Behold the Days come*, ſaith the Lord, *that I will make a new Covenant with the Houſe of* Iſrael, *and with the Houſe of* Judah: *Not according to the Covenant, which I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of* Egypt; *but this ſhall be the Covenant, that I will make with them, ſaith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they ſhall be my People*: From whence the *(y)* Apoſtle infers, that the Mention of a *new Covenant* implies the *firſt* to be *old*, and liable to the Fate of every Thing that is *ſo*, which is to be decaying and ready to diſappear.

And to be repealed upon the Coming-in of the Gentiles.

NOTHING, I think, can be plainer in Scripture, than the Calling of the *Gentiles* into the Boſom of God's Church, when, according to the ſacred Phraſe, *(z) his Mountain ſhall be eſtabliſhed in the Top of the Mountains, and all Nations ſhould flow thither*; and when *(a) pure Incenſe ſhould be offered in every Place, and his Name become great among the Heathens, from the Riſing of the Sun, until the Going-down of the ſame*. But now, how could this poſſibly come to paſs ſo long as the *Levitical* Law ſubſiſted? It was impoſſible for the *Gentiles* to come, three Times every Year, from the utmoſt Parts of the World to *Jeruſalem*, as the *Jews* were requir'd to do; nor could there be any Senſe in their celebrating the *Paſſover*, and other Feſtivals, in Remembrance of a Deliverance from *Egypt*, and other momentous Events, when neither they, nor their Anceſtors had any Concern in them. Theſe were the Things, which diſtinguiſh'd *Iſrael*, as God's *peculiar*, and this was *(b)* the *Partition-Wall*, which was to be *broken down*, *whenever the Prophecies, which declared that the* Jew *and* Gentile *ſhould both be made one, ſhould receive their Accompliſhments*.

THE Truth is, *(c)* the *Judicial* and *Ceremonial* Laws of *Moſes* are like the *Municipal* Laws of any particular *City*, which are no longer in Force, when once the *Prince* or Lawgiver has declared his Intention to govern all his Subjects, in all Parts of his Dominions, by one and the ſame Law: And that the *Deſtruction* of the City and Temple of the *Jews*, and the miſerable Diſperſion of that *People* (which made it impoſſible for them to perform the Precepts that were required of them) was, to all Intents and Purpoſes, ſuch a *Declaration*, no one can doubt, who conſiders, that the *Providence* of

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(t) Heb. ix. 9, 10.

(u) *Kidder's* Demonſtration, Part iii. c. 1.

(x) Chap. xxxi. 31, &c.

(y) Heb. viii. 8, 13.

(z) Iſaiah ii. 2.

(a) Mal. i. 11.

(b) Eph. ii. 14, 15.

(c) *Kidder's* Demonſtration, Part iii. c. 1.

God, in ſuch Caſes, is the *Interpreter* of his *written* Word, and that he cannot more plainly ſignify the Repeal of any Precept, and the Releaſe of all Obligation to it, than by rendering the Diſcharge of it abſolutely *impracticable*.

UPON the Whole then it appears, that God gave the *Jews* plain and ſufficient Warning, before he made any Change in the Inſtitution of *Moſes*; that, in making this Change, he acted the Part of a wiſe Prince, who accommodates his Laws to the Circumſtances of his Subjects; that, in the *moral* Law, he made no Alteration, only the Addition of ſtronger Sanctions; that the *ceremonial* Law he quite *(d) diſannulled, becauſe of the Weakneſs and Unprofitableneſs thereof*; that the *political* Law of Courſe expir'd, after the Deſtruction of the *Jewiſh* State and Polity; and that therefore, when any Laws of theſe latter Sort are ſaid to be appointed for ever, *(e)* the *Phraſe for ever* muſt imply *(f)* (as it often does) no more, than a *periodical* Duration *, limited according to the Nature of the Thing, and the Will of the Law-Giver.

Without any Reflection upon God.

(g) THE *Jews* indeed are ſtrictly requir'd, not *to add to the Word which God commanded them, nor to diminiſh aught from it*; but, tho' they were forbidden to do this, yet God himſelf was not bound by the Prohibition. Their Law ſtood upon *Divine Authority*, and was revealed by God; but it does not therefore follow, that the ſame Authority, which ſet it up, could not take it away. He no where tells us that this was his *Laſt Revelation*, or that he intended that we ſhould take it as ſuch; on the contrary, he expreſſly declares, that he would *(h) make a New Covenant*, and that, not according to the Covenant, which he had formerly made: And therefore, as it is no Diſparagement either to the Goodneſs, or Wiſdom, or Immutability of God, to ſay, that the Heavens and the Earth, which he hath now fram'd, ſhall, at a certain Time, *(i) be diſſolved (k) and paſs away*, and in their Place *a New Heaven*, and *a New Earth*, much more beautiful and glorious, ſucceed; ſo it reflects no Diſhonour upon him, to bring in a *New Covenant (l), eſtabliſhed upon better Promiſes*, and, by the Means of that, to *vacate* his former Inſtitutions.

An Objection.

“ BUT, if the *Evangelical Covenant* was, in this Reſpect, ſo much ſuperior to the
“ *Legal*, why did not God communicate to Mankind ſo great a Favour ſooner? Why
“ was the *Heathen* World left in Darkneſs ſo long? But, more eſpecially God's pecu-
“ liar People, why were they kept under the *beggarly Elements of the Law*, when ſuch
“ a perfect and glorious Diſpenſation lay, all this while, *dormant* in the *Boſom* of
“ Almighty God?”

NOW,

(d) Heb. vii. 18. *(e) Cave*'s Apparatus to the Lives of the Apoſtles. *(f)* Vid. Lev. iii. 17. —— xvi. 31. —— xxiii. 14 —— xxiv. 3. Numb. x. 8. —— xv. 15. —— xviii. 8, &c.

* It is certain, and confeſs'd among the *Jews*, that the Word *Olam*, which we render by *ever*, does not always ſignify *Eternity*, but a *limited* and *determinate* Time. Thus much *Joſeph Albo* confeſſes, and produces ſeveral Inſtances for the Proof of it. To this Purpoſe it is ſaid of the *Servant*, that he ſhould ſerve *his Maſter for ever*, Exod. xxi. 6. *i. e.* to the *Jubilee*, becauſe the Year of *Jubilee* was the utmoſt Extent of that Servitude. In like Manner, *Hannah* ſays of her Son *Samuel*, that he ſhould appear before the Lord, and there abide *for ever*, 1 Sam. i. 22. which yet can be meant of no longer a Time, than that of his natural Life, or that Part of his Life only, in which he was capable of miniſtring *legally*. And ſo again, the *Doors* of the Temple are ſaid to be *everlaſting*, Pſal. xxiv. 7, 9. *i. e.* the *Temple* itſelf and its *Gates* were fix'd and permanent, in Compariſon of the *Tabernacle*, which was remov'd from Place to Place, and were indeed a *Fabrick*, that was to laſt a long Time; and therefore from this Expreſſion, the *eternal Obligation* of the *Levitical* Laws can by no Means be inferr'd; on the contrary, all that is meant by it, is, that they ſhould continue no longer, than the *Jewiſh State* and Polity did continue, as our learned *Kidder*, in his *Demonſtration* of the *Meſſiah*, Part iii, has abundantly ſhewn.

(g) Kidder's Demonſtration, Part 2. c. 1.

(h) Jer. xxxi. 31. *(i)* 2 Pet. iii. 12. *(k)* Rev. xxi. 1. *(l)* Heb. viii. 6.

Anſwer'd, by ſhewing, that there was always a Covenant between God and Man.

Now, in Anſwer to theſe *Queſtions*, it might be ſufficient to ſay, that ſo it pleas'd God to act, whoſe Wiſdom is infinite, and *(m)* whoſe Glory it is (according to the Thoughts of the *wiſe Man)* to *conceal* the Cauſes and Reaſons of his Actions from Mankind. But, in *calling* Chriſt *the Mediator of the New Teſtament, (n) and the Lamb, that was ſlain from the Foundation of the World*, he has vouchſaf'd to aſſign a Reaſon for his *delaying* the Goſpel-Diſpenſation ſo long. For this intimates to us, that there was, all along, a *Covenant* between *Chriſt*, and his Heavenly Father, concerning the Redemption of Mankind; that, upon the Foreknowledge of their Tranſgreſſion, *Chriſt* undertook to be their Mediator, and engag'd, as their *Proxy*, to come down upon the Earth, to aſſume human Nature, to fulfil the Law which they ſhould violate, and to ſatiſfy God's Juſtice, by offering his Blood a Sacrifice for their Sins; that, until the Time ſhould come for *Chriſt* to execute this Engagement, all theſe Things ſhould be look'd upon as *actually* done, his Humiliation effected, his Blood ſhed, God's Juſtice ſatiſfy'd, and Man in a State of Reconciliation with him; conſequently, that there was a *Saviour* of the World, even before the World began, a conſtant Mediator between God and Man, a ſtanding *Propitiation* for Sin, and a daily *Interceſſor* at God's Right-Hand, whoſe Merits were available, and Righteouſneſs imputable to all the Race of *Adam*, tho' they, in their ſeveral Generations, might not have the Happineſs to know it. And if this (as it ſeems to be) is the Import of the Words, then will it follow, that *Chriſtianity*, in this Senſe, was *as old as the Creation*; that Mankind, in the earlieſt Ages of the World, were under the ſame *Diſpenſation* in Effect, that we are now; had the ſame Admiſſion to the Throne of Grace; the ſame Aſſiſtance (tho' not in Degree) to live virtuouſly; and, *(o) if any Man ſinned*, the ſame Advocate with the *Father, even* Jeſus Chriſt *the Righteous, who is the* eternal *Propitiation for Sin:* And the only Difference is, *(p)* that what was *originally* engag'd for, is ſince actually fulfilled; and the Bleſſings, which they had, but were not acquainted with, God, in his good Time, has declar'd unto us by an expreſs Revelation. But, all this while, they were under the ſame *Covenant*, and (upon a proper Uſe of the *Means* afforded them) in the ſame State of Salvation with us: For *(q) in every Age, and every Nation, he that feared God, and worked Righteouſneſs, was accepted with him*; and 'tis injurious to his Goodneſs, and Juſtice, and other ſacred Attributes, to ſay, that he either is, or ever was, a *Reſpecter of Perſons.*

And a Fitneſs *that leſs* perfect *Diſpenſations ſhould go before.*

And as he is *no* Reſpecter of Perſons, ſo has he always diſcover'd himſelf to be *a God of Order*, and not of *Confuſion*; and therefore it ſeems requiſite, that he ſhould proceed by Degrees, and not introduce the moſt perfect Diſpenſation, till others, of an inferior and leſs perfect Nature, had gone before. In the Creation of the World we read, that Trees, and Plants, and all Kinds of Vegetables were made before Beaſts, that have a *ſenſitive* Life; and that all Kinds of Beaſts were made before *Man*, who has a *rational* Soul, and is the moſt excellent of all God's Works in this lower World: And, in like Manner, 'tis reaſonable to ſuppoſe, that God ſhould make a gradual Increaſe in his *Revelations*, and proceed from the Shadow to the Subſtance, from Types to Realities, and from leſſer to greater Diſcoveries: And to this Purpoſe the Apoſtle to the *Hebrews* informs us, that the *Worthies*, who liv'd under the Law, and had *(r) obtained a good Report by Faith, received not the Promiſe*, (i. e. the full Intent of it, in the Coming of *Chriſt) God having provided ſome better Things for us, that they, without us, ſhould not be made perfect.* Tho' therefore we may think, with the Royal Preacher, that *(s) truly Light is ſweet, and a pleaſant Thing it is for the Eyes to behold the Sun*; yet we are to conſider, that the *Darkneſs* of the Night, which may reſemble the *Religion* of Nature,

and

(m) Prov. xxv. 2. *(n)* Heb. ix. 15. Rev. xiii. 8. *(o)* 1 John. ii. 2. *(p) Edwards*'s Survey of Methods of Religion. *(q)* Acts x. 35. *(r)* Heb. xi. 39, 40. *(s)* Eccleſ. xi. 7.

and the *Dawning* of the Day, which may repreſent the *Inſtitutions* of the Law, were to have their ſtated Periods, before our *(t) Sun of Righteouſneſs* was *to riſe with Healing in his Wings*, i. e. the Prince and Saviour of Mankind was to make his Entrance upon the Stage of the World, *(u)* not till after the *legal* Services were expir'd, the Predictions of the Patriarchs and Prophets accompliſh'd, and the Appearances of Angels, and Viſions, of Revelations, and extraordinary Declarations from Heaven had made Way for his *Arrival.*

(x) WHAT the *Platoniſts* hold concerning the ſeveral Powers and Faculties of Mens Souls, *viz.* that, in due Time and Place, they orderly awaken into Acts; and, when a *lower* Power is extinguiſh'd, a more *extended* and *enlarg'd* Capacity ſucceeds it, a more Divine Faculty and Life ſpring up, and are invigorated; what theſe *Philoſophers* (I ſay) hold concerning human Souls, is true of *Religion*, and its ſeveral *Diſpenſations*. There is a *gradual* Subordination of theſe ſeveral *OEconomies*; and, upon the Ceſſation and Extinction of one that is *inferior*, a more *ſublime* and *perfect* one ariſes in its Room. What God has been pleas'd to ſubſtitute in the Room of that *Adminiſtration*, which he hath thought proper to revoke, is the *Chriſtian* Revelation, of the Excellency of whoſe Doctrines, both *moral* and *ſpeculative*, we ſhall have occaſion *(y)* to diſcourſe hereafter; our preſent Buſineſs is, to enquire into the Merit of the Books, wherein theſe Doctrines are contain'd; and herein to conſider their Truth and Authority, their Number and Genuineneſs, their Method, and Stile, and Manner of Compoſition, together with ſome other Properties and *Adjuncts* peculiar to them, as the *Rule of our Faith and Manners.*

The Truth *and* Authority *of the Scriptures of the* New Teſtament.

THAT, in the Reign of *Tiberius*, there liv'd ſuch a Perſon as *Jeſus Chriſt*, and ſuffer'd Death under *Pontius Pilate*, the *Roman* Governor in *Judea*, is what *Chriſtians* in all Countries profeſs; what *Jews* of all Ages have acknowledg'd; and what even *Heathen* Authors (ſuch as *Suetonius (z)*, *Tacitus*, and *Pliny*, *jun.)* have recorded. That this *Jeſus* had, from the very firſt, a Succeſſion of Men to publiſh his Doctrines, and to teſtify to the World the Hiſtory of his Life and Actions; and that, in a ſhort Space of Time, a certain Number of approv'd *Hiſtorians* recorded them in Writing, to be the *Pillar and Foundation of all Truth*, (as the *Antients* call it) is what the earlieſt Writers in the *Chriſtian* Church relate, and our preſent *Poſſeſſion* of the Books themſelves does imply. That the Books, which have deſcended to us, are the ſame, which theſe Hiſtorians indited, the Writers of the very next Age, and every Age ſince, have aſſerted; both *Jews* and *Heathens*, in their Tracts againſt *Chriſtianity*, have allow'd; and the numerous Paſſages cited from them, and in their Names even to this Day, do evince: And laſtly, that the *Contents* of theſe Books, in their Deſcent to us, have not ſuffer'd any conſiderable *Alteration*; but, (excepting ſome few Variations, occaſion'd by the Negligence of *Tranſcribers)* from the Days of the *Apoſtles*, and *apoſtolick* Men, to the preſent Age, have always been the ſame; the long Continuance of the *Autographa* in the *Church*, the many *Copies* and *Tranſcripts* taken from them, and their early *Tranſlations* into various Languages, have, under the Providence of God, been our Security.

SINCE then we have in our Hand *authentick* Records of our *Saviour*'s Life and Actions, let us look a little into them, and ſee, whether their Authors have been defective in any of the *Marks* and *Characters* of *true Hiſtorians.*

(t) Mal. iv. 2.

(u) *Edwards*'s Survey, Vol. I.

(x) Ibid.

(y) Vid. Diſſert. iv.

(z) Vid. *Grotius*, de Veritate Chriſt. Relig.

The Evangeliſts *true* Hiſtorians *from their own* Characters.

THAT the *Evangeliſts* were Perſons of too much *Truth* and *Honeſty* to relate any wilful *Lyes*, is evident from the whole Tenor of their Writings; wherein the ſtricteſt Precepts about *ſpeaking Truth*, and the ſevereſt Prohibitions of *Guile* and *Diſſimulation*, either in our Words or Actions, do every where meet us. Men of *Cunning* and *Artifice* have all their fawning and inſinuating Ways to captivate the Weak, and ſuch as delight in Flattery; but with what *Plainneſs* and *Simplicity* do they go about to perſuade Men to become Chriſtians, when they barely relate the Matters of Fact concerning the *Reſurrection* of *Jeſus*, ſaying, that they themſelves *were Eye-Witneſſes of it*, and, upon the Credit of this their Teſtimony, expect that we ſhould aſſent? Had they been minded to *aggrandize their Maſter*, they would have diſplay'd indeed the Wonderfulneſs of his *Birth*, the many *Miracles* he wrought, the *Deſcent* of the *Holy Ghoſt* upon him, the Voice from Heaven declaring him to be the *Son of God*, the Glories of his *Reſurrection*, and the Triumph of his *Aſcenſion*; but by all Means would they have labour'd to conceal the Obſcurity of his Birth and Parentage, the low Condition of his Life, and the ſhameful and ignominious Circumſtances of his Death. Had they been minded to *extol him above Meaſure*, as a great and mighty Worker of Miracles, they would have expatiated upon every one, that came in their Way, and not compris'd *ſome* in the ſhort Compaſs of a Verſe or two, and concealed others under a general *Enumeration*, as we find they frequently do. Had they deſign'd to ſet off themſelves, their Labours, and Perils, and bold Adventures for the Sake of the Goſpel, they might have deſcrib'd them in all their *pleaſing Horror*; but (what is a ſingular Inſtance of their *Truth* and *Ingenuity)* their own mean Extraction and Employments, their Ignorance and Miſtakes, their ambitious Contentions, cowardly Deſertions, and baſe Denial of their Lord in the Time of the greateſt Exigence and Diſtreſs, they themſelves have left upon Record, for all ſucceeding Ages to peruſe and cenſure: Or, had they deſign'd any private Profit or Advantage to themſelves, they took the moſt improper Method in the World, in publiſhing what *to the* Jews, they knew, would be a *Stumbling-block*, and *to the* Gentiles, *Fooliſhneſs*; and what, they could not but foreſee, would expoſe both them and their Companions to Scorn and Contempt, to Dangers and Hazards, to Poverty and Want, to Bonds and Impriſonment, and Death itſelf.

Their Sufficiency of Intelligence.

NOW, when Perſons are both above all ſecular Intereſt, and forward to lay open too their own Faults and Failings merely for the Sake of Truth, 'tis a ſtrong Preſumption, that they have no Inclination to write Falſehoods; if ſo be they are competent Judges of what they are about, and have ſufficient Means of Information in their Power. And herein the *Evangeliſts* could not be defective, becauſe (even upon the Suppoſition of no Divine Aſſiſtance or *Inſpiration)* they had Perſons enow living to give them full Inſtructions, as to the great Periods and Actions of our *Saviour*'s Life. *(a)* Of his *Conception* and *Birth*, and other Particulars preceding his *Baptiſm*, they might have an Account from *Simeon* and *Anna*, and the Parents of *John*, as well as from *Joſeph* and *Mary*. Of his *Baptiſm*, and what thereupon enſu'd, they might have Intelligence from *John* and his Diſciples. Of his *Faſting* and *Temptation*, from the ſame *John*, who not unlikely retir'd with him into the Wilderneſs, (where himſelf had been before) and continu'd with him until his Return; and of the ſeveral Tranſactions in his *publick* Miniſtry, they themſelves (as well as the other Apoſtles) were *Eye and Ear-Witneſſes*, and as competent Judges of what they heard and ſaw, as the greateſt Philoſophers living. By theſe and ſeveral other Helps, they might be ſupply'd with proper *Materials* for their reſpective Hiſtories; and when they had thus compiled them, (we ſpeak ſtill upon the Suppoſition of no *Inſpiration)* their Fidelity appear'd, in their ſpeedy committing them to Writing.

AND

(a) Grew's Coſmog. ſac.

And the Contents of their Goſpels.

AND indeed, if we look into the *Contents* of the *Hiſtories*, as well as the *Characters* of the *Hiſtorians*, we ſhall ſoon perceive ſuch a *Simplicity*, as well as *Majeſty* in their *Narrations*, ſuch *Purity* in their *Precepts*, and ſuch *Sublimity* in their *Doctrines*, as plainly denote them to be of *Divine Revelation*.

MEN of quick Parts and Ingenuity, it is true, may tell us *cunningly deviſ'd Fables*, and amuſe their Readers with *Tales* and *Romances*, that had never any Foundation in Nature: But, to frame ſuch an excellent *Syſtem* of *Morality*, as is contain'd in the *Goſpels*; to give ſuch an extraordinary Account of the Satisfaction for Sin, and of the Nature and Office of a *Mediator*; to feign the Life and Actions of a *Meſſiah*, which ſhould accord ſo exactly with the *Predictions* of the *Prophets*, and the *Types* and *Prefigurations* of the *Moſaick Law*; and to make the *Rewards* and *Puniſhments* of another Life ſo agreeable to human Reaſon, and ſo worthy of the Divine Majeſty; this was a *Scheme*, which theſe poor *illiterate Men* were no more able to invent, than they were to create a World. And, yet, notwithſtanding the great Variety and Difficulty of this Province, it is wonderful to obſerve, how all the four *Evangeliſts*, who wrote at different Times, and in diſtant Places, agree, not only in the main *Topicks*, but ſometimes in the moſt minute Circumſtances; inſomuch, that whenever they ſeem to diſagree, *(b)* (which chiefly ariſes from their not confining themſelves to the ſame *Words*, or the ſame *Order of Time*, and, with a little *critical* Obſervation, may eaſily be reconciled) whenever they diſagree, I ſay, it looks as if the Spirit of God deſign'd on Purpoſe that it ſhould be ſo, not only that they might be *diſtinct* Witneſſes of the ſame Things, but that all ſucceeding Ages of the *Chriſtian* World might ſee with their Eyes, that they neither *tranſcrib'd* from one another, nor *combin'd*, nor complotted together, like crafty Knaves.

I MIGHT here produce the Teſtimony, which God gave to the Truth of the Goſpel, *(c) by Signs and Wonders, and by divers Miracles and Gifts of the Holy Ghoſt*; and what a mighty Proof the *Evangeliſts* themſelves gave of their Fidelity in compoſing thoſe Writings, which they, and *Thouſands* more, were not afraid to ſeal with their Blood: But, becauſe an Agreement with other Authors is always reputed a good Token of *hiſtorical* Probity, I ſhall rather take notice of ſome few Facts, whereby the profeſs'd Enemies of *Chriſtianity* (both *Jews* and *Pagans*) have confirm'd the Authority of theſe *ſacred* Penmen.

The Teſtimony *of other Authors.*

THE *(d)* Coming of a *King* out of the *Eaſt*, who ſhould do great and mighty Actions, was a conſtant Report, (founded on the *Sibylline Prophecies*) which prevailed about the Time of our *Saviour*'s Birth, and *(e) Tacitus*, (as a great *Politician* and *Stateſman*) will needs have it fulfilled in *Veſpaſian* or *Titus*, becauſe they were called out of *Judea* to the Empire of *Rome*. The Appearance of a *wonderful Star*, at the Time of his *Nativity*, is mention'd by *(f) Pliny*, in his *Natural Hiſtory*, under the Name of a *bright Comet*. The Murther of the Babes of *Bethlehem* is recorded by *Dion* in his Life of *Octavius Cæſar*; and *Macrobius* (who relates the Thing more at large) tells us, that *Herod*, upon the Account of the ſame Jealouſy, order'd his own Son to be ſlain. The Miracles that *Jeſus* did, when he enter'd upon his *Miniſtry*, the Title he laid claim to of being the *Meſſiah*, or a Divine Perſon ſent from Heaven to redeem Mankind, and the Doctrines, which he preach'd, (as they are recorded in the *Goſpels*) are

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(b) Grew's Coſmog. ſac. p. 304. *(c)* Heb. ii. 4.
(d) Edwards's Truth and Authority of the Holy Scripture.
(e) Lib. ii. and xxv.
(f) Natural Hiſtory, lib. ii. c. 4.

are acknowledg'd and confeſs'd by *Celſus*, *Julian*, and *Porphyry*, as *(g)* ſeveral of the antient Fathers aſſure us. The Death of our Bleſſed *Saviour*, and the Manner of his Suffering under *Pontius Pilate*, and in the Reign of *Tiberius*, is mention'd (as we ſaid) both by *Tacitus*, and *Lucian*. The *univerſal Eclipſe*, which happen'd at the Time of his *Paſſion*, is taken notice of by *(h) Dionyſius*, before he was converted to the Faith. The terrible *Earthquake*, which was at the ſame Time, is related by *Dion*, *Pliny*, and *Suetonius*; and the *Rending* of the *Veil of the Temple*, (mention'd by three *Evangeliſts)* is teſtify'd by the *Jewiſh* Hiſtorian, *Joſephus*, who, among other Paſſages, has given us this memorable one concerning our *Saviour Chriſt*: "At this Time there was one *Jeſus*, a wiſe Man, if I may call him a Man; for he did moſt wonderful Works, and was a Teacher of thoſe, who receiv'd the Truth with Delight. He brought many to his Perſuaſion, both of the *Jews* and *Gentiles*. This was CHRIST: And tho' he was, by the Inſtigation of ſome of our Nation, and by *Pilate*'s Sentence, hung on the *Croſs*, yet thoſe, who lov'd him at firſt, did not ceaſe to do ſo; for he came to Life again the third Day, and appear'd to them: And to this Day there remains a Sect of Men, who have from him the Name of *Chriſtians*." A Paſſage, which (as ſeveral * learned Authors have fully prov'd) is far from being an *Interpolation*.

That the Apoſtles were actually inſpir'd.

THAT God, who is a *Spirit*, can ſpeak as *intelligibly* to the Spirits and Minds of Men, as Men can ſpeak to the Ear, is obvious to our firſt Reflections on the Divine Attributes; and that there was ſome Neceſſity for God's communicating himſelf to the Apoſtles in this Manner, the Difficulty of their *Province*, which was to *preach the Goſpel to all Nations and Languages*, ſeems to imply. When *Moſes* was ſent to *Pharaoh*, and, for Fear of the Face of ſo great a King, was ready to retract, God, to encourage him, gives him the Promiſe, that *(i) he would be with his Mouth, and with* Aaron's *Mouth, and would teach them what they ſhould ſay*: And, in like Manner, when our *Saviour* tells his Diſciples, that *(k)* they *ſhould be brought before Governors and Kings for his Sake, for a Teſtimony againſt them and the* Gentiles; he bids them *take no Thought how or what they ſhould ſpeak*; *for it ſhall be given unto you*, ſays he, *in the ſame Hour*, *what ye ought to ſay*; *for it is not ye that ſpeak*, *but the Holy Ghoſt*, or *the Spirit of my Father*, *which ſpeaketh in you*. Now, if *Moſes* was inſpir'd upon that particular Occaſion, and the Apoſtles, in Caſes that were but *perſonal*, when brought before Magiſtrates upon Account of their Religion, had Aſſiſtances extraordinary imparted to them, (as whoever looks into their Defences muſt certainly acknowledge that they had) there is much more Reaſon for the ſame Gifts and Communications, in Matters that were to be of general Uſe to the Church in all Ages. To the End therefore that we might have no Doubt concerning the Doctrines, which the Apoſtles were to teach, we find our *Saviour* making them this farther Promiſe: *(l) The Comforter*, *which is the Holy Ghoſt*, *whom the Father will ſend in my Name*, *he ſhall teach you all Things*, *and bring all Things to your Remembrance*, *whatſoever I have ſaid unto you*, i. e. whatever Doctrines I have commanded you to teach, theſe he will remind you of continually; and whatever I have omitted teaching you, (becauſe you

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(g) Orig. cont. Celſ. *Cyril*. cont. Julian. & *Auguſt*. Civ. Dei, lib. xxii. c. 18.

(h) Annal. lib. xviii. c. 44.

* Upon the whole, I cannot ſee *(ſays the Tranſlator of* Joſephus) the leaſt Reaſon to think this Paſſage *ſuppoſititious*; on the contrary, there ſeems as much Evidence for the Truth and Sincerity of this Place in *Joſephus*, as of any other in all his Works: And it would have been far more ſtrange, if, in his Circumſtances, and Time, when he wrote, he had ſaid nothing of *Chriſt*, than that he ſaith what he does. Yet, if any one deſires to be more fully ſatisfy'd in this Particular, let him conſult *Andreas Boſius*'s Exercitationes Hiſt. Critic. Chr. Arnoldus'*s Collection of Letters concerning the Teſtimony of* Joſephus. Voſſius'*s Chronologica Sacra*, c. 17. Huetius'*s Demonſtratio Evangel*. Prop. 3. Patrick'*s Demonſtration of the Divine Authority of the Law of Nature, and the Chriſtian Religion*, page 222. Dr Cave'*s Hiſtoria Literaria*, Part ii. pag. 17. and Mr *Martin*, a *French* Author, who has handled this Subject *ex profeſſo*. Diſcourſe I.

(i) Exod. iv. 12, 15.

(k) Matth. x. 18, *&c.* Mark xiii. 10, *&c.*

(l) John xiv. 26.

you are not yet capable of receiving them) theſe he will inſtruct you in : For, that this is the true Import of the Promiſe, we may learn from the enſuing Words : *(m) I have yet many Things to ſay unto you, but ye cannot bear them now ; but when he, the Spirit of Truth, is come, he ſhall guide you into all Truth, and he ſhall ſhew you Things to come.:* And from hence we may be aſſur'd, *(n)* that all the *Sermons* and Diſcourſes of the *Lord* to his Diſciples, recorded in the *Evangeliſts*, are faithfully deliver'd by his Apoſtles, (as to the genuine Senſe and Import of them) otherwiſe the Holy Ghoſt did not *bring to their Remembrance all Things, which he had ſaid unto them*; and that, whatever they taught in any of their *Epiſtles*, addreſs'd to the *Chriſtian Churches*, they taught by the Guidance and Direction of the ſame Spirit, otherwiſe he did not *teach them all Things, nor guide them into all Truth*.

As appears from the Nature and End of their Writings.

AND indeed conſidering, that *(o)* the End of theſe Writings was to be perpetual Monuments of the Doctrines of *Jeſus Chriſt*, and a ſtanding Rule of Faith to Chriſtians in all Ages of the World, there was a certain Neceſſity, (for fear that the Churches ſhould fall into Error at any Time) that their Authors ſhould be directed and aſſiſted, in the Compoſition of them, by ſome infallible Guide. And, accordingly, we may obſerve, that (whatever Conceptions we may have of their Modeſty) they are no where aſham'd of making open Declarations of their being divinely inſpir'd. For *(p) I am a Miniſter of* Chriſt, ſays St *Paul*, *according to the Diſpenſation of God, which is given to me to fulfil* (i. e. fully to preach) *the Word of God*; and, *(q) for this Cauſe thank we God without ceaſing, becauſe, when ye receiv'd the Word of God, which ye heard of us, ye received it, not as the Word of Men, but, as it is in Truth, the Word of God*; and therefore, *(r) if any Man be a Prophet or ſpiritual, let him acknowledge that the Things, I write unto you, are the Commandment of the Lord.*

AND that this was the Acknowledgment of Chriſtians in all Ages from the Beginning, *viz.* that the Apoſtles, and other Penmen of the Books of the *New Teſtament*, were aſſiſted in their *Writing*, as well as in their *Preaching*, by the Spirit of God, is evident from innumerable Paſſages in the *earlieſt Fathers*, and the conſtant *(s) Practice* of the Church, in reading theſe Writings on the Lord's Day, for the Inſtruction of the People ; in proving all their Doctrines, and confuting Hereticks from their Authority ; and in eſteeming ſuch Perſons, as deny'd their Inſpiration, no better than *Infidels :* For *what Wickedneſs is this, (t)* ſays an ancient Author ? *Either they believe not the Holy Scriptures to be divinely inſpir'd, and then they are* Infidels ; *or they pretend to be wiſer than the Holy Ghoſt, and then they are* mad, *and poſſeſs'd.*

NOW, if Perſons ſo near the Times of the Apoſtles, that ſome of them either converſ'd with them, or were acquainted with their immediate *Succeſſors* ; if the Churches, which receiv'd theſe Writings from the very Hands of the Apoſtles, and kept ſtill the *Originals* or authentick Copies of them, did ſo unqueſtionably receive them as inſpir'd Writings, and look upon them as the Rule and Pillar of their Faith ; if they read them, together with thoſe Writings of the Prophets, which on all Hands were acknowledg'd to be the Word of God ; prov'd from them all the Doctrines of the Chriſtian Faith ; receiv'd them as the *perfect Rule* of Chriſtian Duty ; confuted all *Hereſies*, and erroneous Doctrines from them ; and repreſented thoſe as *Infidels*, who queſtion'd or deny'd their Inſpiration from the Holy Ghoſt ; they doubtleſs were well aſſur'd, that, *as ſuch*, they were deliver'd to them by the Apoſtles, and other ſacred Penmen : And,

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(m) John xvi. 12, 13. *(n)* Vid. *Whitby*'s general Preface before St *Matthew*. *(o)* Vid. *Du Pin*'s Hiſtory of the Canon. *(p)* Col. i. 25.

(q) 1 Theſſ. ii. 13. *(r)* 1 Cor. xiv. 37. *(s)* Vid. *Whitby*'s general Preface. *(t)* Ibid. p. 14.

if this was Matter of Fact, what Reaſon have we, in theſe latter Ages, to call in Queſtion what was univerſally acknowledg'd by thoſe, who liv'd in the very Time, wherein the Books were written, and ſent to the Churches of *Chriſt?*

That the primitive Chriſtians had ſufficient Opportunities of knowing the genuine *Books of the* New Teſtament.

THAT the primitive *Chriſtians* had ſufficient Means and Opportunities to diſtinguiſh the *genuine* and inſpir'd Writings, from what were *Apocryphal* or *ſpurious*, no one can doubt, who conſiders, that the *original* Writings of the Apoſtles themſelves (whoſe Hands they were not unacquainted with) were in their Cuſtody; that tho' the Apoſtles wrote to whole Churches, yet particular Men are frequently nam'd in their Epiſtles, which was a great Means to aſcertain their Authority; that no ſooner were theſe Epiſtles ſent (as is plain in Caſe of *(u)* St *Paul*'s) to particular Churches, but they were publiſh'd and read, with other ſacred Scriptures, in their open Aſſemblies; that Copies *authentically* atteſted were immediately taken of them, ſufficient to anſwer the Number of the Churches and Church-Officers, which the Apoſtles had every where ſettled; and (what is more than all) that, at this Time, there ſtill remain'd the miraculous Gift *(x) of diſcerning Spirits*, whereby Perſons, who were indu'd with it, were enabled to diſtinguiſh true *Revelation* from *Impoſtures*.

That the Canon *of the New Teſtament was ſettled by St* John.

'TIS reaſonable to ſuppoſe therefore, that, during this Period of Time, wherein the Helps and Advantages attending the Church were ſo many, God ſhould provide himſelf with a proper *Inſtrument*, to ſettle and determine the Rule of our Faith, and thereby preſerve the *Chriſtian* World from all future Uncertainty. And, accordingly, ſome have obſerv'd, that St *John*, who wrote his Goſpel and Epiſtles againſt thoſe *Hereticks* chiefly, who were the moſt notorious Forgers of *ſpurious*, and Corrupters of the *true* Books of the Scripture, had his Life prolong'd by Providence, that he might be able both to vindicate, and compleat the whole *Canon* thereof. 'Tis certain from *Euſebius*, that he revis'd the three Goſpels, before he wrote his own; and *Photius* tells us another Circumſtance, *viz.* that the *Verſions* of the Goſpel were approv'd by him, as well as the *Originals*; nor can we doubt, but that, in ſo long a Life, he had ſeen the Works of the reſt of the Apoſtles, and given them his Approbation: As what indeed could be more worthy his Care, or more neceſſary at that Juncture, than that he ſhould aſcertain the Authority of thoſe Writings, which were to be the Church's great Preſervative againſt thoſe *Hereſies*, which, even then, became too numerous, and which he could not but foreſee, would occaſion no ſmall Scandal and Diſturbance in future Ages?

This prov'd from Tertullian, Iræneus, *and the Confeſſion of the* Enemies *of the Apoſtles.*

WHAT gives a farther Confirmation of this Opinion is the Teſtimony of the ſame *Euſebius*, who, *(y)* in his *Eccleſiaſtical Hiſtory*, tells us, that in the Beginning of the *ſecond* Century, about the Time of St *John*'s Death, or immediately after it, there were great Numbers of Perſons, *Diſciples*, who travelled over the World, building up Churches, where the Apoſtles had before laid the Foundation, and preaching the Faith of *Chriſt* in Places, that had never heard of it before; who carry'd the Copies of the *Goſpels*, to all the Churches whither they went, and, not improbably, took along with them other Parts of the *New Teſtament* beſides, becauſe they were own'd and admitted every where ſoon after. *Tertullian (z)*, who flouriſh'd at the End of the ſecond Century, tells us expreſly, that *the Law and the Prophets*, the *Goſpels and Apoſtolick Writings were the Books*, *from whence we were to learn our Faith*; and, that we may know what he meant by *Apoſtolick* Writings, he appeals, as Occaſion offers, not only to the four Goſpels, but to the Acts of the Apoſtles, to all the Epiſtles of St *Paul*, (except that

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(u) Col. iv. 16. 2 Pet. iii. 16. *(x)* 1 Cor. xii. 10. *(y)* Lib. iii. c. 37. *(z)* De Præſcript. Hæret. c. 36.

that to the *Hebrews)* to the firſt of St *Peter*, and the firſt of St *John*, as the Writings of the Perſons, to whom they are aſcrib'd. Nay, *Irenæus*, (*a*) who liv'd before him, and convers'd (as himſelf tells us) with *Polycarp*, and others, that had been inſtructed by the Apoſtles and immediate Diſciples of our *Lord*, mentions the *Code* of the *New Teſtament*, as well as of the *Old*, and calls the one, as well as the other, *the Oracles of God*, and *Writings dictated by his Word and Spirit*. And what Wonder indeed, if the firſt Fathers of the Church did ſo, when we find the greateſt Adverſaries of the Chriſtian Name, even (*b*) *Julian* and (*c*) *Celſus*, acknowledging their *Genuineneſs* by quoting their Words, and referring us to them upon all Occaſions?

The common Order *of the genuine Books.*

SOME *Difference* indeed there always was in the *primitive* Church, concerning the *Order* wherein the Epiſtles were plac'd, but none at all in Relation to the *Goſpels*. The *Acts of the Apoſtles*, as containing an Account of what they did and ſuffer'd, were very properly plac'd after the four Goſpels, which are the ſeveral Hiſtories of our *Saviour*'s Life and Actions. The *Epiſtles* did not ſtand according to the *Order* of *Time*, wherein they were wrote, but according to the Number, or Dignity of the Perſons, to whom they were addreſs'd. The whole Collection conſiſts of 27 Tracts: And we ſhall ſet them down according to the *Order*, wherein they now ſtand, which (as it appears from ancient *Commentators*, as well as all *Greek* and *Latin Manuſcripts)* was the moſt common and general Order, wherein they always ſtood.

The Four Goſpels of

St *Matthew*, St *Mark*, St *Luke*, St *John*.

The *Acts of the Apoſtles*.

The Fourteen Epiſtles of St *Paul* to

The *Romans*, *Corinthians* 1, *Corinthians* 2, *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Theſſalonians* 1, *Theſſalonians* 2: *Timothy* 1, *Timothy* 2, *Titus*, *Philemon*; The *Hebrews*.

The Seven Catholick Epiſtles of

St *James*, St *Peter* 1, St *Peter* 2, St *John* 1, St *John* 2, St *John* 3, St *Jude*. And

The *Revelation* of St *John*.

St Matthew.

THE *Goſpel of* St *Matthew*, which, according to the Senſe of all *Antiquity*, was originally written in *Syriack*, (the Vulgar Tongue, at that Time, in *Jeruſalem*, and commonly, in the *New Teſtament*, called *Hebrew)* (*d*) was, in the Apoſtles Time, tranſlated into *Greek*, which Tranſlation, in the Beginning of the Church, was publiſh'd in all Nations, preſerv'd without Alteration, cited by *Clemens Romanus*, *Barnabas Ignatius*, and *Polycarp*, and, (*e*) after the Corruption of the *Original*, was always look'd upon as authentick, and *canonical*.

St Mark.

THE *Goſpel of* St *Mark* was originally the ſame as we now have it, compos'd in *Greek* by a Diſciple of St *Peter*, who, in his firſt Epiſtle, ſtiles him (*f*) *his Son*, becauſe very probably he had converted him to the *Chriſtian* Faith. It was certainly revis'd and approv'd by that great *Apoſtle*, and, from its firſt appearing, allow'd to be *canonical*,

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(*a*) Vid. *Richardſon*'s Canon of the New Teſtament, vindicated. (*b*) Vid. Cyril. Alex. cont. Jul. lib. x.

(*c*) *Juſt. Mart.* Dial.

(*d*) *Du Pin*'s Hiſtory of the New Teſtament, Vol. II. c. 2. (*e*) Vid. Diſſert. I. of this Book.

(*f*) 1 Pet. v. 13.

canonical, as is evident from ſeveral Paſſages, which *Juſtin Martyr*, a very early Writer in the Church, is known to cite from it.

St Luke. THE *Goſpel of St Luke* was written, in more elegant *Greek* than ordinary, by a Diſciple of St *Paul*, who attended him in his Travels, and continually aſſiſted him in the Labour of the Miniſtry, as we may learn from the Hiſtory of the Acts, and (*g*) the advantageous Character, which the Apoſtle gives him. The Apoſtle is therefore ſaid to have aſſiſted him in the Compoſition of his Hiſtory, which, upon that Account, is quoted by *Clemens Romanus*, *Barnabas*, and *Irenæus*, as Scriptures of undoubted Authority.

And St John. THE *Goſpel of St John* was the Work of our Saviour's favourite Apoſtle, which, according to *Euſebius*, was publiſh'd laſt of all, as a Supplement of what the other *Evangeliſts* had omitted; and, from its firſt Appearance, (*h*) was always receiv'd as *authentick* Scripture. *Juſtin Martyr* and *Irenæus* have both quoted Paſſages out of it; and (what tends not a little to its Commendation) the *Platonick* Philoſopher, *Amelius*, avers, that the *Barbarian* (as he calls St *John*) had hit on the right Notion, when, in the firſt Chapter of his Goſpel, he makes the *Word of God incarnate*.

The Acts of the Apoſtles. THE Book, that is called the *Acts of the Apoſtles* (which, from the Time of our *Lord*'s Aſcenſion into Heaven, contains the Hiſtory of what his Followers did in *Judea*, and *Jeruſalem*, until the Time that they diſpers'd themſelves to preach in different Countries; and then continues a more particular Account of St *Paul*'s Travels and Actions, until he was carry'd to *Rome* in the Reign of *Tiberius)* was compos'd by St *Luke*, as himſelf teſtifies in his Preface to *Theophilus*, and had this Evidence of its *Antiquity*, that it was rejected by the Heretick *Cerinthus*, who was contemporary with the *Apoſtles*.

St Paul. THE XIV Epiſtles of St *Paul* were all (except that to the *Hebrews)* receiv'd with a general Conſent, and read in the Churches, even in the firſt Ages of the Apoſtles, as appears from the Teſtimony of St *Peter*, who gives us this Character of his Brother's Writings, *viz.* (*i*) *that in them there are ſome Things hard to be underſtood, which they who are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, to their own Deſtruction*.

St James. THE *Catholick* Epiſtle of St *James*, (not of *James* (*k*), the Son of *Zebedee*, Brother of St *John*; but of *James the Juſt*, our *Lord*'s near Kinſman, and Biſhop of *Jeruſalem)* according to the Account of *Euſebius*, and St *Jerom*, did, in their Time, ſtand in the *Canon* of the *New Teſtament*, tho' it was not ſo commonly quoted by the moſt ancient of the Fathers, as being both very *ſhort*, and containing almoſt nothing, but *moral* Inſtructions.

St Peter. THE *firſt* Epiſtle of St *Peter* was all along receiv'd in every Church as *canonical*; nor was there any great Reaſon to call in queſtion the *Genuineneſs* of the *latter*, ſince the Author deſcribes himſelf as a Perſon, who was preſent (*l*) at our *Lord's Transfiguration*, and as the Writer of the *ſecond* Letter to the ſame People, to whom he had directed his former, which are *Characters* that can agree with none ſo well, as with St *Peter*.

(*g*) 2 Cor. viii. 18, *&c.* 2 Tim. iv. 11. (*h*) *Nichols*'s Conference with the Theiſt, Vol. II. Part. iv.

(*i*) 2 Pet. iii. 16. (*k*) *Du Pin*'s Hiſt. of the Canon, *&c.* Vol. II. c. 2. ſect. 9. (*l*) 2 Pet. i. 16, *&c.*

St John.

THE *firſt* Epiſtle of St *John* is allow'd by all Antiquity to be *authentick*; nor were the other two ever diſputed, whether they were *Divine* Writings or no, but only whether they were the Compoſitions of the Apoſtle, whoſe Name they bear; tho' it was not long, before this Diſpute was decided by their Admiſſion into all the antient Canons of the *New Teſtament*, as having indeed the ſame Spirit and Sentiments, the ſame Stile and Manner of Expreſſion, with the *firſt*.

St Jude.

THE Epiſtle of *Jude*, the Brother of *James*, tho' queſtion'd by ſome, was, upon *mature* Conſideration, receiv'd into all the *Catalogues* of Sacred Books, from the Time of *Clemens Alexandrinus*: And the Book of *Revelation*, (which is the laſt in the *New Teſtament*) for ſeveral Reaſons, that (*m*) we ſhall hereafter aſſign, was the Work of St *John*, and compos'd in the Iſle of *Patmos*, to which *Irenæus*, *Euſebius*, and ſeveral others agree, that he was baniſh'd.

Why ſome of theſe were doubted *of*.

SOME of theſe Books indeed (as we have already hinted) were plac'd among the ἀντιλεγόμενα, or *doubtful* Pieces, by the Antients; but for this many good Reaſons may be alledg'd. The Epiſtle to the *Hebrews* had no Name prefix'd to it, which St *Paul*, out of a Principle of Modeſty, might do, as not ſeeming to aſſume the Office of an *Apoſtle to the Hebrews*, which was St *Peter*'s immediate Province, and * for this Reaſon it went under ſome Suſpicion of not being his. The ſecond Epiſtle of St *Peter* † was thought to differ in Stile from the firſt; That of St *James*, to maintain the Doctrine of *Faith* and good Works, contrary to St *Paul* to the *Romans*; and That of St *Jude* to quote a Paſſage from an † *Apocryphal* Book, for which Cauſes they might, for

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(*m*) Vid. Diſſert. the 1ſt, in the following Book.

* Without entering into the Teſtimony of the *Antients*, if we conſult the Epiſtle itſelf, we ſhall find Circumſtances in it, that can ſcarce agree with any other Perſon, than St *Paul*: For it appears, that it was wrote in *Italy*, ſince the Author of it ſalutes the *Hebrews* by the Name of *Brethren in* Italy, *Heb.* xiii 24. by a Perſon, who was in Bonds, but ſhortly expected his Liberty, *Heb.* xiii. 19. and who had *Timothy* for his *Fellow-Labourer*; which are three Circumſtances, that agree in no other Perſon, but St *Paul*. 'Tis certain, that St *Luke* (as ſome imagine) could not be the Writer of this Epiſtle; for, beſides that the *Hebraiſms* in it are much more frequent, than in his Goſpel, it is evident, that its Author was a Man of conſummate Knowledge in the *Ceremonies and Myſteries* of the *Jews*, which cannot be ſaid of St *Luke*, who was *originally* a *Gentile*; and tho' others have aſcrib'd it to *Barnabas*, yet, as it no where appears, that *Barnabas* ever ſtay'd in *Italy*, or was in Priſon there, ſo the great Difference of Stile between this, and the *genuine* Letter of *Barnabas* (which is much rougher, and far leſs elevated) plainly ſhews, that this was the Product of a different Pen; "and St *Paul* had Reaſon (as *Clemens* of *Alexandria* informs us) not to put his Name to the Inſcription "of the Letter, becauſe, writing to the *Hebrews*, who "had, a long Time, borne a Prejudice againſt him, and "judging that he ſhould become ſuſpected by them, he "acted prudently in making that Concealment." *Du Pin*'s Hiſtory of the Canon, *&c.* Vol. II. c. 2.

† That there is a Difference in the Stile of the *firſt* and *ſecond* Epiſtles of St *Peter* is allow'd; but it is not ſuch a Difference, as ought to create any Doubt of the *Genuineneſs* of the Epiſtle. One Reaſon is, becauſe this Difference of Stile does not run through the whole Epiſtle, but affects only one Part of it. Another Reaſon is, that this Difference may be more probably accounted for, than by ſuppoſing the *ſecond* Epiſtle to come from another Hand, than the firſt. The *ſecond* Epiſtle is divided into *three* Chapters; the firſt and the third ſtand clear of this Difficulty, agreeing very well with the Stile of the firſt *Epiſtle*: The *ſecond* Chapter is full of bold *Figures*, and abounds in pompous Words and Expreſſions. It is a Deſcription of the falſe Prophets and Teachers, who infeſted the *Church*, and perverted the *Doctrines* of the Goſpel, and ſeems to be an Extract from ſome antient *Jewiſh* Writer, who had left behind him a Deſcription of the falſe Prophets of his own, and perhaps earlier Times. If this be the Caſe, where is the Wonder, that a Paſſage, tranſcrib'd from another Author, and inſerted into the *ſecond* Epiſtle, ſhould differ in Stile from St *Peter's firſt* Epiſtle? Since all muſt agree, that tho' a Man, when he expreſſes his own Sentiments, writes in his own proper Stile, be it what it will, yet, when he tranſlates from another, he naturally follows the *Genius* of the *Original*, and adopts the Figures and Metaphors of the Author before him. Biſhop *Sherlock*'s Diſſertation I. annex'd to the Uſe and Intent of Prophecy.

† What the true antient Book was, which St *Jude* quoted, by whom penn'd, or of what Authority in the *Jewiſh* Church, no Mortal can tell: This only we know, that it was not among the *Canonical* Books. But, let the Book be ſuppos'd to have been of as little Authority as you

for ſome Time, be rejected. The ſecond and third Epiſtles of St *John* were too much levelled againſt the Hereticks of that Age, not to provoke their Endeavours to hinder their Reception; and the Book of *Revelations* contain'd ſome Things, which aim'd ſo directly at *Rome*, and the *Empire*, that it might not be thought prudent at firſt to admit it into the *Canon*.

But admitted into the Canon *ſooner, than is pretended.*

NOR can it in the leaſt diminiſh the Credit and Authority of the *New Teſtament* to alledge, that the firſt *Recognition* of its controverted Books was by the Council of *Laodicea*, 330 Years after our *Lord's* Aſcenſion, *(n)* ſince it is plain, that the Buſineſs of that Council was, to declare, not ſo much which *were* the *authentick* Books of Scripture, as which *were* not; the Growth of *heretical* Books having made it neceſſary *then*, tho' not *before*, (for the better Information of the People) to diſtinguiſh the *true* from the *falſe*. For that the *true* were known long before this Council made their Declaration, *(o)* is manifeſt from the fifty-ninth Canon, which appoints, that no Books, which were *extra Canonem*, i. e. none, but ſuch as were *Canonical*, ſhould be read in Chriſtian Aſſemblies; which Title of *Canonical (p)* they had, becauſe they were inſerted in the Apoſtles Canons, and the Apoſtles Canons (according to the Opinion of the beſt Critics) were the Canons of *Councils*, aſſembled before the Council of *Nice*, becauſe we find them referr'd to in that Council; and were very probably ſtiled *Apoſtolical*, becauſe they were made by Men, who liv'd next to the Apoſtles Days, and who declar'd, in thoſe Canons, what they had receiv'd from them.

Their late *Admiſſion an Argument for them.*

BUT allowing theſe diſputed Books to be of later Admittance, than we have given them, yet the only *juſt* Inference that we can deduce from thence, is, that ſince theſe Books were not every where admitted upon their firſt appearing, this ſhews, that the Church did not proceed raſhly and careleſſly in the Affair; and ſince they were *every where* admitted afterward, this ſhews, that, upon Examination, clear Proof and Evidence was found of their *Genuineneſs*; and accordingly they have ever ſince been join'd, by Perſons of all Sects and Opinions, to the reſt of the Books, which we eſteem *Canonical*.

The Caſe of other antient Books.

WE readily grant, that, in the *primitive* Times, there were other Books, beſides the Holy Scriptures, wrote by pious and learned Men, and held in ſuch high Eſteem, as to be read in Chriſtian Aſſemblies; but then we are to conſider, that *(q)* how juſtly ſoever we may value them, yet, upon Enquiry, we ſhall find, that there is ſomething *human*, ſomething of *Infirmity*, ſomething of *Fallibility* in them, which makes them inferior to what is *Apoſtolical*; that the beſt approv'd Piece of them all (I mean the Epiſtle of *Clemens* to the *Corinthians)* was, for many Ages, ſuppos'd to be loſt, and tho', upon its appearing again, the beſt Critics thought they had good Reaſon to pronounce it *genuine*, yet they could not be ſure that it was entirely free from Corruption or Interpolation; that

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you pleaſe, yet, if it contain'd a good Deſcription of the antient falſe Prophets, why might not St *Jude* make uſe of that Deſcription, as well as St *Paul* quote *Heathen* Poets? Was it ever made an Objection againſt the Authority of his ſecond Epiſtle to *Timothy*, that he cites ſome antient *Apocryphal* Book for the Story of *Jannes* and *Jambres*? Or is it any Diminution to the Authority of the Goſpel, that our Saviour (as many learned Men think) in *Luke* xi. 49. quotes another ſuch Book, under the Title of *the Wiſdom of God*, and appeals to it, as containing antient Prophecies? If not, how comes it to be any Objection againſt St *Jude's* Epiſtle, that he quotes a Prophecy of *Enoch* from the like Authority? For theſe Reaſons little Regard is due to the Objection of the *Antients* againſt the Authority of St *Jude's* Epiſtle; and, accordingly, we are inform'd by St *Jerom*, that, notwithſtanding this Piece of *Criticiſm*, it was, in his Days, univerſally receiv'd in the Churches. *Authoritatem*, ſays he, *vetuſtate jam & uſu meruit, & inter ſanctas Scripturas computatur.* Biſhop *Sherlock*, ibid.

(n) Jenkins's Reaſonableneſs. *&c.* Vol. II. *(o)* Ibid. *(p) Grew's* Coſmog. Sacra. *(q) Clarke's* Reflections on Amyntor.

that though theſe *Eccleſiaſtical* Writers (as they were called) were, for ſome Time, read in Churches, yet they were not read as *Canonical Scripture*, but only in the Nature of *Homilies*, and Exhortations to Virtue and Piety; and that, in Proceſs of Time, even this Practice came to be laid aſide, and nothing allow'd to be read publickly, but what was of undoubted *Apoſtolick* Authority.

The Canon of the New Teſtament, *continu'd entire.*

THIS is the true Hiſtory of the Canon of Scripture, in the earlieſt Times of Chriſtianity; and that it continu'd the ſame in ſucceeding Ages, without any Addition or Mutilation, its being tranſlated into ſo many Tongues, in the four firſt Centuries, and diſpers'd into ſo many Hands, in ſo many different Countries, as well as † the Copies of great Antiquity ſtill extant among us, are a convincing Argument; eſpecially conſidering, that the ſeveral Sects of Chriſtians were, all along, ſo jealous and watchful over each other, that no *ſpurious* Piece could be introduc'd, or *genuine* Piece ſuppreſs'd, without their Knowledge and Remonſtrance; nor can we imagine, how any Catalogue of Books ſhould be receiv'd, (excluſive of all others) but upon the cleareſt Evidence and Conviction of their containing the true and only *authentick* Rule of Faith and Practice.

Its Stile and Method vindicated.

WE readily own again, that, in the Books of the *New Teſtament*, there is not that Elegance of Stile, or Accuracy of Method, which may be obſerv'd in ſome *human* Compoſitions; but then it ought to be conſider'd, that, as *(r)* too great a Niceneſs about theſe Matters is an Argument of a little *Genius*, and an Employ unbecoming the Dignity of the Spirit of God; ſo the Apoſtle has given us a very good Reaſon, why leaſt of all it ſhould have found a Place in ſuch Scriptures, as were deſign'd for the Rule of our Faith: *(s) And I, Brethren, when I came to you, came not with Excellency of Speech, or of Wiſdom, declaring unto you the Teſtimony of God; for I determined not to know any Thing among you, but* Jeſus Chriſt, *and him crucified; and my Speech, and my Preaching was, not with inticing Words of Man's Wiſdom, but in Demonſtration of the Spirit, and of Power, that your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.* *(t)* Strains of Rhetorick, whereby the Paſſions are rais'd to a great Height, are ſometimes neceſſary to gain a preſent Point, and carry a Cauſe by a violent and ſudden Tranſport, before Reaſon can interpoſe; but, ſince Religion was to be propounded upon reaſonable Motives, there was no Need for any Art of this Kind, when the Evidence of the Miracles, by which it was eſtabliſh'd, (here called *the Demonſtration of the Spirit, and of Power)* afforded ſo many other more certain and convincing Means of Perſuaſion.

BUT there is another Way of accounting for the Want of Elegance, as well as Uniformity, in the Stile and Method of the *Evangelical* Writers, and that is, by ſuppoſing, that, tho' the Spirit of God took care to direct and over-rule them all along, ſo as to make it impoſſible for them to record any Thing, but what was conſonant to Truth, and expreſſive of his Meaning; yet he might nevertheleſs leave them to their own Words and Manner of Expreſſion, which, conſidering the Difference of their Parts and Education, muſt neceſſarily occaſion a great Variety of Stile, and ſometimes *Soleciſms*, or *Confuſion* of Method in their Compoſitions: *(u)* Which *Soleciſms*, if they were but expreſſive of their Meaning, were, in that Reſpect, as valuable, as the greateſt Propriety of Language; and which *Confuſion* the Holy Spirit might the rather allow of, becauſe it might be of Uſe to prevent the Scriptures being corrupted or falſify'd, as they might have been, if either their *hiſtorical* Part had been digeſted into *Diaries* or Annals, or their *preceptive* Part reduc'd to ſeveral diſtinct Heads, and plac'd according to the Rules of Art.

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† Such are the *Cambridge* Copy, in *Greek* and *Latin*, containing the four Goſpels, and the Acts of the Apoſtles; That in the *French* King's Library, containing St *Paul's* Epiſtles; and That in the Library of the *Benedictines* of *St Germains*, all ſuppos'd to be above a Thouſand Years old. The *Alexandrian* Copy is believ'd to have been written by *Thecla*, above 1300 Years ago; a *Syriack* Manuſcript, in the Library of the Duke of *Florence*, and a *Gothick* Tranſlation of the four *Evangeliſts*, formerly belonging to the Abbey of *Werdin*, are each of them of above a Thouſand Years Antiquity; beſides many more, which are in private Hands. *Jenkins's* Reaſonableneſs, &c. Vol. II.

(r) *Jenkins's* Reaſonableneſs, &c. Vol. II.

(s) 1 Cor. ii. 1, &c.

(t) *Jenkins*, ibid.

(u) *Nichols's* Conference.

Other Objections.

WHAT we have ſaid in our former *Apparatus* concerning the great *Obſcurity*, ſeeming *Contradictions*, frequent *Digreſſions*, tedious *Repetitions*, falſe *Reaſonings*, and impertinent *Relations*, that are complain'd of in the *Old Teſtament*, may, with a ſmall Variation, be apply'd to the Solution of the like Objections, that are made againſt the *New*. It is reaſonable to ſuppoſe, *(x)* that a Book, written ſo many Ages ago, ſince which all the Circumſtances of the World have been ſtrangely alter'd; a Book, written in *Languages*, which bear ſo little *Analogy* with thoſe we converſe in; a Book, that delivers many *new* and unheard of *Doctrines*, which the World would know nothing of, unleſs they were recorded here; that ſpeaks of many *myſterious* Points, concerning the Divine Nature, and the ſurprizing Diſpenſations of God's Providence; that gives us an Account of a *ſpiritual* Kingdom, and another World, which, in this imperfect State, we can have no exact Notices of; that combats all the Vices and Vanities of this wicked World, and, conſequently, incites all the Wit and Malice of the looſe and unthinking *Part* of Mankind to find out Objections againſt it: It is reaſonable to ſuppoſe, I ſay, that a Book of this Kind ſhould be more liable to Difficulties, and Exceptions, than any other of *common* Compoſition. But then we are to conſider, that this is a Fault, not chargeable upon the *Holy* Scriptures, but upon *human Infirmities*, the *Depravation* of our Nature, and the *Inſufficiency* of our Underſtanding to comprehend *the deep Things of God*.

And its Tranſlations conſider'd.

WHAT the *Uſe* and *Character* of the ancient *Vulgat*, as well as more *modern Latin* Tranſlations, both of the *Old* and *New Teſtament*, are; and what the Riſe and Occaſion of the *Engliſh* Verſion, which, at preſent, we make Uſe of; in what Point of *Light* we are to conſider its *Defects*, and by what Means and Aſſiſtance, be enabled to make a *better*; theſe were Subjects, that fell under our Obſervation in our former *Preparatory* Diſcourſe, and all we have to add in this Place is, the great *Caution* and *Sincerity*, as well as *Skill* and *Sagacity*, that is requiſite in every one, that undertakes a Work of this Nature, bearing always in Mind that awful *Denunciation*, which is continually hanging over his Head: *(y) If any Man ſhall add to the Things, contained in this Book, God ſhall add unto him the Plagues, that are written therein: And if any Man ſhall take away from the Words of this Book, God ſhall take away his Part out of the Book of Life, and out of the holy City, and from the Things, which are written in this Book.*

(x) *Jenkins*'s Reaſonableneſs, Vol. II.

(y) Rev. xxii. 18, 19.

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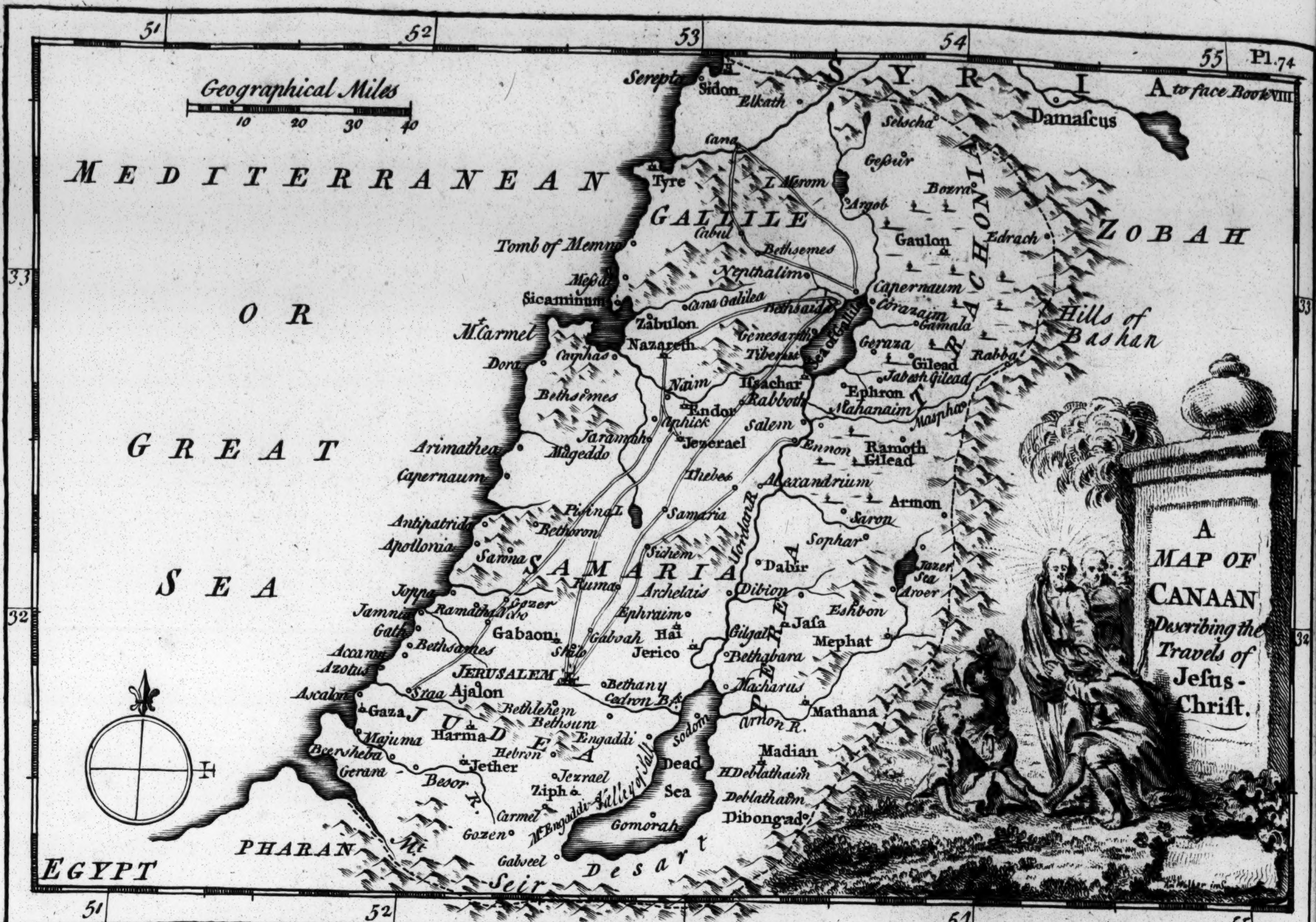
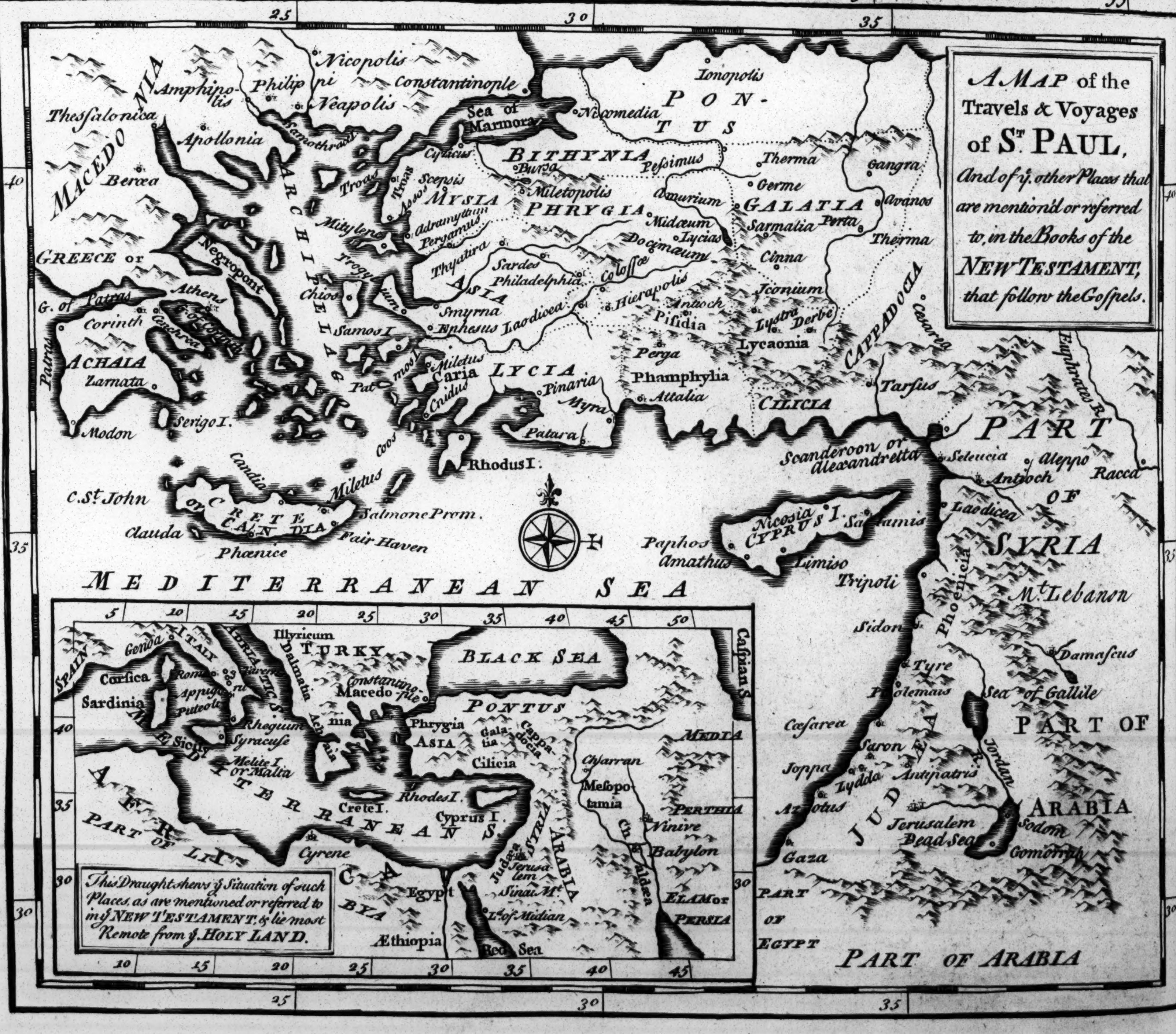
Pl. 74 to face Book VIII



A MAP OF CANAAN Describing the Travels of Jesus-Christ.

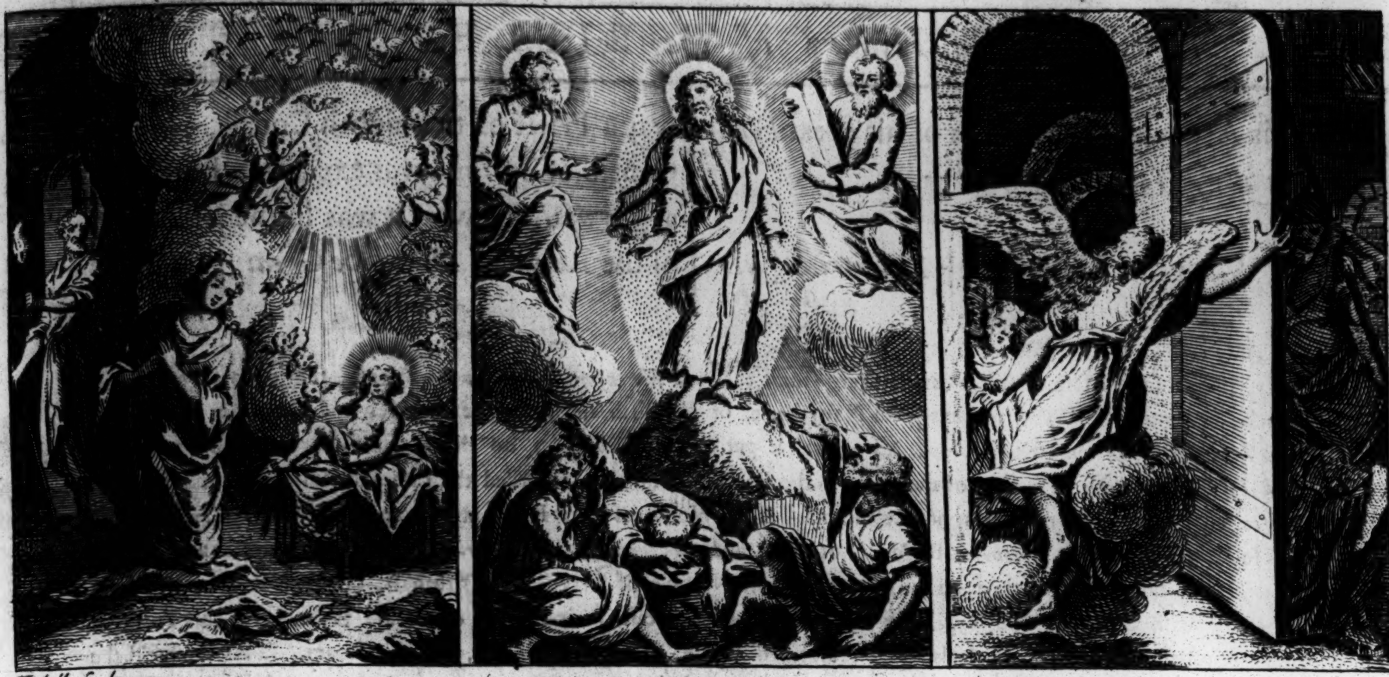
Geographical Miles
10 20 30 40
MEDITERRANEAN OR GREAT SEA
SYRIA
ZOBAH
Hills of Bashan
TRACHONITIS
GALLILE
SAMARIA
JUDEA
PERÆA
EGYPT
PHARAN
Desart
Seir
Mt.
Serepta
Sidon
Elkath
Damascus
Selscha
Gessur
Cana
L. Merom
Tyre
Amob
Bozra
Gaulon
Edrach
Cabul
Bethsemes
Tomb of Memnon
Nepthalim
Capernaum
Corazaim
Gamala
Sicaminum
Cana Galilea
Bethsaida
Mt. Carmel
Zabulon
Nazareth
Genesareth
Tiberias
Geraza
Gilead
Rabba
Dora
Caiphas
Jabesh Gilead
Naim
Issachar
Ephron
Bethsemes
Endor
Rabboth
Mahanaim
Aphick
Naaphos
Jezreel
Salem
Ramoth Gilead
Arimathea
Jaramah
Megeddo
Ennon
Capernaum
Thebes
Alexandrium
Armon
Pinnal
Samaria
Saron
Antipatrida
Bethoron
Jordan R.
Sophar
Apollonia
Sanona
Sichem
Dabir
Jazer
Aroer
Joppa
Ruma
Archelais
Dibion
Eshbon
Jamnia
Ramatha
Gazer
Ephraim
Jasa
Gath
Gabaon
Gaboah
Hai
Gilgal
Mephat
Accaron
Bethsames
Silo
Jerico
Bethabara
Azotus
JERUSALEM
Bethany
Macharus
Ascalon
Ajalon
Cedron Bk.
Mathana
Gaza
Bethlehem
Bethsura
Sodom
Arnon R.
Majuma
Harma
Engaddi
Madian
Beersheba
Hebron
Dead Sea
H Deblathaim
Gerara
Jether
Jezrael
Deblathaim
Besor R.
Ziph
Valley of Salt
Dibongad
Carmel
Mt. Engaddi
Gomorah
Gozen
Gabeel
51
52
53
54
55
33
32

A MAP of the Travels & Voyages of St. PAUL, And of ye other Places that are mention'd or referred to, in the Books of the NEW TESTAMENT, that follow the Gospels.



This Draught shews ye Situation of such Places, as are mentioned or referred to in ye NEW TESTAMENT, & lie most Remote from ye HOLY LAND.

25
30
35
40
MACEDONIA
Thessalonica
Amphipolis
Philippi
Nicopolis
Constantinople
Neapolis
Apollonia
Samothracia
Sea of Marmora
Nicomedia
PONTUS
Ionopolis
Berœa
ARCHIPELAGO
Cyzicus
BITHYNIA
Pessinus
Therma
Gangra
Troas
Scepsis
Prusa
Miletopolis
Germe
Avanos
Assos
MYSIA
PHRYGIA
Amurium
GALATIA
Adramyttium
Pergamus
Midœum
Sarmatia
Perta
Therma
Mitylene
Lycias
Docimœum
Negropont
Trogyllium
Thyatira
Cinna
GREECE or
Athens
Sardes
Colossæ
Iconium
CAPPADOCIA
Chios
Philadelphia
Hierapolis
Antioch
Lystra
Derbe
Cæsarea
G. of Patras
Corinth
Smyrna
Laodicea
Pisidia
Cenchrea
ASIA
Lycaonia
Samos I.
Ephesus
Patras
ACHAIA
Miletus
Caria
Perga
Euphrates R.
Zarnata
Patmos
LYCIA
Phamphylia
Tarsus
Cnidus
Pinaria
Attalia
CILICIA
Myra
Modon
Serigo I.
Coos
Patara
Scanderoon or Alexandretta
PART OF SYRIA
Seleucia
Aleppo
Racca
Rhodus I.
Antioch
Candia
Miletus
C. St. John
CRETE or CANDIA
Salmone Prom.
Laodicea
Nicosia
CYPRUS I.
Salamis
Clauda
Fair Haven
Paphos
Phenice
Amathus
Limiso
Tripoli
Mt. Lebanon
MEDITERRANEAN SEA
Sidon
Phœnicia
Damascus
Tyre
Ptolemais
Sea of Gallile
Cæsarea
PART OF
Saron
Joppa
Lydda
Antipatris
Jordan
ARABIA
Azotus
JUDÆA
Jerusalem
Sodom
Dead Sea
Gomorrah
Gaza
PART OF EGYPT
PART OF ARABIA
5
10
15
20
25
35
40
45
50
SPAIN
Genoa
ITALY
Illyricum
TURKY
BLACK SEA
Caspian Sea
Corsica
Rome
ADRIATIC
Dalmatia
Constantinople
Appi Forum
Sardinia
Puteoli
Macedonia
Philippi
PONTUS
Rhegium
Sicily
Syracuse
Achaia
Phrygia
ASIA
Galatia
Cappadocia
MEDIA
Melite I. or Malta
Cilicia
Charran
MEDITERRANEAN S.
Rhodes I.
Mesopotamia
Crete I.
Cyprus I.
PERTHIA
AFRICA
SYRIA
Ninive
PART OF LIBYA
Cyrene
Judæa
Jerusalem
ARABIA
Chaldæa
Babylon
Egypt
Sinai Mt.
ELAM or PERSIA
L. of Midian
Æthiopia
Red Sea



Hulett Sculp.

THE HISTORY OF THE BIBLE.

BOOK VIII.

Containing an Account of Things, from the Birth of CHRIST *to the Completion of the* Canon *of the* New Teſtament. *In all about* 97 *Years.*

CHAP. I.

From the Birth of CHRIST, *to the Beginning of the firſt* Paſſover.

The HISTORY.

A. M. 3999, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg 5.

The Birth of John the Baptiſt, *and of* Jeſus Chriſt.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

AS ſoon as the Time, foretold by the *Prophets* †, for the *Incarnation* of the Son of God, began to draw near, † the *Evangeliſt* St *Luke* gives us this

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† The two principal *Prophets,* who determine the *Period,* when our Lord was to appear in the World, are *Daniel* and *Haggai. Daniel* foretels, that, at *the End of the ſeventy* prophetical *Weeks,* i. e. at the Expiration of four hundred Years, after the Building of the Walls of *Jeruſalem,* the *Meſſiah ſhould come,* Chap. ix. 25. and *Haggai* propheſies, that, before the Deſtruction of the *ſecond* Temple, (even when the *Scepter was departed from* Judah, *Gen.* xlix. 10) the *Deſire of all Nations ſhould come,* and, by his frequent perſonal Appearance in the Temple, make the *Glory of that latter Houſe* much *greater, than that of the former,* Chap. ii. 7, &c.

† The Word Ευαγγέλιον ſignifies, in general, *good News,* and is of the ſame Import with our *Saxon* Word *Goſpel;* only,

A. M. 3999, &c.
Ant. Chriſ. 1, &c.
aut Ær. Vulg. 5.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

this Account of the Birth of his great *Forerunner, John the Baptiſt* †.

While his Father † *Zacharias* (who was a Prieſt of the eighth Courſe, *viz.* the Courſe of *Abiah*) was executing his Office at *Jeruſalem*, (which was in the latter Part of the Reign of *Herod the Great* †) it came to

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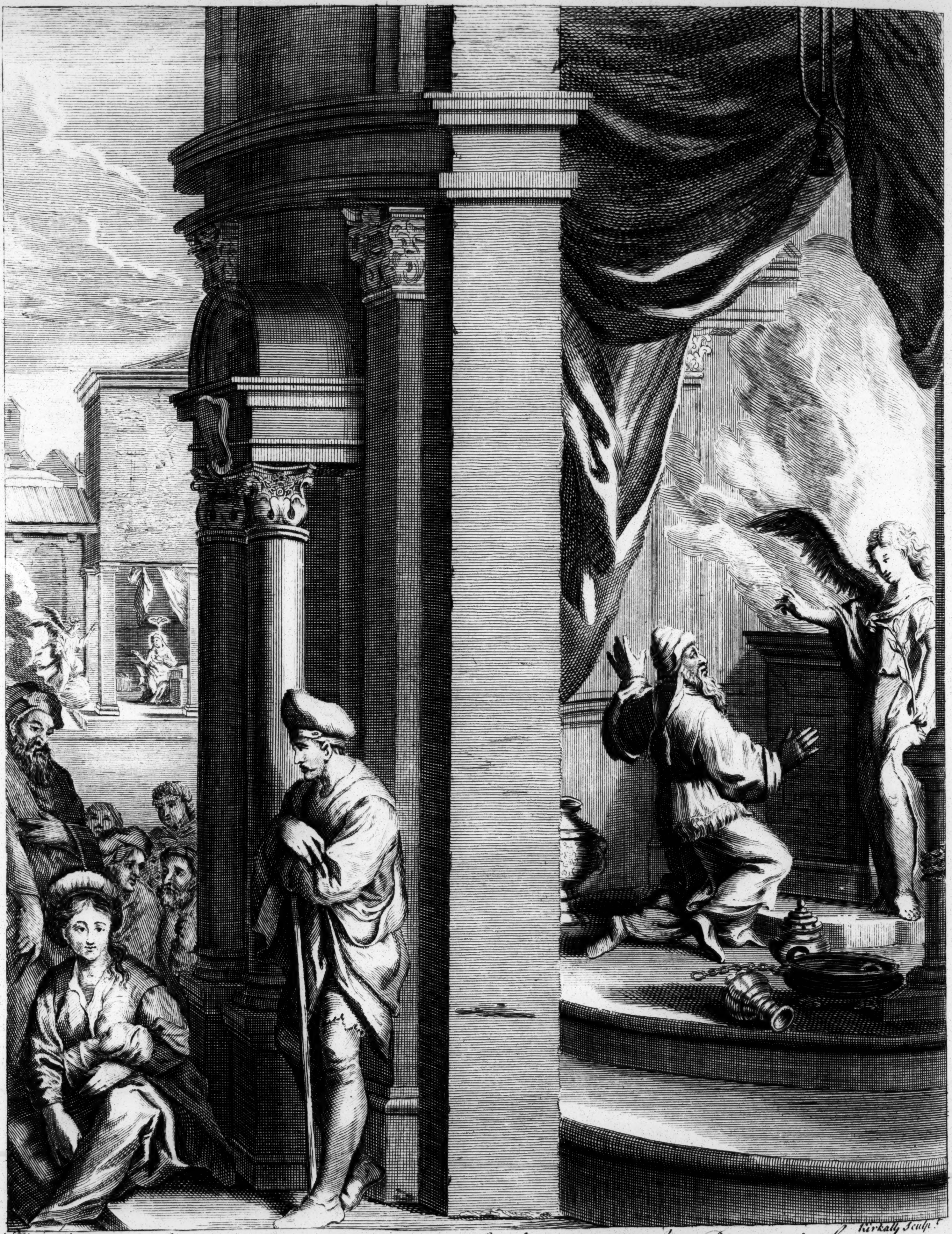
only, in the ſacred Uſe of them both, there ſeems to be a *Metonymy*, whereby the Words, that denote *good News*, are ſet to ſignify *the Hiſtory* of that good News, *viz.* of the Birth and Life, the Miracles and Doctrine, the Death and Reſurrection of our Saviour Chriſt, all of which put together do make up the joyful *Tidings*, which we call the *Goſpel*; and from this *Etymology* of the Words, the Perſons, who have recorded the Life and Actions of our Saviour, are called *Evangeliſts*, or Writers of the Goſpel. The Works of this Kind, which are receiv'd as *Canonical*, are but four, *viz.* that of St *Matthew*, St *Mark*, St *Luke*, and St *John*; but the *ſpurious* Pieces, which are handed down to us, (even tho' ſeveral of them be loſt) do exceed the Number of forty. The Truth is, the ancient *Hereticks* began generally with attacking the *Goſpels*, in order either to maintain their Errors, or excuſe them. To this Purpoſe, ſome rejected all the *genuine* Goſpels, and ſubſtituted others, that were *ſpurious*, in their Room. This produc'd the Goſpels of *Apelles*, *Baſilides*, *Cerinthus*, the *Ebionites*, and *Gnoſticks*. Others corrupted the true Goſpels, by ſuppreſſing whatever gave them any Trouble, and inſerting whatever might favour their erroneous Doctrines. Thus the *Nazarens* corrupted the original Goſpel of St *Matthew*, as the *Marcionites* did That of St *Luke*; while the *Alogians* rejected St *John*, as the *Ebionites* did St *Matthew*; and the *Valentinians* only acknowledg'd St *John*, as the *Cerinthians* did St *Mark*. *Hammond*'s Annotations, M. *Fabricius*'s Codex Apocryphus N. Teſt. and *Calmet*'s Dictionary, under the Word *Goſpel*.

† There are two Places in the *Prophets* referr'd to, both by our Saviour, and his *Evangeliſts*, wherein the *Baptiſt* is deſcrib'd under this Character. The former is in the Prophet *Iſaiah*, *The Voice of one crying in the Wilderneſs, prepare ye the Way of the Lord, make ſtraight in the Deſert an Highway for our God*, Chap. xl. 3. and the latter (which is more plain and expreſs) is in *Malachi*, *Behold I will ſend my Meſſenger, and he ſhall prepare the Way before me*, &c. Chap. iii. 1. Both the Paſſages allude to *Harbingers*, and ſuch other Officers, as, upon the Journies of Princes, are employ'd to take the Care that the Ways ſhould be levelled, and put in Order, and all ſuch Obſtructions remov'd, as might hinder their Paſſage, or render it leſs commodious; and the Manner, in which the *Baptiſt* thus prepar'd the Way of the Lord, was by his *Preaching*, and by his *Baptiſm*. By his *Preaching*, he endeavour'd to bring the *Jews* to a due Senſe of their Sins; to abate their Confidence in being of *Abraham*'s Seed, and punctual Obſervers of the *Ceremonial* Law; and to forewarn all of the dreadful Effects of God's Anger, who did not *bring forth* Fruits, worthy of *Repentance*: And by his Baptiſm, when adminiſter'd to ſuch Perſons, as were under the Obligation of the Law, he plainly ſhew'd, that he was therein admitting them to ſome *Privileges*, which they had not before, *viz.* the Remiſſion of their Sins upon their Faith and Obedience to him, who was the *Meſſenger of the Covenant*. Since therefore the *Baptiſt* was born ſix Months before our Saviour, and enter'd upon his Miniſtry ſix Months before our Saviour began his; and ſince no Part of his Doctrine determined in himſelf, and his Baptiſm referr'd every one to *Chriſt* for Acceptance and Salvation; he is very properly ſaid to be his *Harbinger*, *a Meſſenger ſent to prepare his Way before him*, or to ſet all Things in Readineſs for his Approach, by putting an End to the *old*, and making an Entrance into the *new* Diſpenſation, in which Senſe he is repreſented by the *Fathers*, as a Kind of *middle Partition* between the Law and the Goſpel; of the *Law*, as a Thing now come to a Period, and of the *Goſpel*, as commencing under him, who was ſhortly to make his Appearance. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† Some of the Fathers were of Opinion, that this *Zacharias* was, as this Time, *High-Prieſt*, upon a falſe Suppoſition, that the offering of Incenſe was reſerv'd to the High Prieſt only: But, beſides the Teſtimony of *Joſephus*, who tells us expreſly, that *Simon*, the Son of *Boethus*, was High Prieſt this Year; it appears from St *Luke* himſelf, that *Zacharias* was no more than an ordinary Prieſt, of the Family or Courſe of *Abiah*, which, of the four and twenty Courſes, appointed by *David* for the Service of the Temple when it ſhould be built, was the eighth, 1 *Chron.* xxiv. 10. For, tho' it was the *High-Prieſt*'s Prerogative, on the great Day of *Expiation*, to enter into *the Holy of Holies*, and there burn Incenſe, which no *ordinary* Prieſt might do, *Levit.* xvi. 12. yet, in the common Service of the Day, each Prieſt, whoſe Lot it was, went every Morning and Evening into the *Sanctum*, or Body of the Temple, and there burnt the daily Incenſe upon the Altar, which was plac'd before the Veil of the *moſt holy Place*, Exod. xxx. 6, &c. For theſe, and ſeveral other Reaſons, which *Annotators* have produc'd, it ſeems plain, that *Zacharias* could not poſſibly be High-Prieſt at this Time; and, whatever Credit may be given to the Tradition,——That, by the Order of *Herod the Great*, he was put to Death between the Porch and the Altar, *viz.* in the Incloſure, that ſurrounded the Altar of *Burnt-Offerings*; and that, when every one was ignorant of his Murther, a certain Prieſt, thinking that he ſtay'd too long, enter'd into the Temple, and found him dead, and his Blood congealed upon the Ground, and, at the ſame Time, hearing a Voice, that it ſhould never be wip'd out, until his *Revenger* came; whatever Credit, I ſay, may be given to this Tradition, it was doubtleſs upon this Foundation, that many of the Ancients thought, that *Zacharias*, the Father of *John the Baptiſt*, was that *Zachariah*, Son of *Barachiah*, mention'd by our Saviour in the Goſpel, whoſe Blood was ſhed *between the Temple and the Altar*. *Pool*'s and *Whitby*'s Annotations, and *Calmet*'s Dictionary.

† St *Luke*, in particular, takes notice, that the Time, when our Lord's Forerunner was to be conceiv'd, was in the Reign of *Herod*, Son of *Antipater*, (for it was *Herod Antipas*, that put him to Death) commonly called *the Great*, who, (under the *Romans*) fought his Way to the Government of the *Jews*, and came to his Throne by the Slaughter of their *Sanhedrim*, by which Means he extinguiſh'd all the Dominion, which, till that Time, they held in the Tribe of *Judah*,

B M



Scheits inv. Kirkall Sculp.t

The Angel said unto him, fear not Zacharias for thy Prayer is heard.

Luke 1st Chap. v. 13th

Pl. 75 page 1219

A. M.
3999, &c.
Ant. Chriſ.
1, &c.
aut Ær.
Vulg. 5.

From the Beginning of the Goſpels to
Matth. ix. 8.
Mark ii. 23.
Luke vi. 1.

to his Lot † to go into the Temple with his Cenſer in his Hand, in order to burn Incenſe, while the People *without* were † offering up their Supplications in the Court, that was called the *Court of Iſrael*. At the Altar of Incenſe † he was greatly ſurpris'd with the Sight of an Angel ſtanding on the right Side of it; but the Angel ſoon diſſipated his Fears with the joyful News, that God intended to bleſs him with a Son, (whoſe Name ſhould be *John*) who would prove a Perſon of uncommon Merit, and be appointed to the Office of *Harbinger* † to the *Meſſiah*, who, in a ſhort Time, was to make his Appearance.

THE Senſe of his own great Age, as well as his Wife's long *Sterility*, made *Zacharias* ‖ expreſs a Kind of Diffidence in

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Judah, not in a *ſingle* Perſon indeed, (for that was extinguiſh'd in the *Aſmonæan* Family) but in a ſelect Number out of that *Royal* Tribe, and ſo verify'd the Prophecy of old *Jacob*, Gen. xlix. 10. *that the Scepter*, or Government, was *departed from* Judah, *and the Lawgiver from his Feet*, which was a certain Sign that *Shilo*, i. e. the *Meſſiah*, was ſhortly to come. *Pool*'s Annotations.

† The ſeveral Courſes of the *Prieſts* begun on the *Sabbath-Day*, and continu'd to ſerve till the Sabbath following; but, becauſe they were now increas'd to a great Number, (*Joſephus* tells us, that there were no leſs than a Thouſand in each Courſe) there were ſeveral Parts of the prieſtly Office, (whereof burning of Incenſe was one) which the *Courſe*, that then miniſter'd, ſeems to have divided among themſelves, for the Week that they were to attend, by *Lot*. *Pool*'s and *Whitby*'s Annotations.

† A Jewiſh Congregation, for the moſt part, conſiſted of all the Prieſts of the Courſe, which was then in waiting, of the *Levites*, and of certain *Stationary* Men, (as they called them) who repreſented the Body of the People, beſides ſome other accidental Worſhippers; and, when the Prieſt went into the *Sanctuary*, or within the firſt Veil to offer Incenſe, Notice was given by the Sound of a *Bell*, that it was then *the Time* of *Prayer*, whereupon every one preſent offer'd up his Supplications to God *ſilently*: And tho' this ſilent Prayer was not commanded, yet there ſeems a manifeſt Alluſion to it in thoſe Words of St *John*, where, *at the offering of Incenſe with the Prayers of the Saints*, 'tis ſaid, *there was Silence in Heaven for half an Hour*, Rev. viii. 1, &c. Nor is that Paſſage in *Eccleſiaſticus*, Chap. l. 19, 20. any bad Repreſentation of this Part of the *Jewiſh* Worſhip, *And the People beſought the Lord, the moſt High, by Prayer, before him, that is merciful, till the Solemnity of the Lord was ended; and then he went down* (viz. *Simon* the High Prieſt) *and lifted up his Hands over the whole Congregation of the Children of* Iſrael, *to give the Bleſſing of the Lord with his Lips*. *Hammond*'s and *Whitby*'s Annotations.

† The *Jews* had a peculiar Notion, that ſuch like Apparitions were always *fatal* to thoſe that had them, and a ſure Token of their *inſtantaneous* Death, *Gen.* xvi. 7. xxii. 11, 15. *Exod.* xx. 19, &c. but if this were not, 'tis natural for Men to be affrighten'd at ſudden and unuſual Things, eſpecially at any Divine Appearances, whether of God himſelf taking a viſible Shape, or authorizing an Angel ſo to do. For tho' God does not make the Appearances to affrighten us, yet ſuch is the Imbecillity of our Nature, that we cannot but be ſtartled at them; and Reaſon good there is, that God, by this Means, ſhould both declare his own Glory and Majeſty, and humble his poor Creatures, in order to make them more ſuſceptible of his Divine Revelations. *Pool*'s Annotations, and *Calmet*'s Commentary.

† This Word is deriv'd from the *Hebrew Maſhach*, to *anoint*, and is the very ſame with Χριστὸς, the *Anointed*, in *Greek*. It is a Name ſometimes given to the Kings and High-Prieſts of the *Hebrews*, 1 Sam. xii. 5, &c. Pſal. cv. 15. but principally, and by Way of Eminence, it belongs to that ſovereign Deliverer, who was expected by the *Jews*, and whom they vainly expect even to this Day, ſince he is already come at the appointed Time, in the Perſon of our Lord and Saviour JESUS CHRIST. The *Jews* were us'd to anoint *Kings*, *High-Prieſts*, and ſometimes *Prophets*. *Saul*, *David*, *Solomon*, and *Joaſh*, Kings of *Judah*, receiv'd the *Royal* Unction; *Aaron* and his Sons receiv'd the *Sacerdotal*; and *Eliſha* receiv'd the *Prophetical*, at leaſt God order'd *Elijah* to give it to him. But now, tho' JESUS CHRIST united in his own Perſon all the Offices of Prophet, Prieſt, and King, yet we no where find, that he receiv'd any *outward* or ſenſible Unction; and therefore the Unction, which the Prophets and Apoſtles ſpeak of, with Regard to him, is the *ſpiritual* and internal Unction of *Grace* and the Holy Ghoſt, of which the outward Unction was no more than a Figure and Symbol. *Calmet*'s Dictionary.

‖ The Words of *Zacharias* to the Angel are, *Whereby ſhall I know this? For I am an old Man, and my Wife well ſtricken in Years*, Luke i. 18. much of the ſame Import with thoſe of *Abraham* upon a like Occaſion, *Whereby ſhall I know that I ſhall inherit the Land of* Canaan? Gen. xv. 8. How then came it to paſs, that *Abraham* was gratify'd with a Sign in the ſame Requeſt, for which *Zacharias* was puniſh'd with Dumbneſs? Now, tho' there may be a great Similitude in the Words, which are ſpoken by ſeveral Perſons, yet there may, at the ſame Time, be a very conſiderable Difference in the Heart and Habit of Mind, from whence they proceed, which, we muſt all allow, God can ſee much better, than we can perceive by Words. In Relation to *Abraham* then, the Holy Spirit bears him Teſtimony, that *he ſtaggered not at the Promiſe through Unbelief, but was ſtrong in Faith, giving Glory to God, being fully perſuaded, that what he had promiſed, he was able to perform*, Rom. iv. 19, 20, &c. and therefore if he aſked a Sign, it was not to *beget*, but to nouriſh and confirm this Faith in him. But in *Zachariah*, the aſking of a Sign favour'd of perfect Infidelity, in that he believ'd not an Angel, appearing to him in the Name of the Lord, and in a Place, where evil Angels durſt not come: An Angel, telling him *his Prayer was heard*, which evil Angels could not know; and acquainting him with Things, which tended to the Glory of God, the Completion of his Promiſes, and the Welfare of Mankind, which evil Angels would not do. His Puniſhment therefore was the juſt Reſult of his Unbelief; but

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From the Beginning of the Goſpels to
Matth. ix. 8.
Mark ii. 23.
Luke vi. 1.

in this Promiſe, and, for his farther Satisfaction, deſire ſome Miracle in Confirmation of it: Whereupon the Angel let him know, "That he was no leſs than "*Gabriel*, a ſpecial Attendant on God's "Throne, and diſpatch'd on Purpoſe to "inform him of this great Happineſs; "but that, ſince he was ſo *incredulous*, as "to require a Sign, he ſhould have ſuch "an one, as would be both a *Puniſhment* "of his Unbelief, and a *Confirmation* of "his Faith; for, until the Birth of the "Child, he ſhould be both deaf and "dumb;" which accordingly came to paſs: For, when he came out to the People, (who waited to (a) receive his *Benediction)* he made Signs, that he was not able to ſpeak to them, and they thence inferr'd, that he had ſeen ſome extraordinary Viſion within. After the Time of his Miniſtration however was over, he return'd home, and it was not long before his Wife *Elizabeth* perceiv'd herſelf with Child, tho' her Modeſty made her conceal it for the Space of five Months.

Six Months after *Elizabeth*'s Conception, the ſame Angel *Gabriel* † was ſent to *Nazareth*, a City of *Galilee*, to a Virgin, nam'd ‡ *Mary*, (a near Relation to *Elizabeth*, and of the Houſe of *David)* who had lately been † eſpous'd to one *Joſeph*, a Perſon of the ſame Pedigree indeed,

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(what ſhews the Mercy of God in inflicting it) it was a Puniſhment of ſuch a Nature, as carry'd with it an Anſwer to his Deſire, being no more than a *Privation* of Speech, until the Words of the Angel were fulfilled. *Pool*'s and *Whitby*'s Annotations.

(a) Numb. vi. 24.

† *Nazareth* was a City of the *Lower Galilee*, ſituate in the *South* Part of that Province, and ſo not far from the Confines of *Samaria* to the *South*, and nearer to the Territories of *Tyre* and *Sidon* to the *North-Weſt*. According to Mr *Maundrell*'s Account, in his Journey from *Aleppo*, it is at preſent only an inconſiderable Village, lying in a Kind of round *concave* Valley, on the Top of an high Hill. Here is a Convent built over what is ſaid to be the Place of the *Annunciation*, or where the bleſſed Virgin receiv'd the joyful Meſſage brought her by the Angel. *It is built over the Place,* I ſay, becauſe the Chamber, where ſhe receiv'd the Angel's Salutation, was, above four Hundred and fifty Years ago, remov'd from *Nazareth*, and, according to the *Roman* Legends, tranſported by Angels to *Loretto*, then a ſmall Village in the *Pope*'s Dominions, but now become a City and Biſhop's *See*. Here is likewiſe the Houſe of *Joſeph*, the very ſame, (as the *Fryars* of the Convent tell you) wherein the Son of God liv'd for near thirty Years in Subjection to Man; and, not far diſtant from hence, they ſhew you the *Synagogue*, wherein our bleſſed Saviour preach'd that Sermon, (*Luke* iv. 16.) whereby his Countrymen were ſo exaſperated, that they *roſe up*, and *thruſt him out of the City*, and led him to the Brow of the Hill, whereon their City was built, *that they might caſt him down headlong*, Luke iv. 28, 29. for which Reaſon that Brow is to this Day called the *Mountain of Precipitation*. *Wells*'s Geography of the New Teſtament.

‡ In our Tranſlation, the Words in the *Text* run thus,——— *To a Virgin, eſpouſed to a Man, whoſe Name was* Joſeph, *of the Houſe of* David; but, in my Opinion, they might better be plac'd in this Manner, ——— *To a Virgin, of the Houſe of* David, *eſpouſed to a Man, whoſe Name was* Joſeph, *and the Virgin's Name was* Mary; becauſe this agrees better with the Words of the Angel, *The Lord God ſhall give him the Throne of his Father* David. For, ſince the Angel had plainly told the Virgin, that ſhe ſhould have this Son without the Knowledge of any Man, it was not *Joſeph*'s, but *Mary*'s being of the Houſe of *David*, that made *David* his Father. Of her immediate Parents, however, the Scripture tells us nothing, not ſo much as their Names; but from Tradition we learn, that ſhe was the Daughter of *Joachim* and *Anna*, of the royal Tribe of *Judah*, and yet related to the Race of *Aaron*, becauſe *Elizabeth*, the Wife of *Zacharias*, was her Couſin. *Whitby*'s Annotations, and *Calmet*'s Dictionary under the Word.

† *Eſpouſing* or *Betrothing* was nothing elſe, but a ſolemn Promiſe of Marriage, made by two Perſons, each to other, at ſuch a Diſtance of Time, as they agreed upon. The Manner of performing this Eſpouſal was, either by a *Writing*, or by a *Piece* of Silver given to the Bride, or by Cohabitation. The *Writing*, that was prepar'd on theſe Occaſions, ran in this Form ——— " On ſuch a Day of ſuch a Month, in ſuch a Year, *A*, the Son of *A*, has ſaid to *B*, the "Daughter of *B*, *Be thou my Spouſe according to the Law of* Moſes, *and the* Iſraelites, *and I will give thee, for the* "*Portion of thy Virginity, the Sum of two hundred* Zuzims, *as it is ordained by the Law*. And the ſaid *B* has conſented "to become his Spouſe, upon theſe Conditions, which the ſaid *A* has promis'd to perform upon the Day of Marriage. "To this the ſaid *A* obliges himſelf; and for this he engages all his Goods, even as far as the Cloak, which he "wears upon his Shoulder. Moreover, he promiſes to perform all, that is intended in Contracts of Marriage, in Fa"vour of the *Iſraelitiſh* Women. Witneſſes *A, B, C.*" The *Promiſe* by a *Piece* of Silver, and without Writing, was made before Witneſſes, when the young Man ſaid to his Miſtreſs, *Receive this Piece of Silver, as a Pledge that you ſhall become my Spouſe*. Laſtly, the Engagement by *Cohabitation* (according to the *Rabbins)* was allow'd by Law, Deut. xxiv. 1. but it had been wiſely forbidden by the *Antients*, becauſe of the Abuſes that might happen, and to prevent the Inconvenience of clandeſtine Marriages. After ſuch Eſpouſal was made, (which was generally when the Parties were young) the Woman continu'd with her Parents ſeveral Months, if not ſome Years, (at leaſt till ſhe was arriv'd at the Age of Puberty) before ſhe was brought home, and her Marriage conſummated: For ſo we find that *Samſon*'s Wiſe

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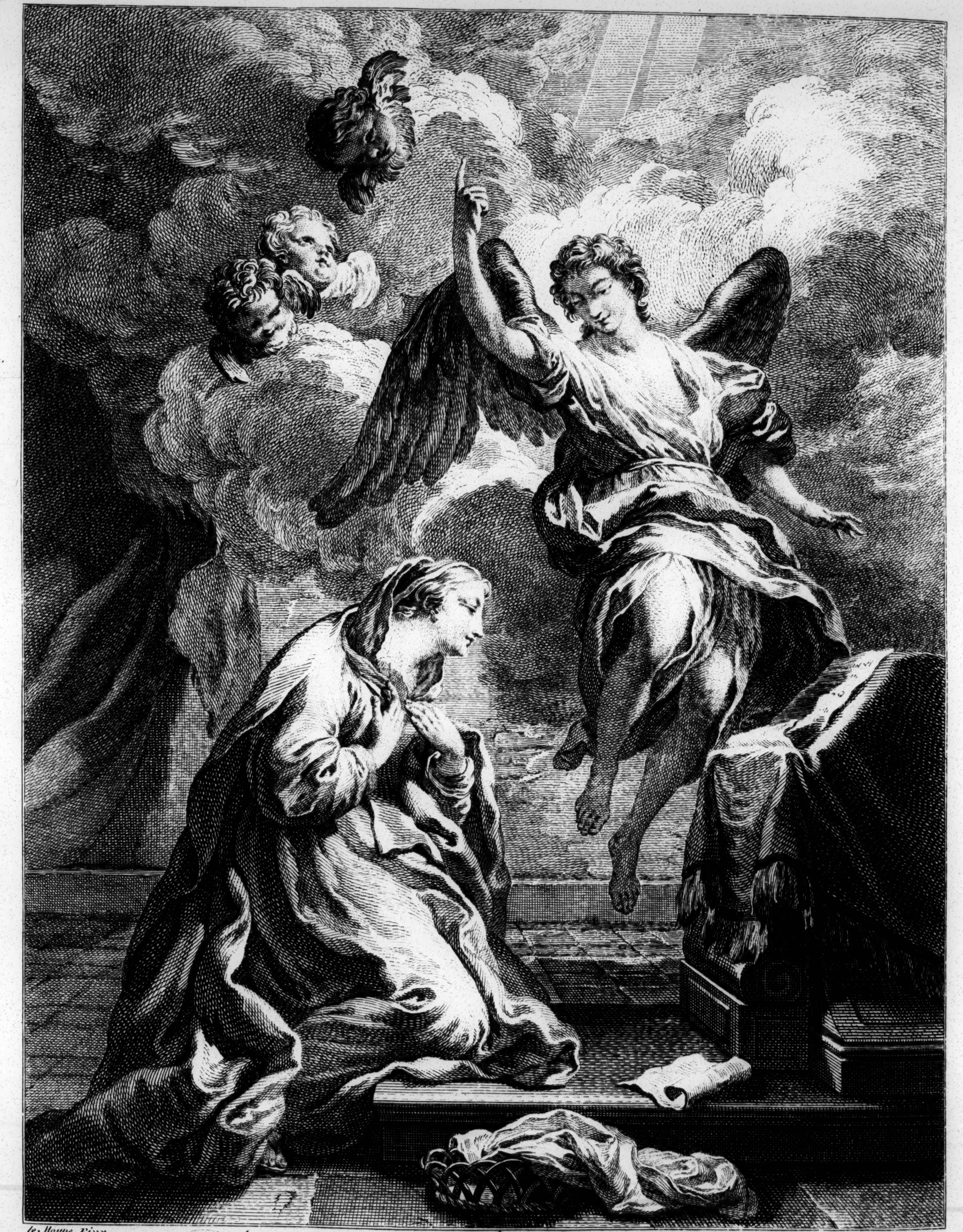

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Pl. 76 ( ) The Salutation of the Virgin Mary. page 1221

And the angel came in unto Mary, & ſaid, Hail thou art highly favour'd the Lord is with thee :

Luke Ch. I. Ver. 28

indeed, but of no higher Profeſſion, than that of a *Carpenter*. The Angel, approaching the pious Maid, began to congratulate her with *being highly in the Favour of God, and bleſſed above all the reſt of her Sex*; *becauſe ſhe ſhould have the Happineſs of bearin a Son, called by the Name of* JESUS [†], or Saviour, *the long expected* Meſſiah, *to whom God would give the Throne of his Father* David [†], *and of whoſe Sovereignty and Dominion there ſhould be no End.*

CONSCIOUS of her own Virtue, and yet ſurpriz'd at this uncommon Appearance and Salutation, the Holy Virgin [†] began to expoſtulate with the Heavenly Meſſenger the Poſſibility of the Thing, ſince ſhe had all along liv'd in a ſtrict State of *Virginity* [†]. But the Angel, to ſatisfy her in this Particular, told her, "That this "wonderful Work was to be effected by "the inviſible Power and Operation of the "*Holy Ghoſt* [†]; and, to ſhew her that "nothing

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Wiſe remain'd with her Parents a conſiderable Time after *Eſpouſal*, Judg. xiv. 8, and that the bleſſed Virgin was diſcernably with Child, before ſhe and her intended Huſband *came together*, Matt. i. 18. Whether this Method of betrothing was at firſt ordain'd, or only *approv'd* by God, *Deut*. xx. 7, or whether it be now of any Obligation to us *Chriſtians*, we ſhall not pretend to determine. 'Tis certain, that it has nothing; that is *Typical*, nothing of the *Carnal Ordinance* in it, but ſomething very proper and convenient, *viz.* that the Parties contracted may have ſome intermediate Time to think ſeriouſly of the great Change, they are going to make in their Conditions; to diſcourſe more freely together about their *domeſtick* Affairs; and to implore God's Bleſſing and Protection over them and theirs, in all the Changes and Chances of this mortal Life. *Pool*'s Annotations, and *Calmet*'s Dictionary under the Word *Marriage*.

[†] We read but of few Inſtances in Scripture, where Men had Names determin'd for them by particular Appointment from Heaven, and before the Time of their Birth; and, as ſuch Names appear to be very ſignificant, ſo the Perſons, diſtinguiſh'd by them, were always remarkable for ſome extraordinary Qualities or Events, which their reſpective Names were deſign'd to denote. Our Lord's Name indeed, in Senſe and Subſtance, is the ſame with *Joſhua*, that famous Leader heretofore, who, after the Death of *Moſes*, ſettled the *Iſraelites* in the Promis'd Land, and ſubdu'd the Enemies, that oppos'd their Entrance into it. But, as that *Earthly* was a Figure of the *Heavenly Canaan*, ſo was the Captain of *That* an eminent Type of our Salvation; and, if *he* was worthy to be called a *Saviour*, much more is this *Jeſus* what his Name imports; for he delivers us from the heavieſt of all Bondages, and from the moſt formidable of all Enemies, as he, and he only it is, who *ſaves his People from their Sins*. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

[†] The Prophets, in their Predictions, are very full and expreſs, that the *Meſſiah* ſhould be a great King, and deſcend from the Line of *David*; vid. Pſal. x. 16. Iſaiah ix. 6, 7. Dan. vii. 14. and Ezek. xxvi. 7. and therefore the Angel, in his Meſſage to *Mary*, characterizes him, as a Succeſſor to that Prince's Throne, and ſeems to accommodate himſelf, in ſome Meaſure, to the Prejudices of the *Jews*, and perhaps of the Virgin-Mother herſelf, who, being bred up in the *Synagogue*, might expect that the *Meſſiah* ſhould be a temporal Prince, as well as they: But our Lord's *Kingdom* (as himſelf plainly declares) *is not of this World*, nor of the like Nature with other Empires upon Earth. His Reign is in the Hearts and Minds of Men; and his Dominion is in the Church, againſt which *the Gates of Hell ſhall not prevail*, and in which, *of the Increaſe of his Government and Peace there ſhall be no End*, Iſa. ix. 7. *until the End cometh, when he ſhall deliver up the Kingdom to God, even the Father*, 1 Cor. xv. 24. *Calmet*'s Commentary.

[†] The Words of her Expoſtulation are, *How ſhall this be, ſeeing I know not a Man?* Which ſome look upon as no more, than a Reply of *Admiration*, and a Deſire to be further inform'd in what Manner God intended to effect ſuch a wonderful Work; tho' others perceive in them ſome ſmall Indications of *Diffidence*, but what might be more excuſable, becauſe there had been no ſuch Precedent of the Divine Power made in the World, as to cauſe a *Virgin to conceive, and bring forth a Son*. *Pool*'s Annotations.

[†] Some are of Opinion, that *Mary*, very early in her Life, had made a Vow of *perpetual Chaſtity*, and that *Joſeph* was appointed her Huſband, not to live with her in the *ordinary* Uſe of Marriage, but merely to be the *Guardian* of her Virginity: But, beſides that no Vows of perpetual Virginity were ever in Uſe among the *Jews*, it can hardly be ſuppos'd, that a *Jewiſh* Woman, in whom *Barrenneſs* was reputed a Reproach, and look'd upon as a *Curſe*, would be ever induc'd to make one. Among the Precepts of the *Law*, the *Jewiſh* Doctors account Matrimony to be one, Gen. i. 28, from which none are exempted, but they who devote themſelves wholly *to the Study of the Law*: But, ſince this was not the Bleſſed Virgin's Caſe, it reflects a Diſhonour upon her Memory to imagine, that, after ſhe had enter'd into ſuch a Vow, ſhe ſhould admit of an Eſpouſal to *Joſeph*, which could be for no other End, but merely to *mock* him. *Pool*'s and *Whitby*'s Annotations.

[†] The Words in the Text are, *the Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee*; wherein, according to the uſual Modeſty of Scripture-Language, is imply'd all that Action of the *Holy Ghoſt*, whereby the Bleſſed Virgin was enabled to become fruitful, and the Place of *ordinary* Generation was in this Caſe ſupply'd. Now, when this Action is in Scripture repreſented as entirely the Work of God, and yet is attributed to the *Holy Ghoſt* in particular, we are not to underſtand it ſo peculiarly his, that the two other Perſons, ſubſiſting in the

A. M. 3999, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 5.

"nothing was impoſſible to the *Almighty*, "gave her to underſtand, that her Couſin "*Elizabeth* (notwithſtanding her old Age, "and former Sterility) had been now ſix "Months with Child:" Whereupon the Holy Virgin humbly acquieſc'd in whatever God had determin'd to do with her, and, as ſoon as the Angel was departed, made Preparations for her Journey to *Hebron* †, where her Couſin *Elizabeth* liv'd.

Luke i. 39. AS ſoon as ſhe arriv'd at *Zacharias*'s Houſe, *Elizabeth*, upon hearing her firſt Salutation, perceiv'd that the Child † ſprang in her Womb, and, being inſpir'd with the *Holy Ghoſt*, ſhe cry'd out, *Bleſſed art thou above thy Sex! Bleſſed is the Fruit of thy Body! And how vaſt is my Felicity to be viſited by the Mother of my Lord!* And having, by the ſame *prophetick* Spirit, aſſur'd *Mary* of the Accompliſhment of every Thing, that the Angel had told her, ſhe ſo tranſported the Bleſſed Virgin, that ſhe broke out into a Rapture of Thankſgiving † to God, wherein ſhe recounted his Mercies, and the Promiſes, which he had made to the People of *Iſrael*, and which, by making her the bleſſed *Inſtrument* of them, he was now about to fulfil.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Luke i. 57. ABOUT three Months *Mary* continu'd with her Couſin *Elizabeth*, and then return'd home. *Elizabeth*, not long after, was deliver'd of a Son; but, on the eighth Day †, when the Child was to be *circumcis*'d and nam'd, his Relations and Friends were not a little ſurpris'd to hear that he was to be called *John* †, ſince none of the Family bore that Name; but their Surpriſe became much greater, when they found, that, upon this Occaſion, his Father's

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the *Godhead*, ſhould have no Concern in it. For here that Rule of the *Schools* takes Place, that the entire *Union* of the Divine Nature makes all *ſuch* Actions common to all *three*, as do not refer to the *Properties* and Relations, by which they ſtand diſtinguiſh'd from each other. As therefore the *Holy Spirit* began the firſt Creation by *moving* (or brooding as it were) upon the Face of the Waters, ſo did he here begin the *new* Creation, by conveying a Principle, or Power of Fruitfulneſs into a Perſon, otherwiſe incapable of it: And yet, as *there*, without the Father, and his Divine *Word* or Son, *not any thing was made, that was made*, John i. 3. ſo did he *here* bring this *ſecond*, *this Creation of a new Thing* Jer. xxxi. 22. to effect, by the ſame Co-operation of the whole *undivided* Trinity, as he had done the former. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† This very probably was the Place, where *Zacharias* and *Elizabeth* liv'd, and where *John the Baptiſt* was born, becauſe it was not only one of the Cities appointed for the Prieſts to dwell in, *Joſh*. xx. 7, but ſituated likewiſe in Mountains, which, running croſs the Middle of *Judea* from *South* to *North*, gave to the Tract, which they run along, the Name of the *Hill-Country*. *Hebron* was ten *Leagues* diſtant from *Jeruſalem*, and about forty from *Nazareth*, which made it a long Journey for the Bleſſed Virgin, had not her Zeal to go and partake in her Couſin's Joy (more than to ſatisfy her Curioſity, whether what the Angel had told her was true) made her ſurmount all Difficulties, *Wells*'s Geography of the New Teſtament, and *Calmet*'s Commentary.

† 'Tis ſaid indeed of the *Baptiſt*, that he *ſhould be filled with the Holy Ghoſt from his Mother's Womb*; and from hence ſome have thought, that this extraordinary Motion of the Child in *Elizabeth* was an Act of his own, and proceeded from a Senſation of Joy, which himſelf felt at the Salutation of the Bleſſed Virgin: But, beſides that *being filled with the Holy Ghoſt from his Mother's Womb* means no more, than that the Power of the *Holy Ghoſt* ſhould be diſcerned to be upon him very early, 'tis certain, that Infants, in the Womb, are not capable of any Joy themſelves, as having no Apprehenſions of *Good* to be enjoy'd, or *Evil* to be avoided; but, as they are ſenſibly affected with the Joy, or Grief, or Surprize of the Parent, to whom they are united, the uncommon Motion of the Child, at this Conjuncture, muſt be occaſion'd by the Joy, which tranſported his Mother. *Hammond*'s and *Whitby*'s Annotations.

† It was cuſtomary, among the *Jews*, for pious and devout Perſons, when they found themſelves inſpir'd, upon great and ſolemn Occaſions to celebrate the Praiſes of God, in Songs made on Purpoſe. Several of this Kind we meet with in the *Old Teſtament*, but this of the Bleſſed Virgin is the firſt, that occurs in the *New*, and, for the Majeſty of its Stile, the Nobleneſs of its Sentiments, and that Spirit of Piety, which runs through the Whole, is inferior to none. *Calmet*'s Commentary.

† The *Jews* had a poſitive Command in their *Law*, that no Child ſhould be circumcis'd before the eighth Day; becauſe the Mother, for ſeven Days, was reputed *unclean*, and ſo was the Child by touching her, *Lev*. xii. 1, 2. but the Law appointed no certain Place, in which Circumciſion was to be done, nor any certain Perſon, that was to perform it; neither did it enjoin, that the Child ſhould have his Name given him at that Time, only the Cuſtom prevailed of doing it then; becauſe when God inſtituted the Rite, he chang'd the Names of *Abraham* and *Sarah*. *Whitby*'s Annotations.

† The *Jews*, from their firſt Beginning, ſeem to have made it a Point of Religion to give ſuch Names to their Children, as were *ſignificative* either of God's Mercy to them, or of their Duty to God, and from the Paſſage now before us, (tho' it was no antient Uſage) it ſeems to be a Cuſtom, introduc'd at leaſt in the Days of *Zacharias*, to call Children by the Names of their Parents, or the neareſt Relations, (as it is uſual now among us) if there was no particular Reaſon to the contrary. *Pool*'s Annotations, and *Calmet*'s Commentary.

A. M. 3999, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 5.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

“ nothing was impoſſible to the *Almighty*, “ gave her to underſtand, that her Couſin “ *Elizabeth* (notwithſtanding her old Age, “ and former Sterility) had been now ſix “ Months with Child :” Whereupon the Holy Virgin humbly acquieſc'd in whatever God had determin'd to do with her, and, as ſoon as the Angel was departed, made Preparations for her Journey to *Hebron* †, where her Couſin *Elizabeth* liv'd.

Luke i. 39. As ſoon as ſhe arriv'd at *Zacharias*'s Houſe, *Elizabeth*, upon hearing her firſt Salutation, perceiv'd that the Child † ſprang in her Womb, and, being inſpir'd with the *Holy Ghoſt*, ſhe cry'd out, *Bleſſed art thou above thy Sex! Bleſſed is the Fruit of thy Body! And how vaſt is my Felicity to be viſited by the Mother of my Lord!* And having, by the ſame *prophetick* Spirit, aſſur'd *Mary* of the Accompliſhment of every Thing, that the Angel had told her, ſhe ſo tranſported the Bleſſed Virgin, that ſhe broke out into a Rapture of Thankſgiving † to God, wherein ſhe recounted his Mercies, and the Promiſes, which he had made to the People of *Iſrael*, and which, by making her the bleſſed *Inſtrument* of them, he was now about to fulfil.

Luke i. 57. About three Months *Mary* continu'd with her Couſin *Elizabeth*, and then return'd home. *Elizabeth*, not long after, was deliver'd of a Son; but, on the eighth Day †, when the Child was to be *circumcis*'d and nam'd, his Relations and Friends were not a little ſurpris'd to hear that he was to be called *John* †, ſince none of the Family bore that Name; but their Surpriſe became much greater, when they found, that, upon this Occaſion, his Father's

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the *Godhead*, ſhould have no Concern in it. For here that Rule of the *Schools* takes Place, that the entire *Union* of the Divine Nature makes all *ſuch* Actions common to all *three*, as do not refer to the *Properties* and Relations, by which they ſtand diſtinguiſh'd from each other. As therefore the *Holy Spirit* began the firſt Creation by *moving* (or brooding as it were) upon the Face of the Waters, ſo did he here begin the *new* Creation, by conveying a Principle, or Power of Fruitfulneſs into a Perſon, otherwiſe incapable of it: And yet, as *there*, without the Father, and his Divine *Word* or Son, *not any thing was made, that was made*, John i. 3. ſo did he *here* bring this *ſecond*, *this Creation of a new Thing* Jer. xxxi. 22. to effect, by the ſame Co-operation of the whole *undivided* Trinity, as he had done the former. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† This very probably was the Place, where *Zacharias* and *Elizabeth* liv'd, and where *John the Baptiſt* was born, becauſe it was not only one of the Cities appointed for the Prieſts to dwell in, *Joſh*. xx. 7, but ſituated likewiſe in Mountains, which, running croſs the Middle of *Judea* from *South* to *North*, gave to the Tract, which they run along, the Name of the *Hill-Country*. *Hebron* was ten *Leagues* diſtant from *Jeruſalem*, and about forty from *Nazareth*, which made it a long Journey for the Bleſſed Virgin, had not her Zeal to go and partake in her Couſin's Joy (more than to ſatisfy her Curioſity, whether what the Angel had told her was true) made her ſurmount all Difficulties, *Wells*'s Geography of the New Teſtament, and *Calmet*'s Commentary.

† 'Tis ſaid indeed of the *Baptiſt*, that he *ſhould be filled with the Holy Ghoſt from his Mother's Womb*; and from hence ſome have thought, that this extraordinary Motion of the Child in *Elizabeth* was an Act of his own, and proceeded from a Senſation of Joy, which himſelf felt at the Salutation of the Bleſſed Virgin: But, beſides that *being filled with the Holy Ghoſt from his Mother's Womb* means no more, than that the Power of the *Holy Ghoſt* ſhould be diſcerned to be upon him very early, 'tis certain, that Infants, in the Womb, are not capable of any Joy themſelves, as having no Apprehenſions of *Good* to be enjoy'd, or *Evil* to be avoided; but, as they are ſenſibly affected with the Joy, or Grief, or Surprize of the Parent, to whom they are united, the uncommon Motion of the Child, at this Conjuncture, muſt be occaſion'd by the Joy, which tranſported his Mother. *Hammond*'s and *Whitby*'s Annotations.

† It was cuſtomary, among the *Jews*, for pious and devout Perſons, when they found themſelves inſpir'd, upon great and ſolemn Occaſions to celebrate the Praiſes of God, in Songs made on Purpoſe. Several of this Kind we meet with in the *Old Teſtament*, but this of the Bleſſed Virgin is the firſt, that occurs in the *New*, and, for the Majeſty of its Stile, the Nobleneſs of its Sentiments, and that Spirit of Piety, which runs through the Whole, is inferior to none. *Calmet*'s Commentary.

† The *Jews* had a poſitive Command in their *Law*, that no Child ſhould be circumcis'd before the eighth Day; becauſe the Mother, for ſeven Days, was reputed *unclean*, and ſo was the Child by touching her, *Lev*. xii. 1, 2. but the Law appointed no certain Place, in which Circumciſion was to be done, nor any certain Perſon, that was to perform it; neither did it enjoin, that the Child ſhould have his Name given him at that Time, only the Cuſtom prevailed of doing it then; becauſe when God inſtituted the Rite, he chang'd the Names of *Abraham* and *Sarah*. *Whitby*'s Annotations.

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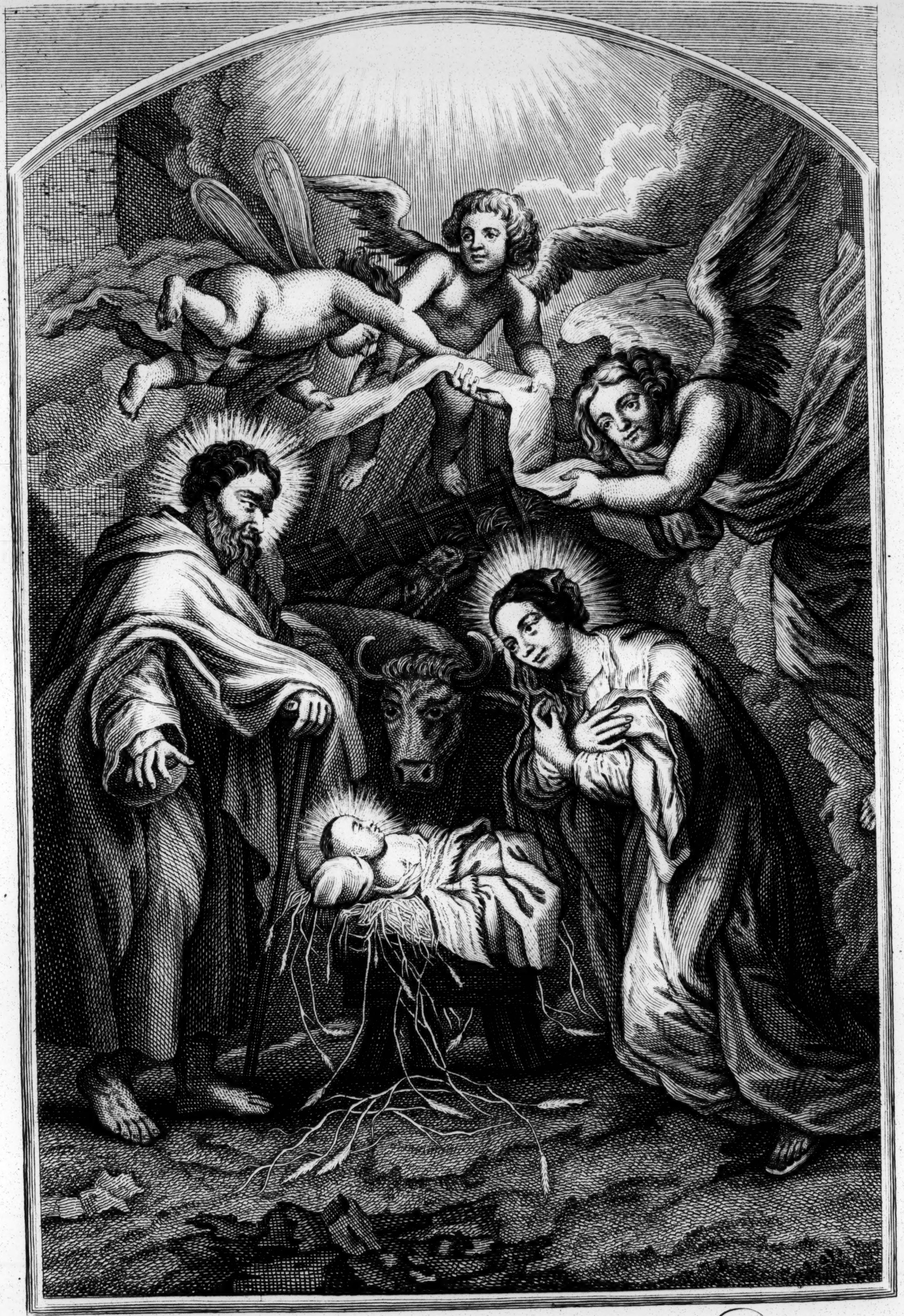

And she brought forth her first born Son *& wrapped him in Swadling Cloths and laid him in a Manger, because there was no room for them in the Inn. St. Luke Chap. 2d. Ver. 7th.*

The Birth *of* Jeſus Chriſt.

Pl. 77 *page 1223*

A. M.
3999. &c.
Ant. Chriſ.
1, &c.
aut Ær.
Vulg. 5.

Matth. i. 18.

From the Beginning of the Goſpels to
Matth. ix 8
Mark ii. 23
Luke vi. 1

Father's Speech was immediately reſtor'd to him, which he employ'd in the Praiſes of Almighty God, who had wrought ſuch Prodigies among them.

THE Holy Virgin, being return'd to *Nazareth*, ſtill concealed the *Myſtery*, which God had wrought in her, from her eſpous'd Huſband, but her pregnant *Symptoms* ſoon diſcover'd it; and tho' her Deportment had been extremely chaſt and modeſt, yet he might be well aſſur'd that ſhe was with Child. This rais'd no little Concern in his Breaſt; but, being a merciful good Man ‖, and unwilling, either to expoſe the Honour of her Family, which he thought ſhe had ſtain'd, or to inflict publick Puniſhment upon her, *(b)* according to the Sentence of the Law, he reſolv'd upon a *Separation* † with the utmoſt Privacy: But, before he came to put it in Execution, an Angel from Heaven † appear'd to him in a Viſion, informing him, "That his Wife's Conception was the immediate Work of the "*Holy Ghoſt*, and that ſhe ſhould bear a "Son, the ſame Perſon *(c)*, whom the "Prophet had foretold under the Name "of *Emanuel*, or *God* with us:" Whereupon *Joſeph* was not diſobedient to the Heavenly Viſion, but taking the Holy Virgin

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‖ The Words in the Text, as we tranſlate them, are ——— Joſeph *her Huſband being a juſt Man:* But, if he was a juſt Man, and was ſatisfy'd, that his intended Wife had, ſome Way or other, violated her Chaſtity, (as he knew nothing to the contrary at that Time) inſtead of *ſcreening* her Crime, he ought to have brought her to Puniſhment, *Deut.* xxii. 20, 21. Now it is to be obſerv'd, that, upon the Diſcovery of his Wife's Pregnancy, *Joſeph* had the Choice of three Things, 1ſt, Either he might (notwithſtanding this) have taken her to his Houſe as his Wife, becauſe the Law of *Divorce* laid none under an Obligation, but gave a Permiſſion only (in Caſe of ſome diſcover'd Uncleanneſs) to put away the Wife: Or 2dly, He might give her a *Bill of Divorcement*, either in publick or in private, (for that was left to his Option) either before two or three Witneſſes, or before a proper Magiſtrate, and that without ſpecifying any Crime againſt her: Or 3dly, He might, according to the Law, have brought her upon her Tryal, whether, in the Matter of her Pregnancy, ſhe had ſuffer'd a *Rape*, or was herſelf conſenting, *Deut.* xxii. 23, 24. Had therefore *Joſeph* done the *firſt* of theſe, he muſt have acted counter to his own Honour, and have incurr'd the common Reproach, that he, *who retained an Adultereſs, is a Fool.* Had he done the *laſt* of theſe, he was not ſure of convicting her; becauſe, upon Examination, it might appear, that ſhe had been *forc'd*; and, in that Caſe, the Man, that did it, was to die, *Deut.* xxii. 25. or ſhe might have been with Child before her betrothing, and, in that Caſe, ſhe was only oblig'd to marry the Perſon, that had abus'd her, Ver. 28, 29. Upon the Whole therefore, *Joſeph* thought it the beſt and *juſteſt* Way to proceed upon the Foot of a *Divorce. Mary*'s being viſibly with Child was Reaſon ſufficient to authorize his parting with her; but he did not know for certain, that ſhe was guilty of Adultery, or that, conſequently, ſhe deſerv'd to die; and therefore he did not think it right, by bringing her upon her Tryal, to expoſe her. *Pool*'s Annotations, and *Calmet*'s Commentary, and *Spanheim*'s Dub. Evang. Part I. Dub. 31.

(b) Deut. xxii. 23.

† The common Way of Separation among the *Jews* was, by the Man's giving the Woman a *Letter of Divorce.* This, in their Language, is called *Gheth*, and the Subſtance of it is to this Effect ——— "On ſuch a Day, Month, "and Year, and at ſuch a Place, I *A* divorce you voluntarily, put you away, and reſtore you to your Liberty, even "you *B*, who was heretofore my Wife, and I permit you to marry whom you pleaſe." When the Day of Divorce comes, the *Rabbi*, that attends, having ſtrictly examin'd both Parties, and finding that they are reſolv'd to part, bids the Woman open her Hands, and, when ſhe has receiv'd the *Deed*, to cloſe them both together, leſt it ſhould chance to fall to the Ground. The Man, when he gives her the *Parchment*, (for on Parchment the Bill of Divorce was to be wrote, in the Preſence of two Rabbins, and with many other trifling Circumſtances) tells her, *Here is thy Divorce. I put thee away from me, and leave thee at Liberty to marry whom thou pleaſeſt*; and, when the Woman has taken it, and the *Rabbi* read it over once more, ſhe is entirely free. There is in this Ceremony however to be remark'd, that they always endeavour to have ten, or twelve Perſons at it, beſides the two Witneſſes, who ſign the *Deed.* When therefore *Joſeph* intended to diſmiſs *Mary* privately, it could not be, by having no Witneſſes at all, but as few as the Nature of the Thing would bear, and by giving her the Letter of *Divorcement* into her own Hand, which ſhe might ſuppreſs, if ſhe thought fit, or by inſerting no Accuſation againſt her in it, in Caſe it came to be read before the Company. *Calmet*'s Dictionary, under the Word *Divorce. Whitby*'s and *Beauſobre*'s Annotations.

† This Viſion was in a Dream, and while he was aſleep; and Dreams, we know, were one Way, whereby God revealed his Mind to People formerly, *Job* vii. 14. whereby he made himſelf known to his Prophets, *Numb* xii. 6. and not to Prophets only, but to *Pagan* Princes ſometimes, as appears by the Inſtances both of *Pharaoh*, and *Nebuchadnezzar*, Gen. xli. 1. Dan. ii. 1. But how to diſtinguiſh *Divine* from *Natural* Dreams, 'tis difficult to ſay, unleſs it be by the clear and diſtinct *Series* of their Repreſentation, and the forceable Impreſſion, which they leave upon Men's Spirits; whereas *natural* Dreams, for the moſt part, are rambling and inconſiſtent, and *whoſo regardeth them* (ſays the wiſe Son of *Sirach) is like him, who catcheth at a Shadow, or followeth after the Wind*, Eccluſ. xxxiv. 2. *Pool*'s Annotations. Why God reveals himſelf by Dreams, and in the Night-Time. Vid. *Spanheim*'s Dub. Evang. Part. ii. Dub. 59.

(c) Iſaiah ix. 6.

A. M. 3999, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 5.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Virgin home to him, he liv'd with her, to all outward Appearance, in *Conjugal* Love, tho' he certainly had no carnal Knowledge of her, † till ſhe was deliver'd of her *Firſt-born Son*, who, by a lineal Deſcent, was true Heir to the Kingdom of *Iſrael*, as ſprung from the Houſe of *David*.

Luke ii. 1.

SOME Time before this, *Auguſtus Cæſar* had iſſu'd out a general Edict, that all Perſons in the *Roman* Empire, with their Eſtates and Conditions, ſhould be regiſter'd at certain appointed Places, according to their reſpective Provinces, Cities and Families. By Virtue of this Edict, *Joſeph* and his Wife *Mary*, being both of the Tribe of *Judah*, and Family of *David*, were oblig'd to go as far as *Bethlehem* †, which was the Mother-City of their Tribe, there to have their Names and Eſtates enrolled. The great Conflux of People, upon this Occaſion, had already filled all the *Inns* †, and Houſes of Reception, ſo that no better Place could be found for their Lodging

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† The Word *Firſt-born*, in Scripture, admits of various Significations. Sometimes (and moſt commonly indeed) it dentes the *Eldeſt* of two or more Children, as *Eliab* is called the *Firſt-born* of *Jeſſe*, 1 Sam. xvii. 13. at others, the firſt that is born, without Regard to any elſe, as when God ſays to *Moſes*, *Sanctify me all the Firſt-born*, Exod. xiii. 2. In ſome Places it imports *figuratively* what is moſt dearly belov'd by us, in which Senſe, God frequently calls the *Iſraelites* his *Firſt-born*; and in others, what is moſt remarkable for Greatneſs or Excellency, as God promiſes *David*, (who was but a younger Brother of the Family) to *make him the Firſt born of the Kings of the Earth*, Pſal. lxxxix. 27. In any of theſe three laſt Senſes our Saviour might very properly be called his Mother's *Firſt-born* Son, for as much as he was really her *firſt* Child; her moſt, and only belov'd; and the moſt illuſtrious of his Race: But then *Joſeph*'s not knowing his Wife until ſhe was deliver'd of her *Firſt-born* Son, ſeems to imply, that he knew her afterwards. Thoſe, who maintain the *perpetual Virginity* of the Bleſſed Mother, tell us, that ἕως οὗ, which we render *until*, in ſeveral Places of Scripture, has Relation only to the Time which *precedes*, and not to that which follows any Event; ſo that *he knew her not until*, may be taken in the ſame Senſe, as Samuel *came not to ſee* Saul *till the Day of his Death*, 1 Sam. xv. 35. *i. e.* he never came to ſee him: But, (beſides that moſt of the Paſſages, which are produc'd to this Purpoſe, are far from coming up to the Caſe in Hand) ſince the Angel commanded Joſeph *to take* Mary *as his Wife*, without any Intimation, that he ſhould not perform the Duty of an Huſband to her, it is not eaſy to conceive, why he ſhould live twelve Years with her, and all that while deny that Duty, which both the Law and the *Canons* of the *Jews* command the Huſband to pay his Wife, *Exod.* xxi. 10. If we imagine, that our Saviour would have been diſhonour'd in any other's lying in the ſame Bed after him, we ſeem to forget, how much he humbled and debas'd himſelf, in lying in that *Bed* firſt, and then in a *Stable*, and a *Manger*. But, leaving this Queſtion to thoſe, who affect to be curious beyond what is written, we may ſafely conclude with St *Baſil*, ——— "That, tho' it was "neceſſary for the Completion of the Prophecy, that the Mother of our Lord ſhould continue a *Virgin*, until ſhe had "brought forth her *Firſt-born*; yet, what ſhe was afterwards, 'tis idle to diſcuſs, becauſe it is of no Manner of "Concern to the *Myſtery*." *Howell*'s Hiſtory, in the Notes, *Pool*'s and *Whitby*'s Annotations, and *Spanheim*'s Dub. Evang. Part. i. Dub. 28.

† *Bethlehem*, where our Saviour was born (for there was another City of the ſame Name in the Tribe of *Zebulon*) is ſituate on the Declivity of an Hill, in the Tribe of *Judah*, two Leagues diſtant from *Jeruſalem*, and near thirty from *Nazareth*; ſo that we might juſtly wonder, how the Bleſſed Virgin, big with Child as ſhe was, could be able to take ſo long a Journey on Foot, (for we hear of no other Voiture that ſhe had) were it not preſumable, that the Child, which ſhe conceiv'd without Loſs of her *Virginity*, ſhe might be enabled to carry without the Senſe of any Load, or Uneaſineſs. What might poſſibly be the Motive of her taking ſuch a Journey, is not ſo well accounted for by pretending that ſhe was an *Heireſs*, and the ſole Relict of her Family, which, upon this Occaſion, ſhe was oblig'd to repreſent; as it is by ſaying, that this was done by the eſpecial Providence and Appointment of God, who order'd this *Enrollment* (which *Auguſtus* intended to have had done before) to be delay'd to this very Time, and then inſtigated the Bleſſed Virgin to accompany her Huſband, that ſo *Chriſt* might be born in *Bethlehem*, according to the Prediction of the Prophet, *Micah* v. 2. and that his Lineage and Family might at that Time be known, and preſerv'd in the *publick Tables*. The Birth indeed of our Bleſſed Saviour (more than its Extent or Riches) has made *Bethlehem* ever ſince a Place of high Renown, which is generally viſited by *Pilgrims*, and, at preſent, is furniſh'd, not only with a *Convent* of the *Latins*, but alſo with one of the *Greeks*, and another of the *Armenians*. Here are ſhewn you the very *Place*, where our Saviour was born; the *Manger*, in which he was laid; and the *Cave* or *Grot*, in which the Bleſſed Virgin hid herſelf, and her Divine Babe, from the Malice of *Herod*, for ſome Time, before their Departure into *Egypt*. Here are ſhewn you likewiſe the Chapel of St *Joſeph*, the ſuppos'd Father of our Lord; the Chapel of the *Innocents*; as alſo thoſe of St *Jerom*, St *Paula*, and *Euſtochium*. About half a Mile *Eaſtward* from the Town, you ſee the Field, where the Shepherds were *watching* their Flocks, when they receiv'd the glad Tidings of the Birth of CHRIST, and, not far from the Field, the Village, where they dwelt. *Whitby*'s Annotations, *Calmet*'s Commentary, and *Wells*'s Geography of the New Teſtament.

† The *Inns* in the *Eaſt* are, even to this Day, large ſquare Buildings, but generally no more than one Story high, with a ſpacious Court in the Middle of them. Into this Court you enter in at a wide Gate, and, on the Right and Left

A. M. 3999, &c. Ant. Chriſ. 1, &c. aut Ær. Vulg. 5.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

A. M. 4001, &c. Ann. Dom. 1, &c. aut Ær. Vulg. 3.

His Manifeſtation to the Shepherds, old Simeon, *and* Anna.

Lodging than a Stable, where they had not been long, before the Bleſſed Virgin was deliver'd of a Son, whom (herſelf performing the Office of a *Midwife* †) ſhe bound in ſwaddling Cloaths, and laid down to reſt in a *Manger*. But, notwithſtanding this Obſcurity of our Saviour's Birth, God was pleas'd that very Night, by the Meſſage of an Angel, with a radiant Light ſurrounding him, to make a pompous Revelation of it to certain poor Shepherds, who were attending their Flocks on the Plains of *Bethlehem*; and, after one Angel had deliver'd the joyful *Tidings*, an innumerable Company, of the ſame Celeſtial *Choir*, broke out all together into this triumphant *Doxology*, *Glory be to God on high*, *Peace on Earth*, *and Good-Will towards Men*.

No ſooner was this heavenly Concert ended, but the overjoy'd Shepherds, remembering the *Signs* which the Angel, before he diſappear'd, had given them, immediately haſten'd to *Bethlehem*, where they found the Virgin-Mother, and *Joſeph* the ſuppos'd Father, attending the God-like Babe, whom, in humble Reverence, they ador'd, and then return'd, praiſing and extolling the Mercies of God, and, to the great Amazement of all that heard them, publiſhing in all Places what they knew concerning this Child.

As ſoon as the Child was eight Days old, his Parents had him *circumcis'd* † according to the Law; when, purſuant to the Order which the Angel had given before his Conception, they called his Name JESUS; and, as ſoon as he was forty Days old, two other Ceremonies were perform'd, *viz.* the *Purification* † of his Mother, and the *Preſentation* of her *Firſt-born*. Tho' therefore her Son's immaculate

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Left-Hand, meet with Rooms, that are appointed for Travellers to lodge in. Thoſe, that come firſt, take the Rooms they like beſt, but muſt be mindful to provide themſelves both with Bedding and Victuals, becauſe the Rooms are perfectly naked, and have no Furniture in them. 'Tis ſome Comfort however, that, for this Lodging (ſuch as it is) you'll pay nothing, only a ſmall *Toll* to the Town, as you paſs along; and have no Reaſon to fear the Loſs of any Thing you bring with you, becauſe the *Maſter of the Inn* takes great Care of the Gate at Night, and is indeed reſponſible for the Safety of whatever *Baggage* you carry into your Lodging. *Calmet*'s Commentary.

† Which ſhe could not have done, to be ſure, had ſhe been deliver'd in the common Manner of other Women: But it was always the Opinion of the Church, from the Days of *Gregory Nazianzen* until now, (tho' before his Days there were ſome Opinions to the contrary) that, as there was no Sin in the Conception, ſo neither had the Virgin any Pains in the Production; for to her alone the Puniſhment of *Eve*, that *in Sorrow ſhe ſhould bring forth Children*, did not extend; becauſe, where nothing of Sin was the *Ingredient*, there nothing of Miſery could *cohabit*. *Taylor*'s Life of Chriſt.

† Our Bleſſed Lord, as he was the ſupreme Lawgiver of the World, was not, in Strictneſs, bound to the Obſervation of his own Law, nor did he ſtand in any Need of *Circumciſion*, conſider'd as a *Remedy* againſt *Original* Sin; becauſe, in his *Incarnation*, he had contracted no Pollution; but, as he was *made of a Woman*, *made under the Law*, and *came* (as himſelf teſtifies, *Matth.* iii. 15.) *to fulfil all Righteouſneſs*, it became him to receive the *Character*, which diſtinguiſh'd the *Jews* from all other Nations. Among the *Jews* indeed, it was thought a Reproach to keep company with Perſons that were not circumcis'd. *Thou wenteſt into Men uncircumciſed, and didſt eat with them*, is the Accuſation, which they brought againſt St *Peter*, Acts. xi. 3. and therefore, as our Lord was *ſent* chiefly to *the loſt Sheep of* Iſrael, he could not have been qualify'd for their Acceptance and free Converſation, had he not ſubmitted to this Ordinance. Of him, was that moſt glorious of all the Promiſes made to *Abraham* intended, *In thy Seed ſhall all the Nations of the Earth be bleſſed*, Gal. iii. 16. And therefore fit it was, that he ſhould have the *Seal* or Teſtimony of Circumciſion, in order to ſhew, that he was truly and rightly deſcended of that *Anceſtor*: And, as he was come to be the Mediator of a *New* and *better* Covenant, it was but decent, that the *former* ſhould recede with Honour, and, that it might do ſo, himſelf ſhould approve of a *Sacrament*, which was both of Divine Inſtitution, and a Means of Admiſſion into that former Covenant. *Pool*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† The Law concerning the *Purification* of Women we have in the xiith Chapter of *Leviticus*, wherein it is ordain'd, that a Woman, after bearing of Children, ſhould continue, for a certain Number of Days, in a State, which the Law term'd *unclean*. For the *ſeven* firſt Days, all Converſation or Contact polluted them, that approach'd her, and for three and thirty Days more, (which in all amounted to forty) ſhe was ſtill (tho' in an inferior Degree) reputed *unclean*; but, at the Expiration of this Term, if her Child was a Son, (for the Time was double for a Daughter) ſhe was commanded to bring a *Burnt-Offering*, and a *Sin-Offering*, which wip'd out the Stain, which the Law laid upon her, and reſtor'd her to all the Purity and Privileges, ſhe had before. Now, tho' the miraculous Conception of the Bleſſed Virgin ſet her quite above any Obligation to the Law of *Impurity*, yet, ſince her being a Mother was ſufficiently

A. M. 4001, &c. Ann. Dom. 1, &c. aut Ær. Vulg. 3.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

culate Conception needed not that *Ceremony*, yet the Holy Virgin went up with *Joſeph* to *Jeruſalem*, there to offer the Sacrifice [†] preſcrib'd by the Law for her own *Purification*, and there to preſent her Son to the Lord, by delivering him into the Prieſt's Hands, and redeeming him again for five *Shekels*. But, while ſhe was in the Temple performing this, old *Simeon* [†] (who had long waited for the Redemption of *Iſrael*, and had been promis'd, by the Mouth of Heaven, that he ſhould not leave this World, before he had ſeen the illuſtrious Perſon who was to effect it) came in, and taking the Bleſſed Infant in his Arms, in an heavenly Extacy prais'd God for the Completion of his Promiſes, in letting him live to ſee the *Saviour* of the World, before he quitted it. And no ſooner had he ended his Divine Rapture, but an antient Widow of the Tribe of *Aſer*, whoſe Name was *Anna*, and whoſe Piety and Devotion, Severity of Life, and conſtant Frequentation of the publick Worſhip were very remarkable, coming into the Temple, and being herſelf likewiſe excited by a *prophetick* Spirit, gave God Thanks for his infinite Mercies; teſtifying, that this Child was the true *Meſſiah*, and declaring the ſame to all ſuch devout Perſons in *Jeruſalem*, as *waited for his Coming*.

Matth. ii. 1. *And to the Wiſe-men of the Eaſt.*

After theſe *legal* Performances, and ſolemn Teſtimonies in Favour of the Child, *Joſeph* and *Mary* return'd to *Bethlehem* [‖], where, in a very ſhort Time, they were viſited by certain Strangers, coming from afar, of a Rank and Character ſomewhat extraordinary. For God, to notify the Birth of his Son to the *Gentiles*, as well as to

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ciently notorious, tho' the Manner of her being ſo was a Secret; 'twas fit, that ſhe ſhould ſubmit, as the known Mother of a Son, to the *Ceremonies* expected from her. Her *Sin-Offering* was not indeed due in any Senſe; but ſhe lay under the ſame *legal* Incapacity, in the Eye of the World, as other Women did, and was to be reſtor'd to the Temple by it. Her *Burnt-Offering* was not due, as that of other Parents is to commemorate a Deliverance from Pangs and Danger; but never, ſure, were Thanks ſo juſtly due for any Son, as *this*; never from any Mother, as from *her*, who had the Honour to bring forth her own and the World's Saviour, the Bleſſing and Expectation of all the Earth. As therefore he was *circumcis'd* in his own Perſon, tho' the *myſtical* and *moral* Part of Circumciſion had nothing to do with him; ſo his Mother ſubmitted to all the *Purifications* of any other *Iſraelitiſh* Woman, tho' ſhe partook not in any Degree of the *Infirmities* and *Pollutions* common to other Births. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

[†] What the Bleſſed Virgin offer'd, we read, was a Pair of *Turtles*, which being the Oblation appointed only for the meaner Sort of People, *Lev*. xii. 6, 8. diſcovers the Poverty of *Joſeph* and *Mary*, that they could not reach to a *Lamb of the firſt Year*, the Offering, which they, who had Ability, were oblig'd to make. *Whitby*'s Annotations.

[†] Some are of Opinion, that this *Simeon* was the Son and Succeſſor of *Hillel*, a very famous Doctor in the *Jewiſh* Church before our Saviour's Time, and that he was either the Father, or Maſter of *Gamaliel*, at *whoſe Feet* St *Paul* was educated. But, (beſides that, we can hardly ſuppoſe, how a Perſon of this Note could make ſo publick a Declaration in Favour of our Lord, and yet, no more Notice be taken of it) if we look into the ſeveral Revelations, which God, at this Time, was pleas'd to give of his Son, we ſhall find that none of them were directed to any of the *Phariſees*, or principal Doctors of the Law, but that to *Joſeph* a Carpenter, to *Zacharias* an ordinary Prieſt, and to a Company of poor Shepherds, ſuch Diſcoveries were made: And therefore, it is much more reaſonable to preſume that this *Simeon*, to whom God had revealed the Time of Chriſt's Coming, was ſome honeſt plain Man, more remarkable for his Piety and Devotion, than any other Quality or Accompliſhment. When he came into the Temple, 'tis ſaid, that among the other Mothers who brought their Children to be *preſented to the Lord*, he obſerv'd the Holy Virgin all ſhining with Rays of Light, and that, putting the Multitude aſide, he went directly to her, gave her his Bleſſing, took the Child *Jeſus* in his Arms, and, being divinely inſpir'd, pronounc'd the Canticle, *Nunc dimittis*. *Nicephorus* relates, that, as ſoon as he return'd the Child to his Mother, he died; and *Epiphanius* adds, that the *Hebrew* Prieſts refus'd to give him Burial, becauſe he had ſpoken of our Saviour with too much Advantage. But theſe Traditions may be groundleſs Fictions. *Pool*'s Annotations, *Calmet*'s Commentary, and Dictionary, under the Word *Simeon*.

[‖] The Words in St *Luke* are, *when they had performed all Things according to the Law of the Lord, they returned into* Galilee *to their own City* Nazareth, Chap. ii. 39. which muſt be interpreted of ſome Time at leaſt, after they had perform'd theſe Things. For upon Suppoſition, that the *Magians* came to *Bethlehem*, after that *Joſeph* and *Mary* had been at *Jeruſalem* with the Child, upon the Child's Return from thence, his Parents muſt have taken *Bethlehem* in their Way, and there made ſome ſmall Stay, (in which Time we ſuppoſe that the *Wiſe-men* came) before they departed to the Place of their ſettled Abode: Becauſe the other two Suppoſitions, *viz.* That the *Wiſe-men* came to *Bethlehem* before the Preſentation of the Child at *Jeruſalem*, or, that they came not till he was in the ſecond Year of his Age, when his Parents, upon ſome Buſineſs or other, happen'd to be at *Bethlehem*, are attended with more Difficulties, than can eaſily be ſurmounted. Vid. *Spanheim*'s Dub. Evang. Part. ii. Dub. 25, 26.

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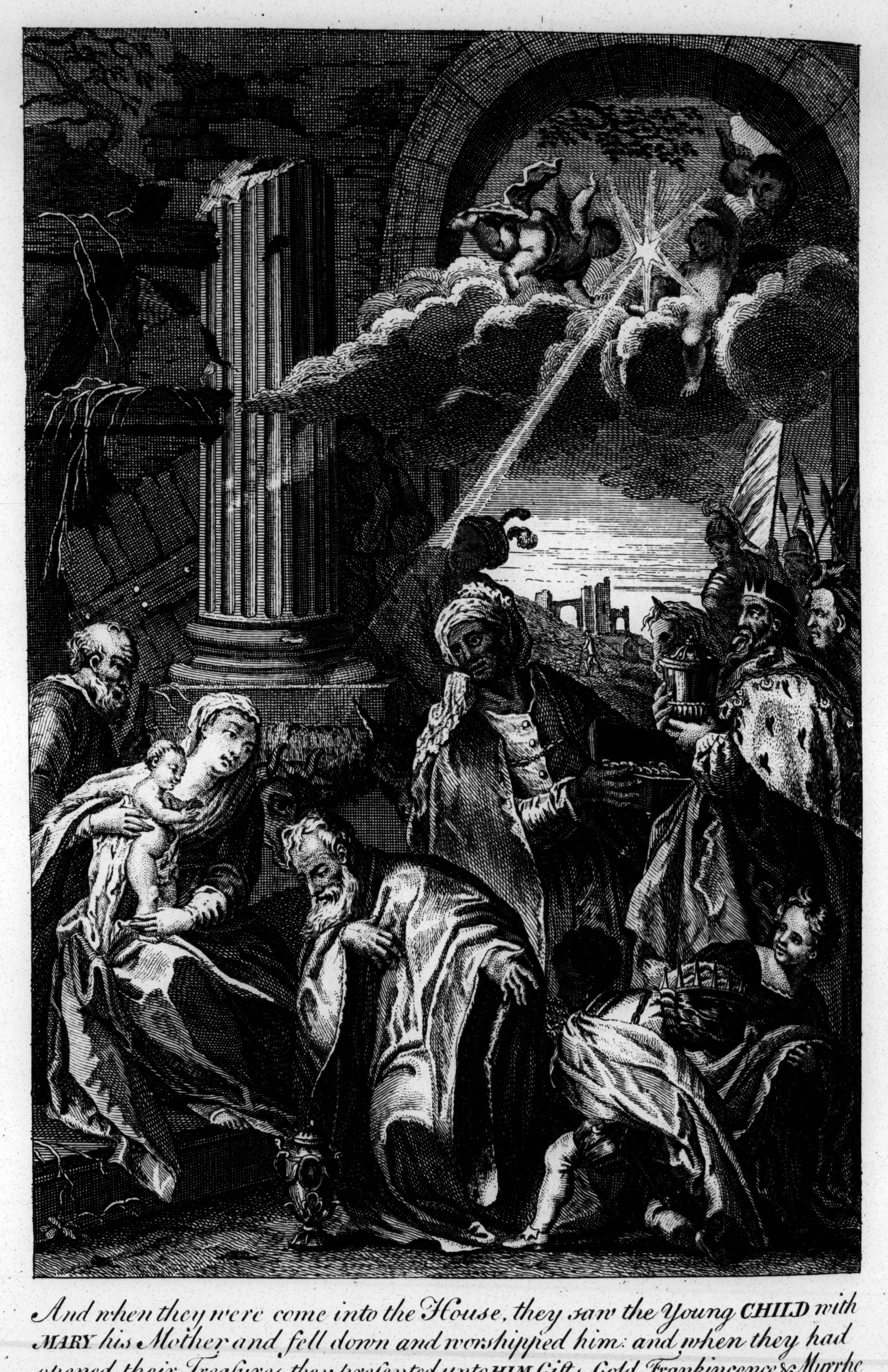

And when they were come into the House, they saw the Young **CHILD** *with* **MARY** *his Mother and fell down and worshipped him: and when they had opened their Treaſures they preſented unto* **HIM** *Gifts. Gold. Frankincence & Myrrhe*
St. Matt. Chap. 2. v. 11.

The Adoration *of the* Three Kings.

Pl. 80.

page 1227

to the *Jews*, caus'd an uncommon *Star* to ariſe in the *Eaſt*, which ſome *Wiſe-men*, or *Aſtronomers*, in thoſe Parts obſerving, and underſtanding withal, that this was to ſignify the Birth of the *Meſſiah* promis'd to the *Jews*, travelled to the *Metropolis* of *Judea*, there enquiring after this new-born *Prince*, that they might teſtify their Homage and Adoration of him. Their publick Character and Appearance, and their openly calling him the *King of the Jews*, put *Herod* † into a great Conſternation, and the whole City indeed into no ſmall Commotion, as both fearing, and hoping ſomething extraordinary.

Herod's *murtherous Intentions againſt him diſappointed.*

HEROD however, being reſolv'd to deſtroy this ſuppos'd Rival in his Kingdom, immediately aſſembled the whole Body of the *Sanhedrim*, and demanded of them the very Place where the *Meſſiah* ſhould be born. *Bethlehem*, in the Land aſſign'd to the Tribe of *Judah*, *(they told him)* was the very Spot, which the Holy Spirit, by the Prophet *Micah*, had mark'd out for this great Event; which when he underſtood, he diſmiſs'd the Aſſembly; and ſending for the abovemention'd *Aſtronomers*, with the utmoſt Secrecy he enquir'd of them the exact Time of the *Star*'s firſt Appearance, and then diſmiſs'd them to *Bethlehem*, with Orders to make diligent Search for the young Prince, and, when they had diſcover'd where he was, to bring him Word to *Jeruſalem*, that he, in like Manner, might go, and pay him his Homage: But this Pretence of *worſhipping* was no more, than a Cloak to his Intention of *killing* the Child.

THESE Perſons however, having receiv'd the King's Inſtructions, † departed towards *Bethlehem*, and, in their Way, were very agreeably ſurpris'd with a new Sight of the ſame miraculous Star, they had ſeen in their own Country, which went before them, and (like the *fiery Pillar* in the *Wilderneſs*) directed them to the very Houſe, where *Jeſus* and his Mother abode. As ſoon as they enter'd in, they fell proſtrate on the Ground, according to the *Eaſtern* Cuſtom, and, having in this Manner ador'd the Child, † preſented him with the richeſt Products of their Country, *Gold* and precious Odours, more particularly *Frankincenſe* and *Myrrh*.

HAVING thus perform'd their Homage and Congratulations, theſe *Eaſtern* Strangers were thinking of nothing more, than to return to *Jeruſalem*, and acquaint *Herod* with the happy Diſcovery, they had made; but God, who knew the Heart of that Tyrant, prevented them by a *Viſion* that very Night, which directed them into their own Country another Way; and, not long after, ſent an Angel to *Joſeph*, to acquaint him with *Herod*'s intended Cruelty againſt the Child, and to order him to retire into *Egypt*, with him and his Mother, and there to continue, till farther Notice; which *Joſeph* inſtantly obey'd, and, for Fear of Diſcovery, taking the Advantage of the Night, with all poſſible Speed ſet forward for *Egypt*.

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† *Herod*, who was naturally of a jealous and ſuſpicious Temper, knew very well, that himſelf was hated by the *Jews*, and that the *Jews* were then in full Expectation of the *Meſſiah*, (a Prince, that was to ſubdue all other Nations) to come and reign over them, and had therefore great Reaſon to fear, that this Rumour of a King's being born among them, confirm'd by ſuch extraordinary Means, as Perſons coming from a far Country, and conducted to *Jeruſalem* by the Guidance of a wonderful Star, might be a Means to excite Sedition among the People, and occaſion perhaps a Revolution in the Government. *Calmet*'s Commentary.

† Some, upon this Occaſion, are apt to wonder, why none of the *Jews* ſhould have the Curioſity to attend the *Wiſe-men* in their Journey to *Bethlehem*; and the Reaſon, that is commonly aſſign'd for their Omiſſion in this Reſpect, is the Dread they might have of offending the Tyrant, under whom they liv'd: But, as it is highly probable, that, when the Wiſe-men came to *Jeruſalem*, they made their immediate Application to *Court*, as the moſt likely Place where to gain Intelligence of him, *that was born King of the* Jews; and, as it is much to be queſtion'd, whether *Herod*, when he conven'd the Doctors of the Law, made any Mention of the *Wiſe men*'s Coming, but nakedly propounded the Queſtion to them, *where Chriſt was to be born?* So there is great Reaſon to preſume, that he ſent them away ſo *privately*, that, that if any of the *Jews* had been courageous enough to have gone along with them, they poſſibly might not have had an Opportunity. The greater Wonder of the two therefore is, that *Herod* ſhould ſend none, in whom he could confide, to be preſent at the Diſcovery of this *Rival* Prince, and to bring him Word thereof, if not *diſpatch* him: But, in this, the Protection and Providence of God was viſible. *Pool*'s Annotations.

† Some of the Antients are of Opinion, that, in the Preſents, which theſe *Eaſtern* Sages made, they had a myſtical Meaning, and deſign'd to ſignify their Acknowledgment both of the *Divinity*, *Royalty*, and *Humanity* of our Bleſſed Saviour: For the *Incenſe*, *ſay they*, was proper to be given him, as a *God*; the *Gold*, as a *King*; and the *Myrrh*, as a *mortal Man*, whoſe Body was to be embalm'd therewith. But all this is no more than the Sport of a luxuriant Fancy. 'Tis certain, that the *Eaſtern* People never came into the Preſence of their Princes, without ſome Preſents, and that their Preſents were uſually of the moſt choice Things, that their Country did afford. All that they meant therefore was to do Homage to a new-born Prince of a neighbouring Nation, in the beſt Manner they could; and if (what *Naturaliſts* tell us be true) *viz.* that *Myrrh* was only to be found in *Arabia*, and Frankincenſe in *Sabæa*, which is a Part of *Arabia*; and that this Country was not deſtitute of Gold, 2 *Chron.* ix. 14, and, at the ſame Time, was famous for Men converſant in *Aſtronomy*; this makes a very probable Argument, that the *Wiſe-men* came from thence. But of this we ſhall ſee more hereafter. *Pool*'s Annotations.

His maſſacreing *the Children at* Bethlehem, *and wretched Death.*

In the mean Time, *Herod* waited impatiently for the Return of the *Eaſtern* Sages; but, at length, finding himſelf deluded, and his moſt ſecret and ſubtle Deſigns blaſted, he fell into a moſt violent Rage and Fury; and, having reſolv'd to effect by *Cruelty*, what he had been diſappointed of doing by *Policy*, he ſent out his Soldiers, and † made a bloody *Maſſacre* of all the Children in the City of *Bethlehem*, and the neighbouring Towns, that were ‖ two Years of Age, and under, including herein the whole Time, and more, that the *Wiſe-men* had told him, and not doubting, but that, in this general Slaughter, he ſhould diſpatch the young Prince, whom he ſo much dreaded: But God had provided him with a ſafe Retreat. The Shrieks, however, of tender Mothers for their innocent Babes, and the Groans of expiring Infants, which, on this Occaſion, filled the Skies, were inexpreſſible, and were one Reaſon, doubtleſs, why the Divine Vengeance, not long after, overtook this Tyrant, and * ſmote him with a ſtrange and terrible Diſtemper, which put an End to his wicked and brutal Life.

Before

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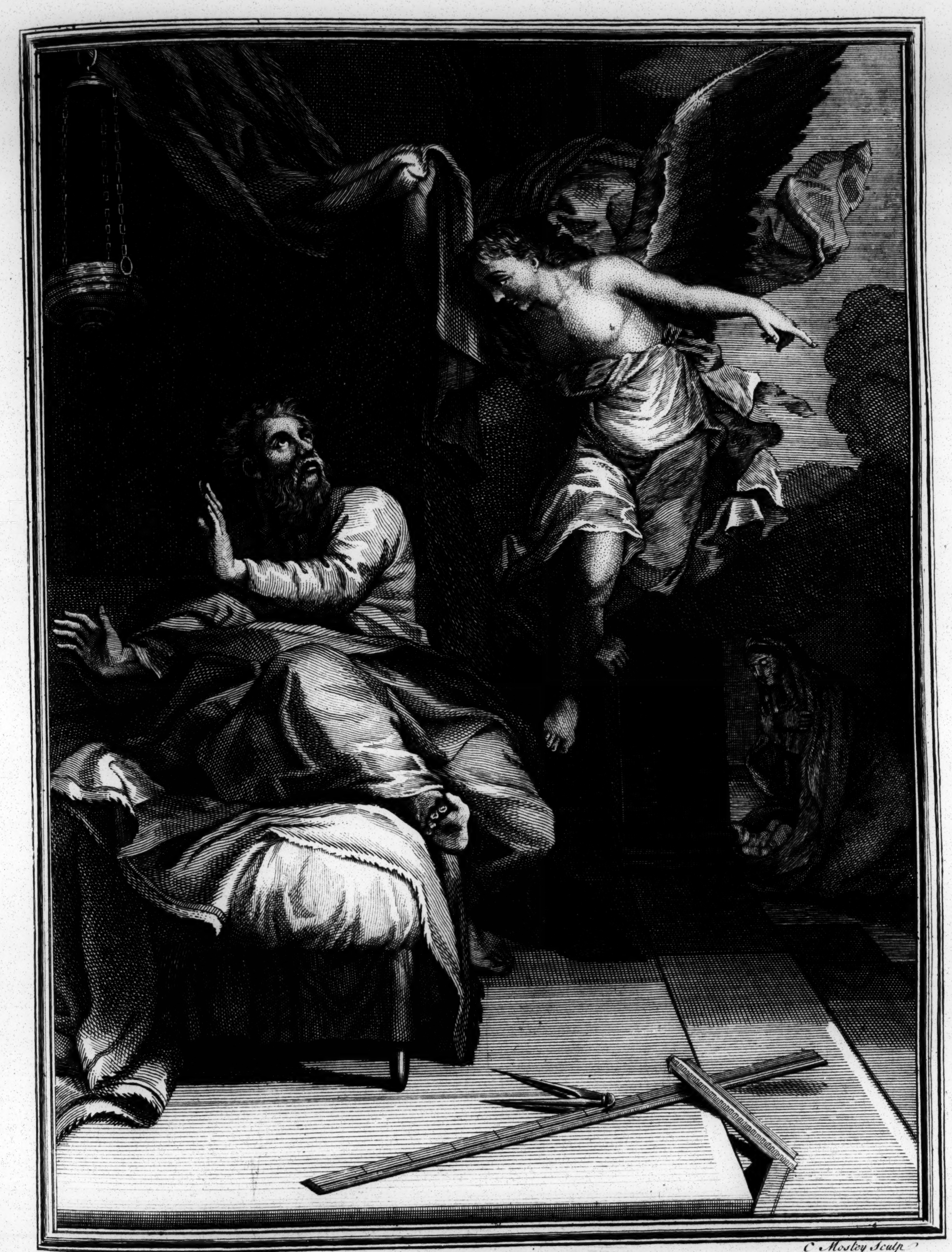
† It is thought ſtrange by ſome, that *Joſephus*, who writes the Life of *Herod* in moſt of its Circumſtances, ſhould make no Manner of Mention of the Murther of theſe *Innocents*: But, when it is conſider'd, that *Joſephus* was only born in the firſt Year of *Caligula*, and the thirty-ſeventh of Chriſt; that he wrote his Hiſtory of the *Jewiſh* Wars (which he extracted from *publick* Records) in the fifty-ſixth Year of his Age; and that it can ſcarce be ſuppos'd, an Action ſo inglorious to the Memory of *Herod*, as this Maſſacre was, ſhould be preſerv'd in the *Jewiſh* Records; it is not ſo very wonderful, that he, who wrote above ninety-three Years after the Fact was committed, ſhould make no Mention of it: Nor is it very material that he did not, ſince we find *Macrobius*, an *heathen* Author, about the latter End of the fourth Age, not forgetting to acquaint us, that *Herod the King ordered to be ſlain in* Syria (which, in *Roman* Authors, is frequently ſet for *Judea*) *ſome Children, that were under two Years old*, tho' he is miſtaken in the Circumſtances of the Story, when he makes *Herod*'s own Son to be one of them. *Saturn.* lib. ii. c. 4.

‖ Some will needs infer from hence, that this dreadful *Maſſacre* was not committed until our Lord was almoſt two Years old, becauſe they were Children of that Age, *and under*, whom *Herod* order'd to be ſlain: But, beſides that the Word διετής may ſignify one, who has liv'd one Year only, and ſo the Words ἀπὸ διετοῦς ϗ κατωτέρω, may be tranſlated *from a Year old, and under*; *Herod* might poſſibly think, that the Star did not appear till ſome conſiderable Time after the young King's Birth, and ſo (to make ſure Work) might be induc'd to ſlay all born at *Bethlehem*, a Year before, and more, even to the Time of the Star's appearing: For he, who had the Heart to ſlay three of his own Sons, would hardly be ſparing of the Blood of other People's Children. *Whitby*'s Annotations.

* The Diſeaſe of which he dy'd, and the Miſery, which he ſuffer'd under it, plainly ſhew'd that the Hand of God was then, in a ſignal Manner, upon him. For, not long after the Murther of the Infants at *Bethlehem*, his Diſtemper (as *Joſephus* informs us) daily increas'd, after an unheard of Manner, and he himſelf labour'd under the moſt loathſome and tormenting Accidents, that can be imagin'd. "He had a lingering and waſting Fever, and grievous "Ulcers in his Entrails and Bowels; a violent Cholick, an inſatiable Appetite, venomous Swelling in his Feet, Con"vulſions in his Nerves, a perpetual *Aſthma*, and ſtinking Breath, Rottenneſs in his Joints, and privy Members, "accompany'd with prodigious Itchings, crawling Worms, and intolerable Smells, ſo that he was a perfect Hoſpital "of incurable Diſeaſes." And thus he dy'd in horrid Pain and Torment, being ſmitten by God for his many enormous Iniquities. For, ſetting aſide ſome Appearances of Generoſity and Greatneſs, there was never a more compleat Tyrant than he. He ſuppreſs'd, and chang'd the High Prieſt's Office as he thought fit, and even profan'd the Temple itſelf. He ſlew the *legal* King of the *Jews*, extirpated all the Race of the *Maccabees*, deſtroy'd the whole *Sanhedrim*, and ſubſtituted others in their Room: Nor was his Rage confin'd to the *Jews*, but deſcended to his own Family and neareſt Relations, even to the executing his belov'd Wife *Mariamne*, and his own Sons, *Alexander* and *Ariſtobulus*, upon ſlight and trivial Occaſions. So wicked a Prince, as he was conſcious he had been, could not (he knew) occaſion any true Lamentation at his Death, but rather a great deal of Gladneſs and Rejoicing all the Kingdom over; and therefore to prevent this, he fram'd a Project, which was one of the moſt horrid, that ever enter'd into the Mind of Man. All the Nobility, and moſt conſiderable Men in every City, Town, and Village in *Judea*, upon Pain

of

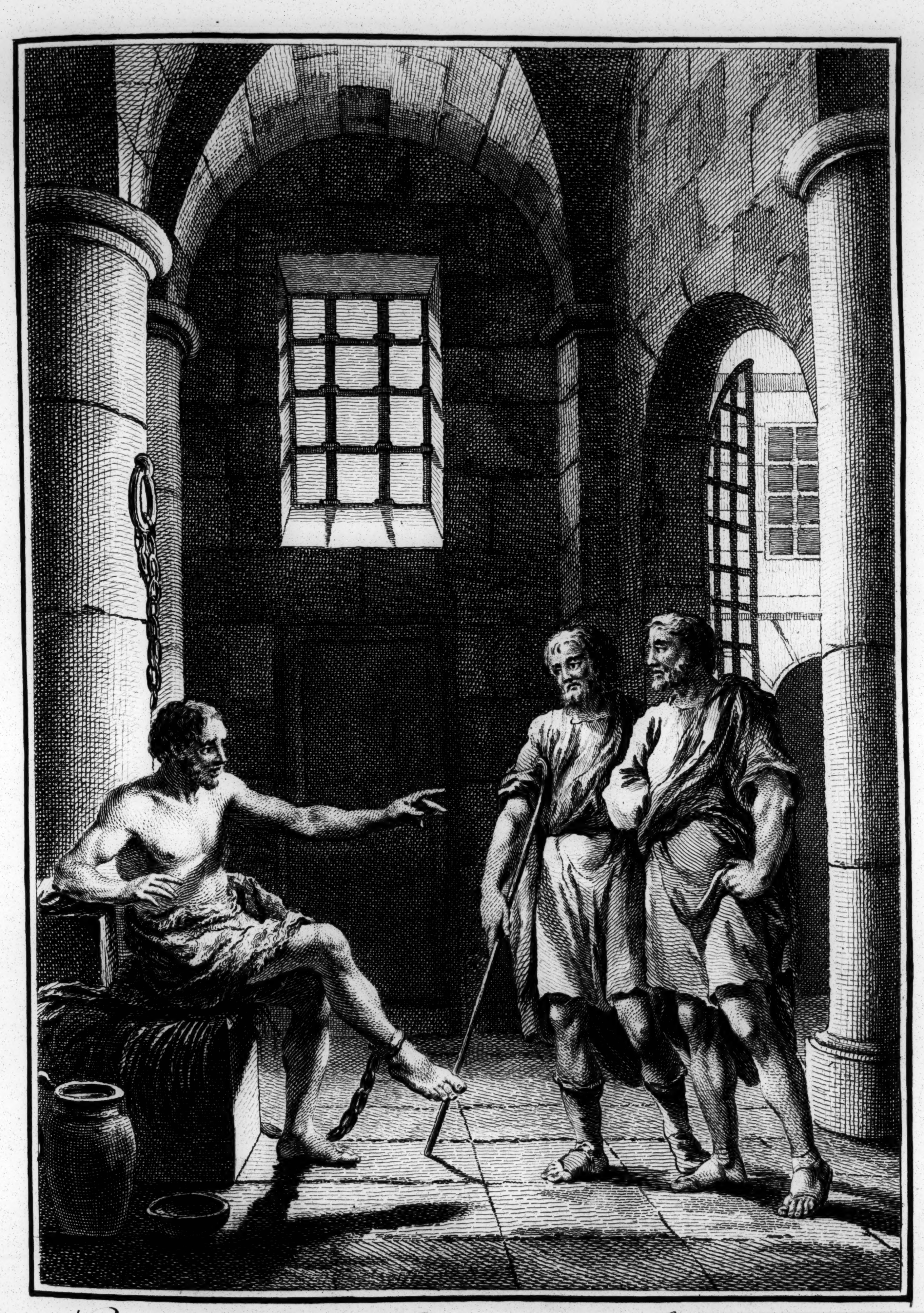


C Mosley Sculp

Arise and take the Young Child *and his* Mother *and flee into* Egypt, *and be thou there untill I bring thee Word. S.t Matt. Chap.2d Ver.13th.*

The Angel *Commands* Joſeph *to Fly Into* Egypt.

Pl. 81. *page 1228.*



Now when John *heard in Prison the Works of* **CHRIST**, *he sent*
two of his Disciples. And said unto him, *art thou he that should*
come or do we look for another. St. Matt. Chap. 11th Ver. 2d & 3d ——

The Meſsage *of* ***JOHN*** *the* ***BAPTIST*** *to* ***JESUS CHRIST***.

Plate 82.

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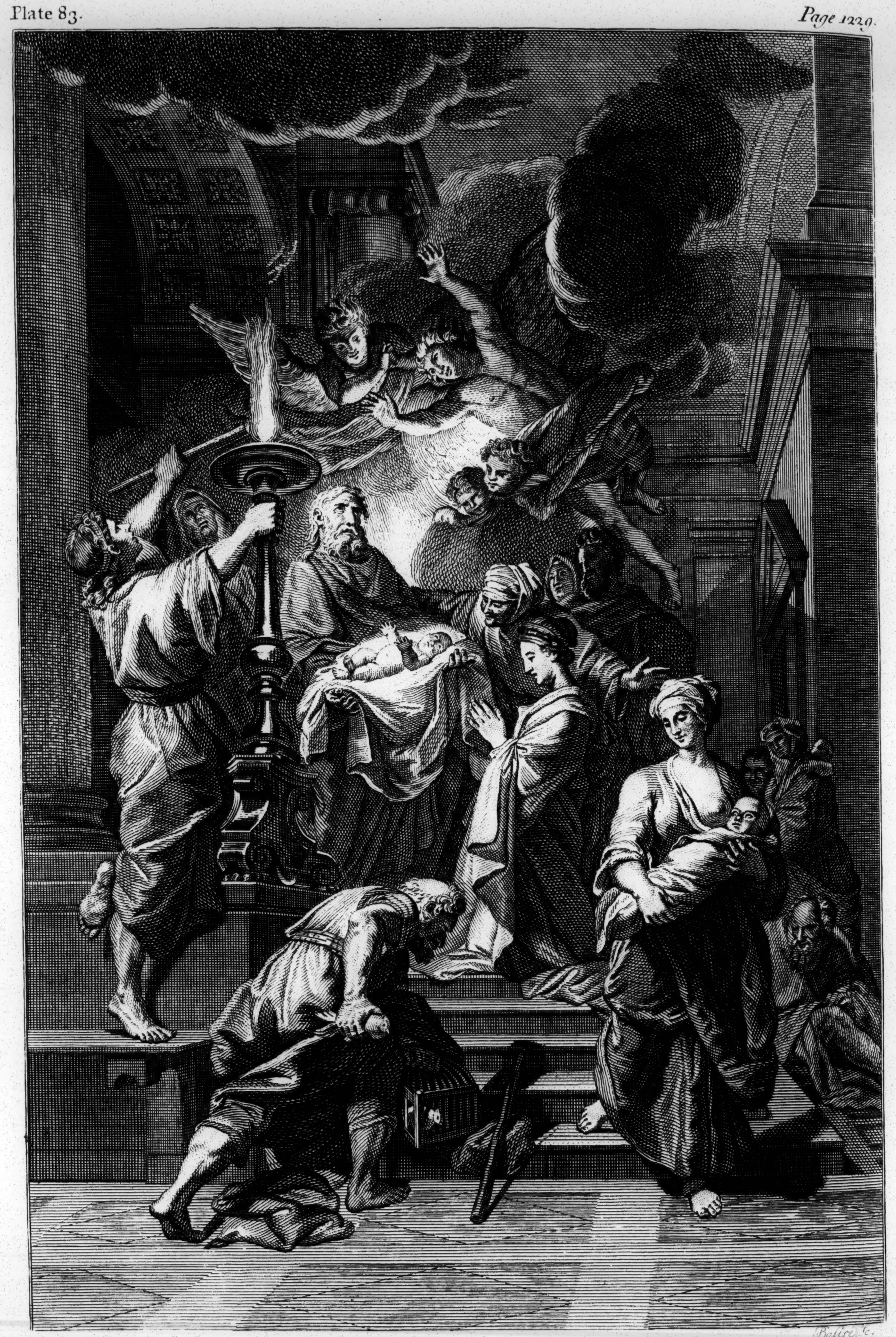
Plate 83.

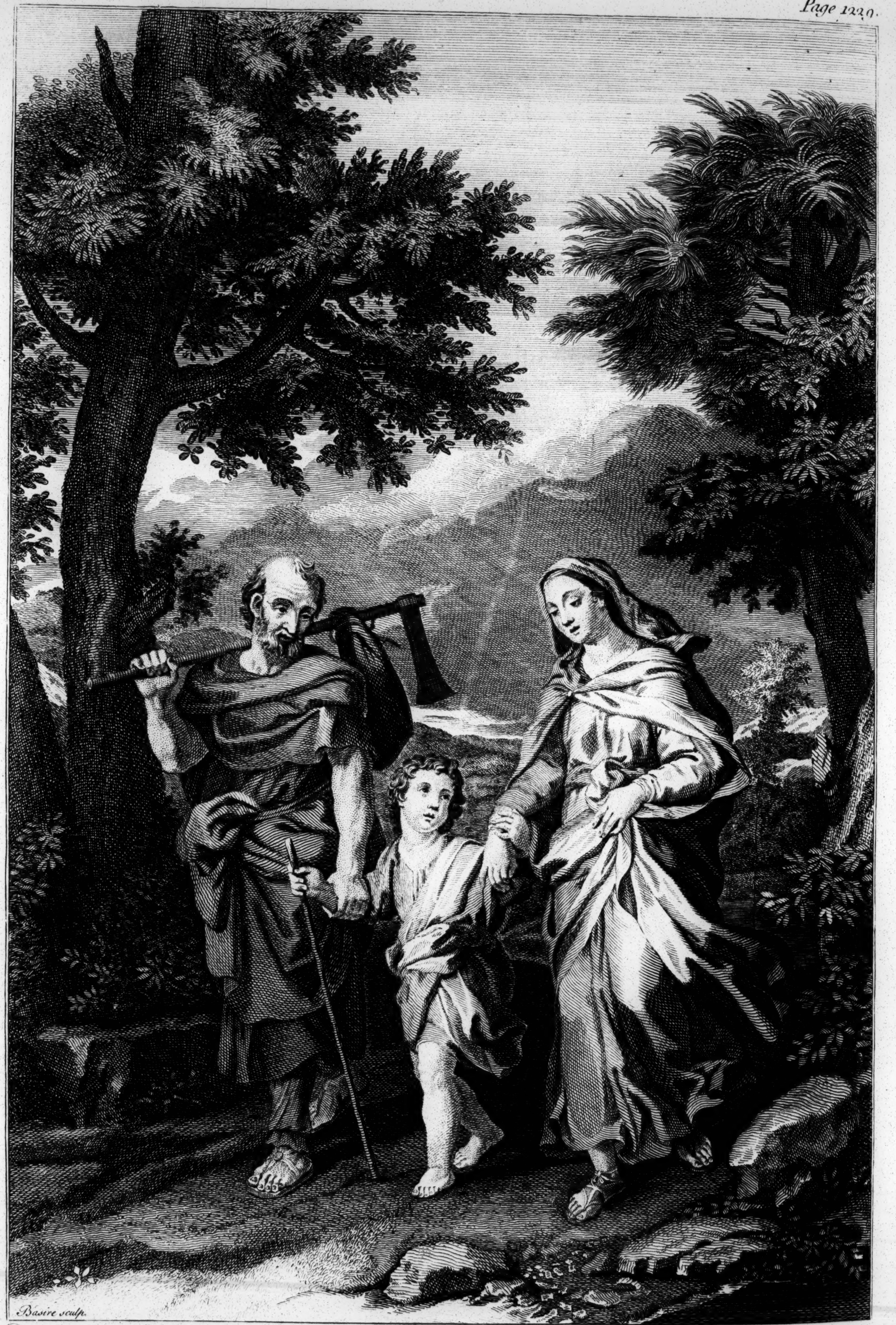


And when the Days of her Purification according to the Law of Moses were accomplished they brought him to Ierusalem, to present him to the Lord. S.t Luke Ch.2 V.22

The Presentation of Chriſt in the Temple.

Plate 84.

Page 1229.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Now his Parents went to **JERUSALEM** *every Year at the Feast of the* **PASSOVER**. *And when* **HE** *was twelve Years Old, they went up to Jerusalem, after the Custom of the Feast. S.t Luke Chap: 2 Ver: 41, 42.*

The **Holy Family** *going up to the* **Paſsover**.

A. M.
4001, &c.
Ann. Dom.
1, &c.
aut Ær.
Vulg. 3.

Math. ii. 19.
Joſeph *returns with him, and his Mother, and ſettles at* Nazareth.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

(d) BEFORE his Death, he had, by *Will*, (which, in ſome Meaſure, *Auguſtus* confirm'd) ſettled his Dominions upon his Sons and his Siſter. *Archelaüs* he had made his Succeſſor in that Part of his Kingdom, which included *Judea*, *Idumæa*, and *Samaria*: To *Philip* he had given *Auronitis*, *Trachonitis*, *Panea*, and *Batanea*: To *Herod Antipas*, *Galilee*, and *Peræa*; and to his Siſter *Salome*, ſome particular Cities, with a conſiderable Sum of Money. After his Death therefore, (which was notify'd to *Joſeph* by a Viſion) God order'd him to return, with the Child and his Mother, into the Land of *Iſrael*, which *Joſeph* readily obey'd; but, when he arriv'd in *Judea*, hearing that *Archelaüs* ſucceeded *Herod* in that Part of the Country, and being apprehenſive that the Cruelty and Ambition of the Father might be entail'd upon the Son, he fear'd to ſettle there; and therefore, being directed by God in another Viſion, he retir'd into the Dominions * of his Brother *Herod Antipas*, in *Galilee*, to his former Habitation in *Nazareth*, where the ſtrange Occurrences of our Lord's Birth were not ſo well known. † After this, we have no certain Account either of him, or his Parents, only that they *annually* repair'd with him to *Jeruſalem*, at the *Paſſover*; and that, as his Body increas'd in Stature, ſo, || more eſpecially

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of Death, he ſummon'd to come together to *Jericho*, where he was then lying ſick, and, when they were come, commanded his Soldiers to ſhut them all up in a ſpacious Place, called *the Hippodrome*; when having called his Siſter *Salome*, and her Huſband *Alexas*, with ſome choice Friends, he told them with Tears, " That he was ſenſible of the " *Jews* Hatred to his Government and Perſon, and that his Death would be an high Satisfaction to them; that his " Friends therefore ought to procure him ſome Solace in the Midſt of his bitter Anguiſh, which if they perform'd " according to his *Order*, the Mournings and Lamentations at his Death would be as great and magnificent, as ever " any Prince had; and this Order was, that on the ſame Hour, when he expir'd, the Soldiers ſhould ſurround the " *Hippodrome*, and put all the encloſ'd Perſons to the Sword, and then publiſh his Death, which (as he ſaid) would " cauſe his *Exit* to be doubly triumphant; *firſt*, for the *poſthumous* Execution of his Commands; and *ſecondly*, for the " Quality and Number of his Mourners." But *Salome and Alexas*, not being wicked enough to do what they had been made ſolemnly to promiſe, choſe rather to break their Obligation, than make themſelves the Executioners of ſo bloody a Deſign; and therefore, as ſoon as *Herod* was dead, they open'd the *Hippodrome*, and permitted all that were ſhut up in it, to return to their reſpective Homes. *Joſephus* de Bello Jud. lib. i. c. 18. *Prideaux*'s Connection Part II. and *Eachard*'s Eccleſiaſtical Hiſtory, lib. i.

(d) Joſeph. Antiq. lib. xvii. c. 8.

* This *Antipas* his Father *Herod* had once appointed to be his Succeſſor in his Kingdom, but afterwards expung'd him out of his Will, and only made him *Tetrarch*; but, not long after his Brother's Acceſſion to the Throne, he went to *Rome*, with a Purpoſe to diſpute the Kingdom with him, on Pretence, that his Father's *former Will*, by which he was conſtituted King, ought to take Place before the *latter*, which was made, when his Underſtanding was not ſo perfect. Both the Brothers procur'd able *Orators* to ſet forth their Pretenſions before the Emperor, but the Emperor nevertheleſs refus'd to decide any Thing concerning their Affair, nor did he at length give *Archelaüs* the Title of a King, but only of an *Ethnarch*, with one Moiety of the Territories, which his Father enjoy'd; but theſe, in a few Years after, he, by his ill Conduct, forfeited. Of all the Sons of *Herod* indeed, this *Archelaüs* is ſaid to have been of the moſt fierce and bloody Temper. At his firſt Acceſſion to the Government, (under the Pretence of a Mutiny) he had killed near three Three thouſand of his Subjects; and therefore *Joſeph*, hearing of this, might well dread to go, and ſettle in any Part of his Dominions; but, as *Antipas* was a Man of a more mild Diſpoſition, and the Birth of *Jeſus* not made ſo publick in *Galilee* and at *Nazareth*, as it was at *Bethlehem*, and even at *Jeruſalem*, by the Coming of the Wiſe-Men, and what happen'd at the Purification of the bleſſed Virgin, it was thought more adviſeable to retreat into this Village, than to ſet up his Abode in any populous City. *Pool*'s Annotations.

† *N. B.* That the *vulgar Chriſtian Æra*, according to *Dionyſius Exiguus*, which commences four Years after the true Time of Chriſt's Birth, may begin to be computed much about this Time, *viz.* from the Beginning of the fourth Year of *Archelaüs*'s, and thirty-firſt of *Auguſtus*'s Reign, computing from his Victory over *Anthony* and *Cleopatra*.

|| The Words in the Text are, Jeſus *increaſed in Wiſdom, and in Stature, and in Favour with God and Man*, Luke ii. 52. But if it be aſk'd, how he, who was the *Eternal Wiſdom* of the Father, could be improv'd in any Quality of his Mind? The Anſwer is, that all Things in Scripture, which are ſpoken of Chriſt, are not ſpoken with Reſpect to his entire Perſon, but only with Reſpect to one or other of the Natures, that are united in that Perſon. His Divine Nature was infinite, and, conſequently, capable of no Improvements, but his *Human* was: And therefore, tho' the Divine Λογὸς was united to the human Soul by his Conception, yet might the Divine Nature communicate its Powers to the Human by diſtinct and gradual *Illuminations*; and, accordingly, we may obſerve, that all publick Manifeſtation of it to the World ſeems to have been induſtriouſly declin'd, 'till Ripeneſs of Years and Judgment had

A. M.
4001, *&c.*
Ann. Dom.
1, *&c.*
aut Ær.
Vulg. 3.

eſpecially the Faculties of his Soul were enlarg'd, being highly repleniſh'd with Wiſdom, and the Grace of God.

IN the mean Time, *(e) Archelaüs*, following the Steps of his Father, made himſelf ſo odious to the *Jews*, that the principal Men among them, joining with thoſe of *Samaria*, made a publick Complaint of him to *Auguſtus*, who, upon a full Hearing both of his Crimes, and Vindication, depriv'd him of his Government, confiſcated all his Goods, baniſh'd him to *Vienna*, a City in *Gaul*, and reduc'd his Dominions to the Form of a *Roman* Province, which, for ever after, was ruled by a Governor ſent from *Rome*, who was called by the Name of *Procurator*, but, in ſome Caſes, was ſubject to the *Preſident*, or Governor of *Syria*.

Ann. Dom.
12, *&c.*
Ær. Vulg.
8, *&c.*

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Chriſt's *diſputing with the Doctors in the Temple at twelve Years of Age, and living with his Parents afterwards.*

WHEN *Paleſtine* was reduc'd to this State, and our *Bleſſed Saviour* now advanc'd to the twelfth Year of his Age †, he went up with his Parents (according as their Cuſtom was) to *Jeruſalem* at the Time of the *Paſſover*. His Parents, after a Stay of the whole *ſeven Days*, having perform'd the uſual Ceremonies of the *Feaſt*, were now returning, with great Numbers of their Neighbours and Acquaintance, towards *Galilee*; and, never doubting, but that *Jeſus* had join'd himſelf with ſome of the Company, they travelled on patiently for a whole Day's Journey: But, when Night came on, and among their Relations and particular Friends they could hear no Tidings of him, it is not eaſy to imagine the Greatneſs of their Fears and ‖ Apprehenſions, which made them return to *Jeruſalem* with the utmoſt Speed, to make all poſſible Enquiry for him.

† AT the End of three Days, they found him in one of the Rooms of the Temple,

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had carry'd him up to the Perfections of a Man. So little Reaſon have we to ſuppoſe, that he who condeſcended to be like us in *Body*, ſhould think it below him to be ſo too in that other no leſs eſſential, but much more noble Part of us, our *Soul*, without which, it was impoſſible for him to be Man; ſo little Reaſon to imagine, that the *Divine Eſſence* in him ſupply'd the Place and Offices of *intellectual* Faculties. *Whitby*'s Annotations, and *Stanhope* on the Epiſtles and Goſpels, Vol. II.

(e) Jewiſh Antiq. lib. 17. c. 12. & de Bello Jud. lib. ii. c. 2.

† It is commonly obſerv'd by thoſe, that are learned in the Cuſtoms and Inſtitutions of the *Jewiſh* Church, that, 'till a Child was of twelve Years old, he was not oblig'd to go to *Jeruſalem* at the Time of the *Paſſover*; and that tho' their Youth were uſually *thirteen* before they were brought before the Maſters of the *Synagogue* to give an Account of their *Proficiency* in Religion, (which anſwers in a great Meaſure to the Chriſtian Rite of *Confirmation)* yet, ſince the Seaſon then appointed was accommodated to the Capacities and Attainments of Children in general, without forbidding thoſe of Qualifications extraordinary, and whoſe Genius (in the *Jewiſh* Phraſe) *did run before the Commandment*, to appear ſooner, our Saviour might offer himſelf to his *Examination* a Year before the common Time: And this is the beſt Reaſon, that can be aſſign'd, for his ſtaying behind his Parents, when he could not but know, that they were departed from *Jeruſalem* without him, and for his being found in one of the Rooms adjoining to the Temple, where the Doctors of the Law us'd to meet, not only to reſolve the Queſtions that were brought before them, but to examine likewiſe and confirm ſuch of the Youth, as they found to be qualify'd for that Ceremony, which (according to the ſame Authors) was uſually perform'd by devout Prayers, and ſolemn Benedictions. *Grotius* in Luke ii. 45. *Beauſobre*'s and *Pool*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

‖ It may ſeem a little ſtrange perhaps, that *Mary* and *Joſeph*, who had been ſufficiently inſtructed, one would think, in the great Article of *Chriſt's Divinity*, and therefore muſt certainly know, that, as *he was the Power and Wiſdom of God*, he could neither fall into any Danger, nor come to any Harm, ſhould ſo mightily afflict themſelves, when they came to miſs him. The Reaſon, which *Origen* (Hom. i. 9. in Luc.) ſeems to aſſign, is, not that his Parents ſuppos'd that he was loſt, or come to any Miſchance, but were apprehenſive that he had withdrawn himſelf to ſome other Place, and was poſſibly gone up to Heaven, there to continue, until his eternal Father ſhould think proper to ſend him down again: But the moſt eaſy and natural Solution is, that, without ever conſidering what they had ſufficient Reaſon to believe concerning his Divinity and Omnipotence, they ſuffer'd themſelves to be carry'd away by their natural *Tenderneſs*; and could not, without great Concern, ſee themſelves depriv'd of his Company, uncertain of what had befallen him, or for what poſſible Reaſon he ſhould abſent himſelf from *theirs*. It muſt not be deny'd however, that, tho' ſomething may be allow'd to a Parent's Fondneſs, yet it does not appear from their whole Conduct, and eſpecially from *Mary*'s Complaint, and our Saviour's Reply, *ver.* 48, 49, that they had, as yet, a clear and perfect Knowledge of his *divine* Nature in Union with the *Human*, and therefore the *Evangeliſt* has remark'd upon them, *that they underſtood not the Saying, which he ſpake unto them*, ver. 50. *Calmet*'s Commentary, and *Pool*'s Annotations.

† The Words in the Text are, *after three Days they found him*; but we need not from thence infer, that they were three Days a ſeeking him, but rather, that it was three Days from the Time they ſet out from *Jeruſalem*;

A. M. 4012, *&c.* Ann. Dom. Ær. Vulg. 9, *&c.*

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Temple, (probably in that of the grand *Sanhedrim)* ſitting among the learned Doctors, and Maſters of *Iſrael*, hearing them diſcourſe, and propounding ſuch Queſtions to them, as rais'd the Admiration of all that heard him, and made them aſtoniſh'd at the Ripeneſs of his Underſtanding. Nor were his Parents leſs ſurpris'd to find him in that Place; but, when his Mother told him, with what Impatience they had ſought him, and, in ſome Meaſure, blam'd him for putting them in ſuch a Fright, the Excuſe which he made for himſelf, was, *Knew you not that I muſt be employed in my Father's Houſe?* Words, which, though ſhe at that Time did not rightly underſtand, ſhe took care nevertheleſs for ever after to regiſter in her Mind!

Luke ii. 51.

BEING thus happily found by his Parents, he return'd with them to *Nazareth*, and there living in all dutiful Subjection to them, wrought (very probably) with his reputed Father, in the Trade of a *Carpenter*, and, after his Father's Death (which is ſuppos'd to have happen'd about a Year before the Preaching of *John the Baptiſt)* *(f)* ſtill continu'd in the ſame Occupation: As indeed we can ſcarce help inferring, from the rude Treatment of the *Nazarenes* his Towns-men; as alſo from the total Silence of the *Evangeliſts*, as to the intermediate Actions of his Life †, that, though he *grew in Favour with God and Man*, yet (conſidering his Excellencies) he liv'd in a very obſcure Manner, and, till the Time of his *Manifeſtation to Iſrael*, ſhew'd no miraculous Marks to diſtinguiſh him from the reſt of Mankind.

The Death of Auguſtus, *and Diſpoſition of* Judea.

(g) IN the eighteenth Year of our *Saviour*'s Life, died *Auguſtus Cæſar*, at *Nola*, in *Campania*, (after a Reign of near forty-four Years) to the inexpreſſible Grief of all his Subjects, and was ſucceeded by *Tiberius*, the Son of his Wife *Livia*, by a former Huſband, but a Prince of a quite contrary Diſpoſition to his *Predeceſſor*. In the ſecond Year of his Acceſſion to the Empire, he recalled *Rufus* from the Government of *Judea*, and ſent *Valerius Gratus* (who was the fourth Governor in theſe Parts, ſince the Baniſhment of *Archelaüs)* to ſucceed him. *(h) Gratus*, having continu'd in *Judea* about eleven Years, was at length recalled, and *Pontius Pilate* (a Perſon too like his Maſter *Tiberius*, of a fierce and irreconcilable Spirit, and of a * cruel and

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going on their Journey the *firſt* Day; returning to *Jeruſalem* the *ſecond*; and finding him in the Temple on the *third:* For, ſince they found him in the Temple, which, in all Probability, was the firſt Place, they ſought for him in, we can hardly imagine, that they ſhould be three Days in *Jeruſalem* before they found him. *Pool*'s Annotations.

(f) Mark vi. 3.

† It may poſſibly be made a Queſtion, why the *Evangeliſts* have given us no Account of our Saviour's Life, from the twelfth Year of his Age, till he began his Miniſtry, which, (according to the Vulgar *Æra)* was about the thirtieth; becauſe if, in this intermediate Space, he did any Thing worthy of Remembrance, it ought, in all Reaſon, to have been recorded. But, when it is conſider'd, that the End of the ſacred Penmen was, not ſo much to gratify our Curioſity, as to conſult our Profit, we cannot but admire the great Wiſdom of God, (by whoſe Inſpiration they wrote) in paſſing by the leſs active Parts of our Lord's Life, which would certainly have ſwelled their Goſpels to immenſurable Volumes, fit for the Peruſal of none, but the Studious, and ſuch as had Plenty of Time at their Command; whereas now, taking the four Goſpels together, they make but a ſmall Book, and *ſeparately*, no more than little *Manuals*, that may be carry'd about with us wherever we go; may be ſoon read over, and eaſily remember'd, even by Men of mean Capacities and no great Leiſure: And yet, they contain all the Tranſactions of our Saviour's Life, which chiefly concern us to know; I mean, ſuch as relate to his *mediatorial* Office, as that he came into the World to teach us to die, and to riſe again for us; to inſtruct us by his heavenly Doctrine, as our *Prophet*; to offer himſelf a Sacrifice on the Croſs, as our *Prieſt*; and to looſe the Bands of Death, and aſcend triumphant into Heaven, as our *King*. *Illa ergo Tempora*, ſays the learned *Spanhemius*, *notata, quæ nobis impenſa, quæ in munere tranſmiſſa, quæ ad ἀσφάλειαν fidei noſtræ ſufficere viſa, quæ Chriſtum exhibent, vel in Cathedrâ, vel in Cruce, vel in Throno. Sic etenim oſtenſum, illa tantum nobis quærenda & veſtiganda eſſe in* Meſſiâ, *quæ actus officii tum Prophetici, tum Sacerdotalis, tum Regii, cujus Cauſâ venit, concernunt. For there are alſo many other Things*, ſays the *Evangeliſt*, *that* Jeſus *did, which are not written in this Book; but theſe are written, that ye might believe that* Jeſus *is the Chriſt the Son of God, and that believing, ye might have Life through his Name*, John xxi. 25. and xx. 31. *Spanheim*'s Dub. Evang. Part II. Dub. 96.

(g) Joſeph. Antiq. lib. xviii. c. 3. and *Dion*.

(h) Ibid.

* *Joſephus* has given us ſeveral Inſtances of *Pilate*'s great Cruelty in the Courſe of his Government, *viz.* that he caus'd

A. M.
4018, *&c.*
Ann. Dom.
Ær. Vulg.
15, *&c.*

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

and covetous Diſpoſition) was ſent Governor in his Place. In the firſt Year of his Coming, (which was the fifteenth Year of *Tiberius* from the Time, that he was admitted to reign in Copartnerſhip with *Auguſtus)* * *John the Baptiſt* began to open his Commiſſion for the Preparation of our *Saviour*'s Way before him, † by preaching *the Baptiſm of Repentance for the Remiſſion of Sins.*

A. M.
4033, *&c.*
Ann. Dom.
30, *&c.*

The Preaching of John the Baptiſt, *and his Manner of Life.*

HE had been † bred up in the *Wilderneſs*, and liv'd an auſtere Life. * *Locuſts* and

Matth. iii. 1. Mark i. 3. Luke iii. 1.

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caus'd the *Roman* Soldiers to fall upon a great Number of *Galileans*, (very likely the Followers of *Judas Gaulonites)* and to ſlaughter them, like ſo many Sheep in the Temple, and on the very Day appointed for the killing of the Paſſover, and ſo *mingled their Blood with their Sacrifices*, Luke xiii. 1. That, when the People clamour'd againſt his taking ſome of the *ſacred* Money out of the Temple, he order'd the Soldiers, upon a Signal given, to fall upon them with large *Battoons*, ſo that many dy'd of the Blows which they receiv'd, and many were trodden to Death in the Throng: And that the *Samaritans*, as well as the *Jews*, felt the Severity of his Adminiſtration, when he deſtroy'd great Numbers of them near *Tirathaba*, and of thoſe, whom he took, that were of any Intereſt or Quality among them, ſtruck off their Heads. *Joſephus* de Bello Jud. lib. ii. c. 8. and Antiq. lib. xviii. c. 5.

* How *John* paſs'd the former Part of his Life, the Scripture is ſilent, but there is an ancient *Tradition* in the Church, that *Elizabeth*, hearing of the ſad Havock, which *Herod*'s Barbarity had made among the Infants in *Bethlehem*, fled into the Wilderneſs to ſecure her Child from the Tyrant's Rage, and there attended him with all the Care and Tenderneſs of an affectionate Mother: That the Child was about eighteen Months old, when his Mother thus fled with him, but, after forty Days, ſhe died, and his Father *Zachariah*, at the next Time of his Miniſtration, was by the Command of *Herod*, (becauſe he would not diſcover the Place of his Son's Concealment) put to Death: That, in this Deſtitution of natural Parents, God ſent an Angel to be his Nouriſher and Guardian, (as he had formerly done to *Elijah*, when he fled from the Rage of *Ahab)* until he came of Strength to provide for himſelf, and that then he liv'd in the Manner, that the *Evangeliſts* have deſcrib'd. When he began his Preaching it is not ſo well agreed. *Lightfoot*, and ſome others, who believe that our Saviour was born in *September*, and that *John* was now beginning to be thirty Years of *Age*, are of Opinion, that he began his Miniſtry about the Paſſover; but *Uſher*, and his Followers, do, with more Probability, ſuppoſe, that his Preaching began upon the tenth Day of the ſeventh Month, (which anſwers to our nineteenth Day of *October.)* five Days before the Feaſt of *Tabernacles*, upon the great Day of *Expiation*, when the High-Prieſt enter'd the *Holy of Holies*, and when ſo ſolemn a Faſt was enjoin'd, that whoſoever did not afflict his Soul at that Time, was to be *cut off from the People.* *Howell*'s Hiſtory, and *Calmet*'s Dictionary, under the Word *John*.

† The Meaning of this *Phraſe* is, that *John* preach'd Repentance, *Matth.* iii. 2. and baptiz'd thoſe, that were penitent, in Token of the Remiſſion of their Sins, even as they, on their Parts, receiv'd Baptiſm, in Teſtimony of the Sincerity of their Repentance. Now Baptiſm, we know, was no new or ſtrange Thing among the *Jews*. It was acknowledg'd, and practis'd, as an Emblem of *Purification* from paſt Guilt, and a Rite of entering ſolemnly into *Covenant* with God. The Expoſitors of their Law agree, that this Ceremony paſs'd upon the whole Congregation of *Iſrael*, juſt before the Law was given at Mount *Sinai*; and their Cuſtom, in all ſucceeding Ages, has been, to receive their *heathen Proſelytes* by Baptiſm, as well as by *Sacrifice* and *Circumciſion*. In Conformity to this therefore, *John* both adminiſter'd and exhorted his Followers to his Ordinance of *Baptiſm*, as an Evidence of their Penitence for paſt Sins, and Profeſſion of better Obedience for the future: But then, as *Faith* is a Qualification for *Baptiſm*, as well as *Repentance*, he propounded our Lord for the Object of Faith to all, who receiv'd this Ordinance at his Hands; *for* John *verily baptized with the Baptiſm of Repentance, ſaying unto the People, that they ſhould believe in him, who ſhould come after him*, i. e. *on* Chriſt Jeſus, *Acts* xix. 4. 'Tis a great Miſtake therefore in ſome, to ſuppoſe that the *Baptiſm* of *John* was, in Subſtance, the ſame with what *Chriſt* did afterwards inſtitute: For *John* neither did, nor could baptize his Diſciples in the *Name of the Holy Ghoſt*, as the Apoſtles did, becauſe the *Holy Ghoſt was not yet given*, John vii. 39. He did not baptize them in the Name of *Chriſt*; for, had he done ſo, there had been no Occaſion for the Queſtion, *Whether he himſelf were the Chriſt*, or not? *Luke* iii. 15. Herein therefore lay the Imperfection of *John*'s Baptiſm, that tho' it prepar'd Men to be *Chriſtians*, yet it did not make them ſo; and therefore we find St *Paul* baptizing again ſome Diſciples at *Epheſus*, (who had before receiv'd the Baptiſm of *John)* in order to fit them for the Reception of the *Holy Ghoſt*, Acts xix. 5, 6. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† A *Wilderneſs*, among the *Jews*, did not ſignify a Place wholly void of Inhabitants, but a Place, that was more mountainous, leſs fruitful, leſs peopled, and where the Habitations were more diſpers'd, than in other Parts of the Country. For, as it is incongruous to ſuppoſe, that the Baptiſt ſhould preach the *Doctrine* of *Repentance* to Stocks, and Stones, and wild Beaſts; the Wilderneſs here muſt be underſtood in a *Comparative Senſe*, and, conſequently, the *Wilderneſs of* Judea, where he preach'd and baptiz'd, muſt be that Tract of Land, which lay on *each Side* of the River *Jordan*, on the Confines of *Enon* and *Salem*. *Whitby*'s Annotations, *Wells*'s Geography of the New Teſtament, and *Spanheim*'s Dubia Evang. Part ii. Dub. 97.

* There is no Reaſon for running into *Criticiſms*, what the common Diet of the *Baptiſt* was, whether Fowl, or Fiſh, or Herbs, or wild Peaſe, (for the Word ἀκρίδες has been made to ſignify all theſe) ſince the Thing is notorious, that *Locuſts* (in the moſt obvious Senſe of the Word) were Creatures, which the *Levitical* Law look'd upon as *clean*, and allow'd the *Jews* to eat, *Levit.* xi. 22. That they were a common Food, as the Ancients affirm, *(Pliny,*

A. M. 4033, &c. Ann. Dom. Ær. Vulg. 30, &c.

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and *Wild-Honey*, ſuch as Nature produc'd in theſe deſert Places, was the chief Diet he liv'd upon, and a † *looſe Coat* made of Camels Hair, and faſten'd with a Leathern Girdle, the only Garb he wore; and therefore no Perſon was ſo proper to inculcate the Doctrines of *Repentance* and *Reformation*, as he, who, by his free and reſolute Preaching, join'd with this great Severity of Life, ſoon procur'd a vaſt Auditory, and numerous *Proſelytes* of all Ranks and Qualities, from *Jeruſalem*, and all *Judea*, and all the Region about *Jordan*, confeſſing their Sins before God, and entering into this new *Inſtitution* by *Baptiſm*.

AMONG the great Multitudes, that came to his Preaching and Baptiſm, there were *Phariſees* †, and *Sadducees* not a few, whoſe Confidence and Immorality he ſharply reprov'd; while, at the ſame Time, he exhorted the common People to Works of extenſive Charity; the *Publicans* †, to avoid

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(*Pliny*, lib. xvii. c. 3. and *Strabo*, lib. xvi.) in *Africk*, *Perſia*, *Syria*, and even *Paleſtine* itſelf; that, according to the Account of ſome modern Authors, in ſome Places they are brought in Waggon loads, and ſold in the Market for the common People to feed on; and that they are frequently ſeen upon the Banks of the River *Jordan*, of the ſame Form, but much larger, than ours; and being either fried in Oil, or dry'd in the Sun, are accounted a good Sort of Food. As little Reaſon is there for Men to puzzle themſelves about what this μέλι ἄγριον, or *wild Honey*, means, ſince every one knows, that *Judea* was ſo fam'd for Plenty of Honey, that, in ſeveral Places of Scripture, it is ſaid to *flow with Honey*, and from the Inſtances of *Sampſon*, Judg. xiv. 8. and *Jonathan*, 1 Sam. xiv. 25. it muſt be concluded, that *wild Honey*, ſuch as either diſtilled from the Boughs, like Dew, or was found in the Cliffs of Rocks, or hollow Trunks of Trees, was no uncommon Thing in that Country. But, tho' theſe *Locuſts* and *wild Honey* may very properly be taken in their *natural* and moſt obvious Senſe, yet it muſt not therefore be thought, that *John* never eat any Thing elſe, but that, for the Generality, he made Uſe of ſuch ſlender Diet, and contented himſelf with what the *deſert* Place, which he choſe for his Habitation, could afford him. *Spanheim*'s Dubia Evang. Part ii. Dub. 99.

† We are told by ſome Authors, that the Hair of Camels, about the *Caſpian Sea*, was formerly the ſofteſt in the World, of which was made a very fine Stuff; and that, in the Empire of the great *Cham* of *Tartary*, in the City of *Calacia*, the *Metropolis* of the Province of *Tangouth*, there is a Kind of Cloth, which the Inhabitants call *Zambelotte*, (the ſame, no Doubt, with what we call *Camelot*) made of Wool and Camels Hair, perfectly good, and as fine as any Cloth whatever. But there is Reaſon good to think, that *John*'s Habit was far from being of this Kind, becauſe it would not ſo well ſuit with the Condition of a Man living in a Wilderneſs, to whom our Saviour oppoſes thoſe, that are *cloathed in ſoft Raiment*; would not ſo well agree with the Evangeliſt's Deſign of ſetting forth the *Baptiſt*'s Auſterity in his Habit, as well as his Diet; nor comport ſo well with the Deſcription of *Elias*, whom he came to repreſent, *an hairy Man, and one girt with a Girdle of Leather about his Loins*, 2 Kings i. 8. Tho' therefore we may not infer from the Expreſſion, that the *Baptiſt*'s Habit was mere *Sack-cloth*, (as ſome would have it) yet we cannot but conclude from thence, that it was plain and coarſe, ſuch as became the Place where he liv'd, (where Camels, we are told, were in great Plenty) and a Prophet and Preacher of Righteouſneſs to wear. For ſo in the Poem, written by *Paulinus*, it is deſcrib'd,

> Veſtis erat curvi ſetis conſerta Cameli,
> Contra luxuriem molles duraret ut artus,
> Arceretque graves compuncto corpore ſomnos.

Ælian's Hiſtory, c. 24. *Hammond*'s Annotations, and *Spanheim*'s Dubia Evang. Part. ii. Dub. 98.

† We have already, in a ſeparate *Diſſertation*, given a particular Account of the *Riſe* and *Principles* of the ſeveral Sects among the *Jews*, and need only take Notice here, that the *Phariſees* are thought to take their Name from the Word *Paraſh*, which ſignifies *Separation*, becauſe they were ſeparated from all others in their extraordinary Pretences to Sanctity, and ſome particular Obſervances; and that the *Sadducees*, (who were directly oppoſite to the *Phariſees* both in Temper and Principles) deriv'd their Name, either from *Sadock*, who liv'd near 300 Years before our Saviour's Birth, and is ſuppos'd to be the Founder of the *Sect*, or (as ſome think) from *Sedeck*, which ſignifies *Juſtice*, becauſe they pretended to be the only exact Diſtributers of Juſtice, and were very rigid indeed in the Execution of it. *Eachard*'s Eccleſiaſtical Hiſtory, in the Introduction.

† The *Publicans* were Perſons of no particular *Sect*, nor of any *religious* Function among the *Jews*, but certain publick *Officers*, whom the *Romans* employ'd to collect their Tributes, Tolls, and Impoſts. This Office was once of great Account among the *Romans*, and conferr'd upon none leſs than the *Equeſtrian* Order; but, when it came to fall into the Hands of the *Jews*, who farm'd it of the *Romans*, it ſoon became baſe, and infamous, and more eſpecially odious to the *Jews* upon theſe two Accounts: 1ſt, Becauſe theſe Tributes were look'd upon as a ſtanding Inſtance of their Slavery, which they, who made ſuch Boaſts of their being a *free-born* People, and inveſted in that Privilege by God himſelf, could leaſt of all endure. And, 2dly, Becauſe theſe *Publicans*, having farm'd the Cuſtoms of the *Romans* at high Rates, did generally make uſe of all Methods of Extortion and Oppreſſion, to enable them both to pay their Rents, and to raiſe ſome Advantage to themſelves. Upon theſe Accounts, the *Publicans*, as conſpiring with the *Romans* both to *impoveriſh* and *enſlave* their Countrymen, became ſo univerſally abhorr'd by the *Jewiſh* Nation, that they held it unlawful to do them any Act of common Courteſy, nay, even to eat or to drink with them, for which we find them ſo frequently blaming our Saviour. *Eachard*'s Eccleſiaſtical Hiſtory, in the Introduction, Page 27.

avoid Oppreſſion and Injuſtice; the Soldiers, to abſtain from Plunder and Violence; and every one, in ſhort, to beware of thoſe Crimes, to which their Employments and Manner of Life did moſt expoſe them.

Matth. iii. 11. Mark i. 7. Luke iii. 16. *His Teſtimony of our Saviour, and our Saviour's Baptiſm.*

These ſolemn Admonitions, pronounc'd with ſo much Weight and Authority, procur'd him a mighty Veneration among the People, inſomuch, that ſeveral began to look upon him as the promis'd and now expected *Meſſiah*; but, to remove all Thoughts of this Kind, he freely declar'd, "that he only baptiz'd them with *Water* " to Repentance, and a new Life; but " that there was one coming, and ready " to appear among them, who would " baptize them with the Effuſion of the " *Holy Ghoſt*, and who ſo far exceeded " him in Power and Excellency, that he " was not worthy to do for him the meaneſt or moſt ſervile Office." Theſe were the Doctrines, which *John* preach'd, and this the Teſtimony, which he gave of *Jeſus*, even before he had the Happineſs to know him.

After *John* had continu'd in his Miniſtry for ſeveral Months, our *Lord* thought fit to remove from his private Retirement at *Nazareth*, and, taking Leave of his Mother and his Trade, paſs'd over into *Judea*, to *Bethabara* †, on the Banks of the River *Jordan*, where *John* was then baptizing.

He, who was Innocence and Purity itſelf, had certainly no Need of the *Baptiſm of Repentance*, but, being minded to honour and ſanctify the *Inſtitution* †, he offer'd himſelf to *John*, and when *John*, inſpir'd with a *prophetick* Spirit ‖, knew him, and thereupon endeavour'd to decline the Office, he gave him ſuch Reaſons for the Expediency of the Thing, as made him no longer heſitate, but immediately baptize him. *Jeſus* † was no ſooner got out of the Water, but, as he was making his

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† *Bethabara* does, in the *Hebrew* Language, ſignify as much *as a Place of Paſſage*; and therefore, whereas we read, *Joſh.* ii. 7, 23, that there was a Fording-place over *Jordan* not far from *Jericho*, and again, *Joſh.* iii 16, that the People paſs'd over-right againſt *Jericho*, 'tis probably conjectur'd, that hereabouts ſtood *Bethabara*, and was the Place of Reception and Entertainment for Paſſengers out of *Judea*, into *Peræa*, or the Country beyond *Jordan*; nay, it is imagin'd by ſome, that in the very ſame Place of the River, where the Ark ſtood, while the *Iſraelites* paſs'd over, our Bleſſed Saviour (the Ark of the *Covenant of Grace*) was baptis'd by *John the Baptiſt*. *Wells*'s Geography of the New Teſtament.

† There are ſome other Reaſons, which might induce our Lord to come to *John*'s Baptiſm, beſides what himſelf alledges, *viz. the Performance of all Righteouſneſs*, or whatever had a Tendency to the People's Edification; as, that he might authorize this Baptiſm of *John* by his publick Approbation; that by this Rite he might be initiated to his *prophetick* Office, and conſecrated to the Service of God; that hereby he might aboliſh the Ceremony of the *Jewiſh* Baptiſm, and more effectually recommend that of his own Inſtitution, to which this of the *Baptiſt* was an Introduction; and, more eſpecially, that in the Preſence of the *Baptiſt*, and all the Company, that had reſorted to him, he might obtain the Teſtimony of the *Holy Ghoſt*, and of his heavenly Father, to confirm *John* in the Belief of his being the promis'd *Meſſiah*, and to induce the People, as ſoon as he began his Miniſtry, to follow and attend to him. *Calmet*'s Commentary.

‖ The Words in the Text are theſe, *Then cometh* Jeſus *from* Galilee *to* Jordan, *unto* John, *to be baptized of him, but* John *forbad him*, Matth. iii. 13, 14, but how could *John* forbid him, when he ſays of himſelf, *I knew him not, but he, that ſent me to baptize with Water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he, who baptizeth with the* Holy Ghoſt, *John* i. 33. Now to this it may be anſwer'd, that, ſince one Part of *John*'s Miniſtry was *to bear Witneſs of that Light, which lighteth every Man that cometh into the World*, it was highly neceſſary, that our Saviour ſhould be unknown to him in Perſon, before he came to his Baptiſm, that the World might have no Suſpicion of any *Colluſion*, or that the *Baptiſt* teſtify'd of him by Compact. Tho' therefore he had never ſeen the Face of our Saviour, becauſe they were bred up in different Countries, yet, by a particular *Revelation*, he knew, that he was already come into the World, and was ſhortly to baptize with the *Holy Ghoſt*; and therefore, when our Saviour came, and preſented himſelf to be baptiz'd, he had immediately another Revelation, that this was the great Perſon, of whom he had been told before; even as *Samuel*, having been told by God, that, *on the Morrow, a Man ſhould come to him to be the Captain over his People* Iſrael, 1 *Sam.* ix. 16. upon *Saul*'s Appearing, had another Inſpiration, reſembling the *Baptiſt*'s here, *Behold the Man, of whom I ſpake to thee*, ver. 17. *Whitby*'s Annotations.

† The Obſervation of the *Greek* Church, in Relation to this Matter, is this, that he, who *aſcended* out of the Water, muſt firſt *deſcend* down into it; and, conſequently, *that Baptiſm is to be performed not by ſprinkling, but by waſhing the Body*. And indeed, he muſt be ſtrangely ignorant of the *Jewiſh* Rites of Baptiſm, who ſeems to doubt of this, ſince, to the due Performance of it, they requir'd the Immerſion of the whole Body, to ſuch a Degree of Nicety,

A. M. 4034, &c. Ann. Dom. 30, &c.

his Addreſſes to Heaven, the Sky on a ſudden was divided by a great *Radiancy* †, and the *Holy Ghoſt* (in the *Manner* of a † *Dove)* deſcended upon his ſacred Head, with an audible Voice from Heaven, wherein God declar'd him his *beloved Son, in whom he was well pleaſed.*

Matth. iv. 1. Mark i. 12. Luke iv. 1.

His Temptation by the Devil, and Conqueſt over him.

OUR *Bleſſed Lord*, being thus by *Baptiſm*, and the *Unction* of the *Holy Ghoſt*, prepar'd for his *prophetick* Office, was, by the Impulſe of the *Divine* Spirit, carry'd farther into the Wilderneſs of *Judea*; where, after he had faſted forty Days and forty Nights †, (as *Moſes* did on Mount *Sinai)* and was now very hungry, the *Devil* † aſſum'd a bodily Shape, and ſet upon him with a threefold Temptation. 1ſt, From his *Hunger* he took occaſion to tempt him to deſpair, and diſtruſt of his Father's Care of him, who had abandon'd him in that Condition, and therefore, perſuading him that he was not the Son of God, he put him upon the Experiment of his being ſuch, by *making the Stones become Bread:* But our *Saviour* ſoon anſwer'd him by a *(b)* Paſſage out of the Scripture, intimating, that *God, when he pleaſed, could employ Means extraordinary for the Support and Nouriſhment of Men.* 2dly, His next Eſſay was, to try, how far *Pride* and *Preſumption* would affect him; and therefore, carrying him through the Air, and ſetting him upon the † higheſt Part of the Temple, he put him upon the Proof

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Nicety, that if any Dirt was upon it, that hinder'd the Water from coming to that Part, they thought the Ceremony not rightly done. The Chriſtians, no doubt, took this *Rite* from the *Jews*, and follow'd them in their *Manner* of performing it. Accordingly, ſeveral Authors have ſhewn, that we read no where in Scripture of any one's being baptiz'd, but by *Immerſion*, and, from the Acts of *Councils*, and antient *Rituals*, have prov'd, that this Manner of *Immerſion* continu'd (as much as poſſible) to be us'd for thirteen hundred Years after *Chriſt*. But 'tis much to be queſtion'd, whether the Prevalence of Cuſtom, and the over Fondneſs of Parents, will, in theſe cold *Climates* eſpecially, ever ſuffer it to be reſtor'd. *Whitby*'s Annotations.

† The Words in St *Matthew* are, ——— *Lo, the Heavens were open'd*; in St *Mark*, *cloven* or *rent*. The common People of the *Jews* indeed were of Opinion, that the Heavens were *firm* and *ſolid*, and that the Fire, which fell from thence upon the Face of the Earth, burſt through this *Firmament*, and made an Opening in this vaſt *Convex*, that ſurrounds us: And therefore it is, that the *Evangeliſts* expreſs themſelves in this Manner, in Accommodation to the Prejudices and Capacities of the Vulgar. But by the Phraſe we need underſtand no more, than that a ſudden Beam of radiant Light came darting from the *Skies*, (like a Flaſh of Lightning from the Clouds) and made it ſeem as tho' the Heavens had been *open'd*, or *rent* to let it out; becauſe, to the naked Eye, the Air, at that Time, ſeems to divide, to make a clearer and fuller Way for the Light. *Calmet*'s Commentary, and *Pool*'s Annotations.

† The *Ancients* were generally of Opinion, that the *Holy Ghoſt*, in his Deſcent upon our Saviour, aſſum'd the real Shape of a *Dove*, which, at that Time more eſpecially, was a very proper Repreſentation of his *Dove-like* Nature, *Iſaiah* xlii. 2, and of all ſuch as were to receive the ſame *Spirit*, and are requir'd to be as *harmleſs as Doves*; but moſt of the Moderns (tho' they allow, that the bleſſed Spirit did, at this Time, aſſume a viſible Shape, to render his Deſcent manifeſt) do maintain, that the ὡσεὶ περιστερὰ relates not to the Body or Shape of a Dove, but to the Manner of a Dove's deſcending, and lighting on any Thing; and thence they infer, that it was this Body of Light, which iſſu'd from the Skies, that came down upon Chriſt, and, while he was praying, hung hovering over his Head, juſt after the Manner and Motion of a Dove, before it ſettles upon any Thing. Whether of theſe Opinions ſhould prevail, 'tis idle to diſpute, ſince neither of them are deſtitute of ſome Countenance from Scripture, neither of them injurious to the Dignity of the Holy Ghoſt. *Calmet*'s Commentary, and *Hammond*'s Annotations.

† Whoever conſiders the Frailty of human Nature, cannot but allow, that ſo great and ſo long an Abſtinence, without any Senſe of Hunger, (for the *Evangeliſt* tells us, that our Saviour was only hungry afterwards) muſt be altogether *miraculous*, and ſo no Duty to us; and, if he reflects withal, that the End of his *Faſt* was not to chaſtize or ſubdue *that* Body, which was never *irregular*, (as the Deſign of all our Faſting is) he muſt allow, that our Saviour, in this Particular, ſet no Precedent to us, and therefore 'tis Cruelty, or a ſuperſtitious Folly at leaſt, in a Matter ſo *ſupernatural*, to enjoin Men to follow his Steps. *Whitby*'s Annotations.

† This Word, which anſwers exactly with the *Hebrew*, *Satan*, ſignifies a *Calumniator*, or *Accuſer*; and, as it occurs, in Scripture, always in the ſingular Number, is ſuppos'd to denote that evil Spirit, who tempted our firſt Parents, the chief of the Rebel-Angels, and the avow'd Enemy of the *Saints*, 1 Theſſ. iii. 5. and 1 Pet. v. 8, &c. *Beauſobre*'s Annotations.

(b) Deut. viii. 3.

† According to the Deſcription, that *Joſephus* gives us of the Temple, which *Herod* built, we hear of no *Pinnacles*, or lofty Turrets above the reſt of the Building; and therefore have Reaſon to think, that the πτερύγιον which is render'd *Pinnacle*, ſhould rather ſignify the Battlement, or that Parapet-Wall, which was carry'd round the Top of the Temple, (as well as private Houſes, *Deut.* xxii. 8.) to keep Men from falling from the Roof: And, if we may be allow'd to conjecture on what Part of the Battlement is was, that the Devil plac'd our Saviour; it ſeems very likely that

Proof of his being the *Son of God*, by throwing himſelf off from thence, and flying in the Air, alledging a Text out of the *Pſalmiſt (i)* to encourage him: But *Jeſus* as ſoon anſwer'd him by another Text, commanding Men *(k) not to tempt God*, or depend upon his Providence for their Conſervation, in Dangers of their own ſeeking. 3dly, His laſt Experiment was, to tempt him with the Charms of *Ambition*; and therefore, tranſporting him again through the Air, to the Top * of an exceeding high Mountain, he there made a lively Repreſentation to him of all the *Kingdoms of the World*, with all their dazzling Glories, at one View, and then told him, that, *theſe, with all their Pomp and Splendor, were delivered to his Diſpoſal, and ſhould be given to him, if he would but acknowledge his Benefactor, and worſhip him:* But this was a Boldneſs and Blaſphemy, ſuch as provok'd our Lord to exert his *Divine* Power, and to command him peremptorily to be gone, but with this *Memento* out of Scripture likewiſe, *(l) Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve:* Whereupon the Devil left him *for that Time*, and Angels, ſent from Heaven, came with Refreſhments for him, after his *triumphant Combat*.

John i. 19. John's *ſecond Teſtimony concerning our* Saviour.

During our *Saviour*'s Faſting and Temptation in the Wilderneſs, his faithful Forerunner *John the Baptiſt*, being thus aſſur'd both by the *Deſcent* of the Spirit, and the Voice from Heaven, that *Jeſus* was the true and long expected *Meſſiah*, made full and open Declarations of it to all the Multitude, that came to hear him; and when the *Sanhedrim* at *Jeruſalem* had ſent a Deputation of their Prieſts and Levites, (who were of the Sect of the † *Phariſees)* to demand of him, *Who he was?* He very readily acknowledg'd, that he was not

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that it was on the Top of that *Gallery*, whoſe Building (according to the ſame Author) was ſo prodigious high, and the Valley underneath it ſo ſtupendiouſly deep, that it turn'd one's Eyes and Head to look from the Top to the Bottom of it, and was indeed one of the moſt confounding Spectacles under the Sun. *Hammond*'s Annotations, and *Jewiſh* Antiquities, lib. xv. c. 14.

(i) Pſal. xci. 11. *(k)* Deut. vi. 16.

* The beſt Account, that we have, both of the Wilderneſs, and high Mountain, where our Lord was tempted, is in the Travels of Mr *Maundrell*, (for the Antients tell us very little of them) who informs us,——That, in his Journey from *Jeruſalem* to *Jordan*, after he had paſſed over Mount *Olivet*, he proceeded in an intricate Way, among Hills and Valleys interchangeably; and, after ſome Hours Travel in this Sort of Road, arriv'd at the Mountainous *Deſert*, into which our Bleſſed Saviour was *led by the Spirit, to be tempted by the Devil*; "A miſerable dry Place, *ſays* " *he*, it is, conſiſting of high rocky Mountains, ſo torn and diſorder'd, as if the Earth had here ſuffer'd ſome great " Convulſion, in which its very Bowels had been turn'd outward.——From the Tops of theſe Hills of Deſola- " lation we had however a delightful Proſpect of the Mountains of *Arabia*, the *Dead* Sea, and the Plains of *Jericho*, " into which laſt we deſcended after about five Hours March from *Jeruſalem*. As ſoon as we enter'd the Plain, we " turn'd upon the left Hand, and, going about one Hour that Way, came to the Foot of the *Quarantania, (ſo called* " *from our Lord's Forty-Days Faſt)* which, they ſay, is the Mountain, where the *Devil* tempted him with a *viſionary* " *Scene* of all *the Kingdoms and Glories of the World*. It is very high, and ſteep, and its Aſcent not only difficult, " but dangerous." This is the Account, which our Countryman gives us of the Place, where our Saviour was probably tempted: But it is is not ſuppoſable, that, even from the higheſt Mountain of the World, the Devil could ſhew all the Kingdoms of it, and therefore the moſt rational Account of this Matter is, that, *as he was the Prince of the Power of the Air, he formed an Airy Horizon* (as Dr *Lightfoot* expreſſes it) *before the Eyes of* Chriſt, *which might carry ſuch a pompous and glorious Appearance of Kingdoms, States, and Royalties in the Face of it, as if he had ſeen thoſe very Kingdoms and States in Reality*. God, we are told, caus'd *Moſes* to ſee the whole *Land of Promiſe* from the Top of *Nebo*, (as it is generally thought) by repreſenting it to him in a large *Plan*, or *Map* of it, in all the Valleys round about him; and, in like Manner, (by the Divine Permiſſion) in all the Valleys round about the high Mountain, on which our Lord ſtood, the *Devil* might make a large Draught of the ſtately Edifices, the Guards, and Attendants of Kings and Princes, appearing in their Splendor, viſible to his Eye, which he could not have ſeen ſo advantageouſly, had he ſtood on a Plain. *Wells*'s Geography of the New Teſtament, *Calmet*'s Commentary, and *Pool*'s and *Whitby*'s Annotations.

(l) Deut. vi. 13.

† The *Sanhedrim* (whoſe Buſineſs it was to take Cognizance of the Pretenſions of all Prophets when they began to appear in the World, and to enquire into their Authority and Miſſion) thought proper, out of their Body, to depute ſuch, as were of this *Sect*, becauſe, as they were Perſons, who believ'd the *Immortality* of the Soul, and the *Reſurrection* of the Body, they were better qualify'd than the *Sadducees*, (who believ'd neither) to enquire of *John*, *whether he was Elias?* Being in this Particular mere *Pythagoreans*, and fancying, that the Soul of one great or good Man might

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not the *Meſſiah*, whom they expected, nor *Elias*, who (as they imagin'd) would perſonally appear among them, nor any other *Prophet* † riſen from the Dead; but then he gave them to underſtand, that, tho' he was not *Elias* himſelf, yet he was that Prophet, whom *Iſaiah* intended, when he called him, *the Voice of one* † *crying in the Wilderneſs, Make ſtrait the Way of the Lord*; that his Baptiſm was only of *Water*, but the Efficacy of it depended upon one among them, whom they knew not; *one*, who ſucceeded him indeed in *Time*, but ſo far ſurpaſs'd him in *Dignity*, that he *was not worthy* ſo much as to be his Servant.

John i. 29.

THE very next Day, after the Departure of the *Phariſees*, as our *Saviour* was returning from the Wilderneſs to *Bethabara*, *John* pointed him out to the Multitude, as *the immaculate Lamb* † *of God, which taketh away the Sins of Mankind*; and then freely declar'd, that he was the very Perſon, of whoſe Superiority, both in Dignity and Exiſtence, he had ſpoken, and of whom, by certain Tokens, he both knew, and *could bear record, that he was the Son of God*.

John i. 35. *The Coming in of his Diſciples.*

TO two of his own Diſciples, the next Day, he gave the ſame Teſtimony, inſomuch, that they left their old Maſter, and follow'd *Jeſus*; and when *Andrew* † (who was one of them) went and diſcover'd the ſame Thing to his elder Brother *Simon*, he, in like Manner, became one of his Diſciples, to whom, the Day following, were adjoin'd *Philip*, an Inhabitant of the City *Bethſaida* †, and an intimate Friend of his (m) nam'd *Nathaniel*, of *Cana* in *Galilee*, and ſuppos'd to be the ſame with the Apoſtle *Bartholomew*.

THIS *Nathaniel*, at his very firſt Coming, upon our *Saviour*'s expreſſing ſome Tokens of his *Omniſcience*, made a liberal Confeſſion

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might frequently paſs into another's Body, Vid. Joſeph. Antiq. lib. xviii. c. 2. and de Bello Jud. lib. ii. c. 8. and as they were the Patrons of *Tradition*, and exact in all the ordinary Rules and Cuſtoms, that were to be obſerv'd, they were the properer Perſons to examine into this new Rite of Baptiſm, by Way of Preparation for the *Meſſiah*, of which their *Traditions* were wholly *ſilent*, and therefore *they aſk him, why baptizeſt thou?* i. e. "Why uſurpeſt thou "an Authority, which belongs to none, but either to the *Meſſiah, Elias*, or ſome Prophet; by initiating *us*, who are "already under the *Covenant*, into a new Doctrine by Baptiſm, which is uſually adminiſter'd to none, but Heathen "*Proſelytes?*" And from hence it appears, that the *Phariſees* were the propereſt Men to ſend to the *Baptiſt* upon this Meſſage. *Calmet*'s Commentary, and *Whitby*'s and *Beauſobre*'s Annotations,

† It was a receiv'd Tradition among the *Jews*, that, at the Coming of the *Meſſiah*, ſeveral of the antient Prophets ſhould ariſe from the Dead. *Beauſobre*'s Annotations.

† It is the Opinion of ſome, that *John* choſe rather to preach, and to fulfil his Miniſtry in the *Wilderneſs*, than in the *Temple*, in order to make a more illuſtrious Difference between himſelf, who was but a Meſſenger, (whoſe Office it was to *prepare his Lord's Way)* and his Lord himſelf, of whom it was propheſy'd, that he ſhould frequently appear, and teach in the Temple, *Mal.* iii. 1. *Pool*'s Annotations.

† Under the *Jewiſh* Law, when any Sacrifice was offer'd for Sin, he, that brought it, laid his Hand upon it, according to the Commandment of God, *Levit.* i. 4. iii. 2. iv. 4. and, by that Rite, transferr'd his Sins upon the Victim, which, after ſuch Act, is ſaid *to take, and to carry them away*. Accordingly, in the daily Sacrifice of the Lamb, the *Sationary* Men, who were the Repreſentatives of the People, laid their Hands upon the Lambs, that were to be offer'd, and when they were thus offer'd, they are ſaid to make an *Atonement for their Souls*, Exod. xxx. 15, 16. and, in Analogy hereunto, *Chriſt* is here called, by Way of Eminence, *the Lamb of God*, becauſe God intended to *lay upon him, who was manifeſt to take away Sin*, 1 John iii. 5. and came to ſuffer, in our Stead, the Puniſhment due to the *Iniquities of us all*. *Whitby*'s and *Beauſobre*'s Annotations.

† The other, in all Probability, was *John*, the beloved Apoſtle, and *Evangeliſt*, (becauſe he deſcribes the Circumſtances of the Time and Converſation, that paſs'd, ſo very punctually, *John* i. 40.) but in this, and ſeveral other Places of his Goſpel, (according to his wonted Modeſty) he chuſes to conceal his Name. *Hammond*'s Annotations.

† There is no Mention of this Place in the *Old Teſtament*, and the Reaſon is, becauſe (as *Joſephus* tells us) it was but a very ſmall Village, till *Philip the Tetrarch* built it up to the Bulk and Appearance of a very magnificent City, and gave it the Name of *Julias*, out of Reſpect to *Julia*, the Daughter of *Auguſtus Cæſar*. Its original Name, in the *Hebrew* Tongue, imports a Place of *Fiſhing*, or elſe *Hunting*, and for both theſe Exerciſes it was very commodiouſly ſituated. As it belong'd to the Tribe of *Naphtali*, a Country remarkable for its Plenty of Deer, *Gen.* xlix. 21. it was excellently fitted for the latter of theſe Paſtimes; and as it lay on the *North* End of the Lake of *Gennezareth*, juſt where the River *Jordan* runs into it, it was ſo commodious for the *former*, that two of the Perſons juſt now mention'd, *viz. Peter* and *Andrew*, were Fiſhermen by Trade. *Wells*'s Geography of the New Teſtament.

(m) John xxi. 2.

Confeſſion of his being the *Meſſiah*, the *Son of God*; whereupon our *Saviour* aſſur'd him, that, in a ſhort Time, he ſhould have a fuller Conviction of his *Divinity*, when he ſhould ſee the Angels of Heaven † *aſcending and deſcending*, (as they did once in the Viſion to *Jacob*) to attend the Perſon, and execute the Orders of the *Son of Man* †.

John ii. 1. *His firſt Miracle of turning Water into Wine at the Marriage-Feaſt.*

With theſe five Diſciples, *Jeſus* †, and his Mother, were invited next Day to a *Marriage-Feaſt* in *Cana* †, a ſmall Place in *Galilee*, not far from *Nazareth*. At this Solemnity there happen'd to be a Scarcity of *Wine*, which when his Mother underſtood, ſhe made her Application to him, in Hopes that, by ſome Means or other, he would not fail to ſupply the Defect. In other Inſtances, no doubt, ſhe had been made ſenſible of his ſupernatural Power; and therefore, (tho' his Anſwer to her ſeems to carry in it the Appearance of a Denial) ſhe ſtill expected ſomething extraordinary from him, and therefore order'd the Waiters to obey his Commands with the utmoſt Exactneſs.

The Cuſtom of the *Jews*, in all their Entertainments, was, to uſe frequent Waſhings; and, for this Purpoſe, there were, in a certain private Room, ſix Water-Ciſterns, containing each about twenty Gallons of our Meaſure. Theſe our *Saviour* commanded the Servants to fill up to the Brim, and, when they had ſo done, to carry the Liquor to the *Governor of the Feaſt*, for him to diſtribute to the reſt of the Company, as the Manner then was. But, when the Governor had taſted it, he was not a little ſurpriz'd; and, calling to the Bridegroom, told him, with a pleaſant Air, *That, at moſt Entertainments like This, it was an uſual Thing for People to bring out their beſt Wine at* firſt, *and worſe, when the Gueſts had drank plentifully; but that he, contrary to the common Cuſtom, had reſerved his beſt to the latter End of the Feaſt.*

This was the firſt Miracle, our *Saviour* did in any publick Manner, which prov'd both a Manifeſtation of his own Divinity, and a Confirmation of his Diſciples Faith. From *Cana* he went down to † *Capernaum*,

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† To aſcend and deſcend, to come and go, (according to the *Hebrew* Manner of Expreſſion) denotes a *free* and familiar Commerce, and ſuch, no doubt, was the Miniſtry of Angels, at our Saviour's Temptation and Agony, at his Reſurrection and Aſcenſion. The Words however muſt be own'd to be a plain Alluſion to *Jacob*'s Ladder, *Gen.* xxviii. 12, 13. on the Top of which was the Divine Majeſty, and the Angels aſcending to receive his Commands, and deſcending to execute them: And therefore others have thought, that Chriſt by theſe Words intended to inform his Apoſtles, "That the Miracles, which they ſhould ſoon ſee him perform, would declare the Divine Majeſty preſent "with him, and giving him ſuch Commands, as he was to execute in his *prophetick* Office, as clearly and manifeſtly, "as if they had ſeen the Angels of God *aſcending and deſcending upon him*." *Whitby*'s Annotations.

† It is obſerv'd by ſeveral, that only *Ezekiel* in the Old Teſtament, and our *Saviour* in the *New*, are called by this Name; that our *Saviour* is never ſo called but by himſelf; and that this is the common Appellation, that he gives himſelf. *Ezekiel* was doubtleſs ſo called to diſtinguiſh him from thoſe *ſpiritual* Beings, with whom he ſo frequently convers'd: And our Saviour took upon him that Title, not only to diſtinguiſh his *human* from his *divine* Nature, but to expreſs his *Humility* likewiſe, and Want of *Reputation*, while he *continu'd in the Form of a Servant*. *Chemnitius*, however, puts another Conſtruction upon this Title: He thinks, that, as the Term *Meſſiah* (which is commonly called Chriſt) was taken out of *Daniel*, ſo that other of the *Son of Man* is taken from thence likewiſe; for behold one, *like the Son of* Man, (ſays the *Prophet*) *came with the Clouds of Heaven, and came to the Ancient of Days*, Chap. vii. 13. and that therefore our Saviour did uſually call himſelf ſo, in Compliance to the *Prophecy*, as well as to aſſert his *Humanity*, and declare himſelf his Father's Servant, according to the Character given of him by *Iſaiah* xlii. 1. *Pool*'s Annotations.

† In all Probability, it was at ſome Relation's Houſe, that this Marriage was kept, becauſe *Mary* was ſo ſollicitous for the Supply of Wine; and the Opinion of the Ancients is, that it was at the Houſe of *Alphæus*, otherwiſe nam'd *Cleophas*, whoſe Wife was *Mary*, the Siſter, or Couſin-German of the Bleſſed Virgin, and who, at this Time, marry'd his Son *Simon* the *Canaanite*, Matth. x. 4; tho' others will have it, that the Bridegroom was *Nathaniel*. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† This is called *Cana* of *Galilee*, to diſtinguiſh it from another Town of the ſame Name, mention'd *Joſh.* xix. 28. belonging to the Tribe of *Aſher*, not far from the City of *Sidon*, and ſo ſituated much more North, than this *Cana* was. *Wells*'s Geography of the New Teſtament.

† This City is no where mention'd in the *Old Teſtament*, either under this, or any Name like it; and therefore, is it not improbable, that it was one of thoſe Towns, which the *Jews* built after their Return from the *Babyloniſh* Captivity. It ſtood on the *Sea-Coaſt*, i. e. on the Coaſt of the *Sea of* Galilee, *in the Borders of* Zebulon *and* Naphthalim,

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naum, the Place where he uſually afterwards reſided; but his Stay at this Time was not long there, becauſe his Purpoſe was to go to *Jeruſalem* at the approaching Feaſt of the *Paſſover* †.

The firſt Paſſover. John ii. 15. *His clearing the Temple, and working many Miracles at* Jeruſalem.

As ſoon as our *Saviour* came to *Jeruſalem*, the firſt Thing he did, was to reform the *publick* Abuſe and Profanation of the Temple, occaſion'd by the Shops, which *Money-Changers* had ſet up, and the Beaſts, which the Dealers therein us'd to bring into the Court of the *Gentiles* †. This our Lord's Zeal for his Father's Honour could not well brook; and therefore, with a Scourge made of Cords, he drove all the Sellers ‖ and Barterers from the ſacred Ground, overturn'd the Tables † of the Money-Changers, and commanded thoſe who dealt in Doves or Pigeons, to take away their Goods, and *make his Father's Houſe no longer a Houſe of Merchandiſe*.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

John ii. 18.

This extraordinary Procedure incens'd the *Jews* to ſuch a Degree, that they came

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thalim, *Matth.* iv. 15, 16, and, conſequently, towards the *upper Part* thereof. It took its Name, no doubt, from an adjacent Spring of great Repute for its clear and limpid Waters, and which (according to *Joſephus*) is, by the Natives, called *Capernaum*. As this Spring might be ſome Inducement for the Building of the Town in the Place where it ſtood, ſo its being a convenient *Wafting-Place* from *Galilee* to any Parts on the other Side of the Sea, might be ſome Motive to our Lord for his moving from *Nazareth*, and making *This* the Place of his moſt conſtant Reſidence. Upon this Account *Capernaum* was highly honour'd, and is ſaid by our Lord himſelf to be *exalted unto Heaven*, but, becauſe it made no right Uſe of this ſignal Favour, it drew from him the ſevere Denunciation, that it ſhould *be brought down to Hell*, Matth. xi. 23, which has abundantly been veriſy'd; for ſo far is it from being the Metropolis of all *Galilee*, (as it was once) that it conſiſted, long ſince, of no more, than ſix poor Fiſhermen's Cottages, and may, perhaps, be now totally deſolate. *Wells*'s Geography of the New Teſtament.

† This Feaſt is ſo well known, and has been ſo fully explain'd at the Time of its firſt Inſtitution, *Exod.* xii. that we need only remind our Reader, that, from the Word *Paſach*, which ſignifies to *leap* or *ſkip over*, the *Jews* gave the Name of *Paſcha*, or *Paſſover*, to that great *Feſtival*, which was *annually* appointed, in Commemoration of their Coming forth out of *Egypt*; becauſe, the Night before their Departure, the *deſtroying* Angel, who ſlew the *Firſt-born* of the *Egyptians*, *paſſed over* the Houſes of the *Iſraelites*, which were mark'd with the Blood of the Lamb, killed the Evening before, and for this Reaſon called the *Paſchal Lamb*. The Feaſt itſelf began on the fourteenth Day of *Niſan*, which is the *firſt* Month in their *ſacred*, but the *ſeventh* in the *civil* Year, and anſwers, in Part, to our *March* and *April*; but, as the *Jews* began their Days at ſix in the Evening, this *Feaſt* was to continue ſeven Days compleat, and ſo ended on the one and twentieth Day in the Evening. *Calmet*'s Dictionary, under the Word.

† There were three Courts belonging to the Temple. The *Court of the Prieſts*, where the Altar of *Incenſe* ſtood: *The Court of the Iſraelites*, where the *Jews*, that were *clean*, and the *Proſelytes of Juſtice*, i. e. thoſe, who had embrac'd *Circumciſion*, and the whole Law of *Moſes*, met at their Devotions; and the *Court of the Gentiles*, where the unclean *Jew*, and the *Gentile*, who own'd the true God, without profeſſing *Judaiſm*, were permitted to come, and worſhip. Now, under the ſame Pretext of having the Sacrifices near at Hand, as well as out of a Contempt of that *Court*, where the *Gentile* Worſhippers were permitted to enter, the Prieſts, for their ſordid Gain, had permitted Beaſts and Poultry to be brought within this *Court*, and *Graziers*, and *Huckſters*, (whoſe Buſineſs properly was in the Markets of *Jeruſalem*) to mix with People at their Devotions, which was an Abuſe notoriouſly ſcandalous. *Whitby*'s Annotations, and *Eachard*'s Eccleſiaſtical Hiſtory, chap. iii.

‖ It may poſſibly be aſk'd, how our Bleſſed Lord, with nothing but a Whip in his Hand, ſhould be able to execute this heroick Act, upon a Multitude of People, who might ſuffer Damage in their Wares, and, conſequently, be in a Diſpoſition to reſiſt him? Now, whoever conſiders, that our Saviour had done enough already to prove himſelf a Prophet ſent from God, and that the general Conceſſion was, that a Prophet, thus ſent, had ſufficient Authority to rectify Diſorders; if he remembers, at the ſame Time, the great Reverence, that was conſtantly paid to the Temple, and what Titles of Honour and Reſpect were given it by God himſelf, cannot but allow, that the preſent *Abuſe* of it was *abominable*, our Saviour's Zeal in redreſſing it *commendable*, and that, from all thinking and diſintereſted Perſons, it would, conſequently, meet with Countenance and Approbation. Nor is it to be doubted, but that a *Conſciouſneſs* of Guilt, in the *Profaners* themſelves, might, in ſome Meaſure, contribute to their Submiſſion and Acquieſcence; even in the ſame Manner, as his Enemies were *ſtruck backwards*, with a Senſe of their own Guilt, as well as the Majeſty of his Appearance, *and fell down to the Ground*, when they came to apprehend him in the *Garden*, John xviii. 6. *Pool*'s Annotations, and Biſhop *Smallbrook*'s Vindication, Page 146.

† It was an Appointment of the Law, that every Man, from twenty Years old and upwards, ſhould *annually* pay into the Treaſury of the Temple, in order to defray the Expence of the *daily* Sacrifices, the Sum of *half a Shekel*, Exod. xxx. 12, 15. This, and the *voluntary* Oblations of People of all Ranks, occaſion'd a Neceſſity of changing greater Coin into leſs, and very often, of foreign Coin into that which was current in the Nation. Under the Pretence therefore of having Things near at Hand, the Prieſts took this Opportunity to gratify their Covetouſneſs, by letting out Places to *Money-Changers*, who, to make up their Rent, (which very likely was exorbitant) might *extort* from thoſe, that came to them, or (as *Origen* imagines) give them ἀργύριον ἀδόκιμον, *baſe Money* inſtead of *good*, and ſo made the Temple a *Den of Thieves*. *Whitby*'s Annotations on *Matth.* xxi. 13.

came and demanded of him by what [†] Authority he did theſe Things, and to give them ſome Evidence of his having a Commiſſion ſo to do: But to this he made no other Reply, than by foretelling his own Reſurrection, expreſs'd in the Metaphor *of the Temple*, which they underſtood of the Temple at *Jeruſalem*, that had been [‖] ſix and forty Years a-building, but he, of the Temple [†] of his own *Body*, which in three Days, after they had ſlain it, he promis'd to *revive*. Tho' therefore, at this Time, he refus'd to work any Miracle at the Inſtigation of the *Jews*, yet, ſhortly after, we find him working *many*, which ſurpris'd the whole City, and excited the Curioſity of one Perſon in particular, whoſe Name was *Nicodemus* (a conſiderable Man in the *Sanhedrim*, and of the Sect of the *Phariſees*) to repair to him, (but privately, and in the Night-Time, for Fear of being known) and to declare freely to him, *That he verily believed he was come immediately from Heaven, becauſe the Miracles* [‖], *which he wrought, were a Demonſtration of it.*

His Diſcourſe with Nicodemus *concerning Regeneration*, &c.

[†] HEREUPON our bleſſed *Saviour* took occaſion to let him know, that this *Belief* was not the only Qualification requiſite to become his Diſciple, and then proceeded to inſtruct him in the great Myſtery of *Regeneration*, telling him, “That, as no Production could tranſcend “the Nature and Condition of its Parent, “*Fleſh*,

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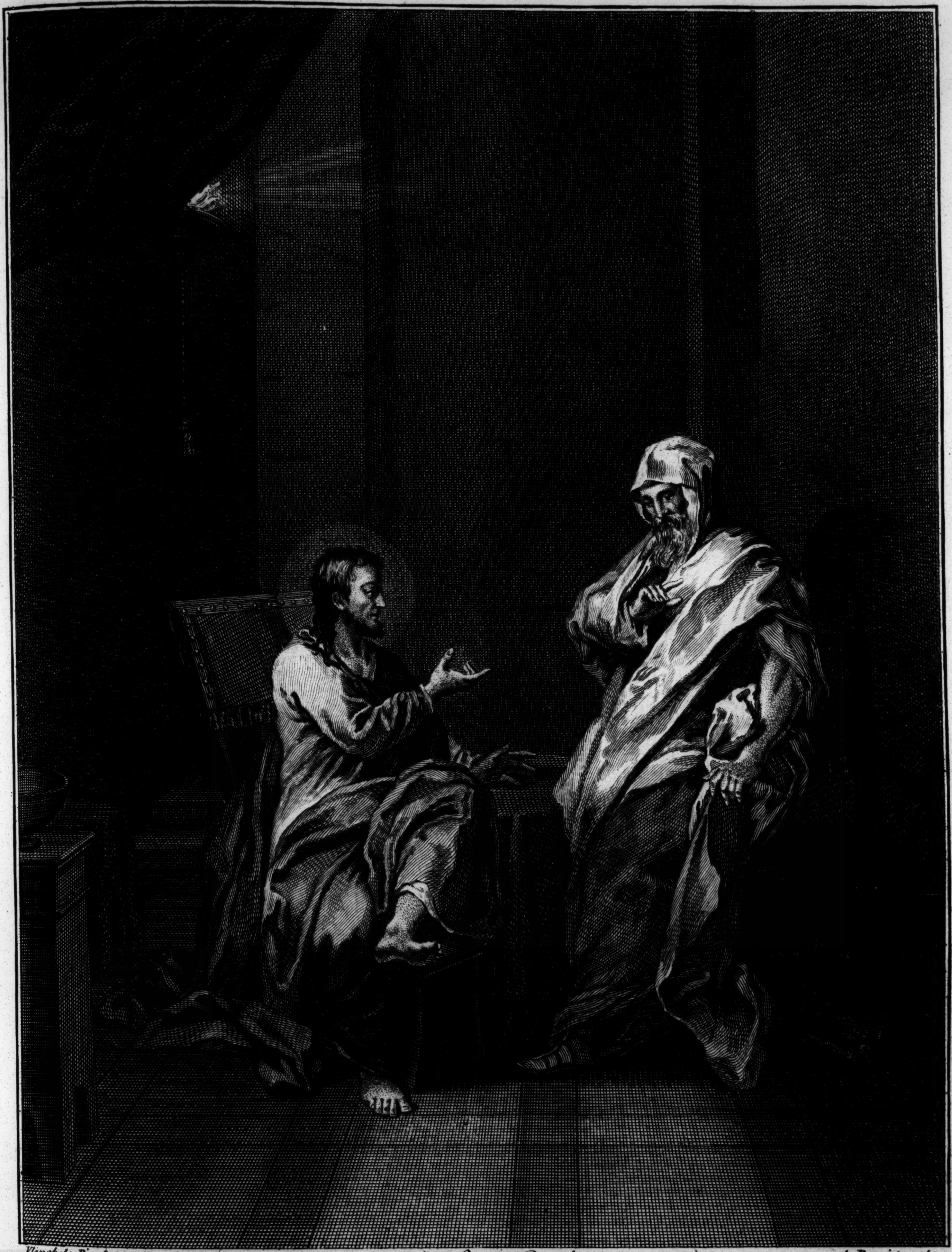
[†] Whether it were the Prieſts, the Magiſtrates, or the common People, that put this Queſtion to our Saviour, 'tis certain, that they do not in the leaſt pretend to juſtify the Profanation, which he had thus reform'd; and therefore their Principle ſeems to have been, “That, let Corruptions and Abuſes in a Church be never ſo great, yet they “were not to be reform'd, but either by the *ordinary* Authority of the Magiſtrate, or by an *extraordinary* Authority from God. Such an Authority they were ready to acknowledge in Prophets; but then they expected that “thoſe, who pretended to *This*, and to have their Miſſion from God, ſhould be able to prove that Miſſion by ſome “miraculous Operations.” But, how they came to put this Queſtion to our Lord, after they had ſeen his Miracles, and knew that he claim'd a Divine Commiſſion, and had told them, *that the Works, he had done in his Father's Name, bore Witneſs of him*, John v. 36, can be imputed to nothing, but their Perverſeneſs, and obſtinate Infidelity. *Pool*'s Annotations.

[‖] From *Herod*'s beginning to rebuild the Temple, to this firſt *Paſſover*, after our Saviour's *Baptiſm*, 'tis agreed, that the Time was exactly *ſix and forty Years*; but then *Joſephus*, Antiq. lib. xv. c. 14, tells us, that the whole was finiſh'd in *nine Years* and an *half*. But this is to be underſtood of the grand Building only, ſince (according to the ſame Author, lib. xx. c. 8.) ſeveral new Works and Decorations were ſtill carrying on, and near *eighteen Thouſand* Men employ'd therein, even to the Time that young *Agrippa* was made King of *Judea*, which was about the *ſixtieth* Year of the *Chriſtian Æra*. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

[†] The *Jews* had a *Maxim*, or *proverbial* Speech among them, that *the Sanctuary of Sanctuaries was the* Meſſiah, and therefore there could be no Impropriety in our Saviour's calling his Body a *Temple*: For, if the Apoſtle calls our Bodies *the Temple of God*, as he does, 1 Cor. iii. 16, and 2 Cor. vi. 16, how much more does that Title belong to the Body of Chriſt, in which *the Fulneſs of the Godhead dwelt* always, and inſeparably? *Pool*'s and *Beauſobre*'s Annotations.

[‖] But are Miracles alone a Demonſtration of a Perſon's *being ſent by God? Nicodemus* was not ignorant of the Caution which *Moſes* had given the *Jews* againſt falſe Prophets, *Deut.* xii. 1, *&c.* nor does he here ſpeak of Miracles in *general*, but of thoſe *particular* Ones, which *Jeſus* had done in the Time of the *Paſſover*; and theſe were ſo great in their Nature, ſo ſolid in their Proof, ſo beneficial in their Effects, and in their End ſo well deſign'd to confirm a *Doctrine*, every Way ſuitable to the Divine Attributes, and to fulfil the *Prophecies* concerning the *Meſſiah, the Sun of Righteouſneſs, who was to riſe with Healing in his Wings*, Mal. iv. 2. that there was the greateſt Aſſurance, that none, without an omnipotent Hand, could do them. Not to ſay, that *Nicodemus* might have both examined the *Doctrine*, and enquir'd into the *Life of* Jeſus, before he made that Inference from his Miracles. *Pool*'s Annotations, and *Calmet*'s Commentary.

[†] Some have imagined, from the ſeeming Abruptneſs of the Anſwer, which our Lord gives *Nicodemus*, that *Nicodemus* might have put ſome previous Queſtion to him (not recorded by the *Evangeliſt*) concerning the Means of attaining the *Kingdom of God*, i. e. eternal Happineſs, or of qualifying himſelf to be a Diſciple of the *Meſſiah*; for, in that Senſe, *the Kingdom of God* is likewiſe taken. But (beſides that the Term *anſwered* does not always, in the *New Teſtament*, ſignify a *Reply* to a Queſtion already propounded (but very frequently no more, than the *Beginning of a new Speech*) the Connection between the Compliment, which *Nicodemus* makes our Lord, and our Lord's Reply to it, will not be amiſs, if we can but ſuppoſe in the Words this Implication: ——— “Thy Acknowledgment of my Divine Miſſion and Authority, free and generous tho' it be, will not be ſufficient to render thee a “Member of that Kingdom, which I am going to ſet up; for, *except a Man be born again*, i. e. renew'd in his “Mind, Will, and Affections, by the Operation of the *Holy Ghoſt*, and ſo become a new Creature, *he cannot ſee* “*the Kingdom of God*, i. e. he cannot be a *Chriſtian* here, or a *Saint* hereafter.” *Pool*'s, *Whitby*'s, and *Hammond*'s Annotations.



Vlenghels Pinx. A. Benoist sculp.

Pl. 85 *Christ teacheth Nicodemus.* page 1240

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doſt, except God be with him. John Ch. III Ver. 2.

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From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

“ *Fleſh*, for Inſtance, tho' never ſo much “ diverſify'd, could ſtill produce no more “ than *Fleſh*; ſo this Formation of a “ *new Creature* was to be effected by different Principles, namely, by the Water “ of *Baptiſm* † waſhing away Sins, and “ by the *Holy Spirit*, giving a Power and “ Efficacy to Mens Endeavours to do “ well; which Spirit *bloweth where it* “ *liſteth*, and is, as the Wind, certain and “ notorious in its *Effects*, but ſecret in the “ *Principle*, and Manner of its Pro“ duction.”

THIS Doctrine of *Regeneration* (which to *Nicodemus* † ſeem'd ſo very *abſtruſe*) “ our *Saviour* proceeds to tell him was no “ more, in Reſpect of other Myſteries of “ the Goſpel, than the Earth is in Com“ pariſon of the Heavens, and ſo goes on “ to acquaint him with Matters of a “ more ſublime Nature; with his Deſcent “ from Heaven, his Death, his Aſcenſion, “ and the Bleſſing of that Redemption, “ which he came into the World to ac“ compliſh. He inſtructs them in the “ Love of the Father, the Miſſion of the “ Son, the Rewards of Faith, and the “ Glories of Eternity. He upbraids the “ Unbelieving and Impenitent, and de“ clares the Difference between a pure “ and corrupt Conſcience, the Shame and “ Fears of the one, and the Confidence “ and Serenity of the other.”

John's third Teſtimony concerning our Saviour and his being caſt into Priſon.

THIS is the Subſtance of our *Saviour*'s Diſcourſe to *Nicodemus*, who afterwards became a Convert; and no ſooner was the Paſſover ended, but our *Lord*, in Company with many of his *Diſciples*, who, by his miraculous Works, were convinc'd of his *Divinity*, went about the Province of *Judea* †, making *Proſelytes* wherever he came, and cauſing them to be *baptiz'd* by the Hands of his *Diſciples*, becauſe himſelf was employ'd in greater Affairs, *viz.* in teaching the People and relieving their Neceſſities.

JOHN

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† Thoſe, who make the *Water* and the *Spirit*, here mention'd by our Saviour, one and the ſame Thing, (which, to every common Reader, muſt, at firſt Sight, appear to be diſtinct) would do well to conſider, that the Queſtion between *Chriſt* and *Nicodemus* was about what was requiſite to prepare a Man *for the Kingdom*, i. e. God's Church, and make him Partaker of the Goſpel-Bleſſing. Certain it is, that *Baptiſm by Water* was not only the common Method of receiving Proſelytes into the *Jewiſh* Church, but it is declared likewiſe by our Lord himſelf to be the *ordinary* Way of entering into his Kingdom; *for he, that believeth, and is baptized*, ſays he, *ſhall be ſaved*, Mark xvi. 16. and therefore he gave Commiſſion to his Apoſtles *to make Diſciples in all Nations by baptizing them*, Matth. xxviii. 19. Nay; ſo far are the Gifts and Graces of the Holy Spirit from ſuperſeding the Neceſſity of this Ordinance, that, in the *Apoſtolick* Age, we find them rather eſteemed a proper *Prediſpoſition* for it: For, when the *Holy Ghoſt* fell upon *Cornelius*, and his Company, in the ſame Manner that it fell upon the Apoſtles, on the Day of *Pentecoſt*, Acts ii. 1. what is St *Peter*'s Inference from theſe miraculous Gifts; Is it that the Perſons, on whom they reſted had no Need of Baptiſm? No; but rather, that theſe extraordinary Gifts were a full Evidence, that they were the proper Objects of it; for, *can any one* (ſays he) *forbid Water, that theſe ſhould not be baptized?* So far is the *Baptiſm of the Spirit* (even where it is *undeniable*) from excluding the *Baptiſm of Water*, and ſo ſtrong a Proof is the Inſtance before us, that the Graces of the Spirit may be the Foundation of a juſt Claim to *Baptiſm*, but never (where the *Sacrament* can be had) a lawful Diſpenſation to any Man for the Refuſal or Neglect of it. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† Our Bleſſed Saviour might well wonder at *Nicodemus*'s Ignorance in the Point of *Regeneration*, when this was the common Notion of *Proſelytiſm* among the *Jews*, that he, who was waſh'd, and circumcis'd, was look'd upon as a *recens natus*, an *Infant new-born*: And when there were ſo many Paſſages, in the Law and the Prophets, relating to this very Doctrine; for what elſe can the Meaning be of the *Circumciſion of the Heart*, commanded by *Moſes*, Deut. x. 16. of the *Renewal of a clean and right Spirit*, pray'd for by *David*, Pſal. li. 10. of the *putting* God's *Law in the inward Parts*, mention'd by *Jeremiah*, Chap. xxxi. 33. and the giving his People a *new Heart*, and a *new Spirit*, promis'd by God, *Ezek.* xxxvi. 26? Theſe, and many more, were Intimations of the Doctrine of *Regeneration*; but the *Phariſees* were ſo taken up with their *Rites* and *Traditions*, that they gave ſmall Attention to the ſpiritual Things of nearer, and much greater Concernment to their Souls. *Pool*'s and *Beauſobre*'s Annotations.

† The *Evangeliſt* does no where mention the particular Place, where our Saviour began his Baptiſm, but there is Reaſon to preſume, that it was ſomewhere about *Jericho*, becauſe there it was, that *John the Baptiſt* firſt entered upon his Miniſtry; becauſe it ſeems expedient, that he ſhould open the firſt Scene of his Office, where his faithful *Forerunner* had given ſuch glorious and advantageous Teſtimonies of him, and, in one and the ſame Place, compleat *John*'s Baptiſm of *Repentance for Sins*, (which was preparatory to his Coming) by the Baptiſm of *Remiſſion of Sins*, which he alone had proper Power to give. *Calmet*'s Commentary.

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From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

John iii. 23. *JOHN the Baptiſt* had, at this Time, remov'd his Station from *Bethabara* to *Ænon*, a Place remarkable (as its Name imports) for *Springs* and *Waters*, and therefore of great Conveniency for baptizing. While he was there, a Diſpute happen'd to ariſe between his Diſciples, and certain *Jews*, who were preſent, which of the Baptiſms, that of *John* or that of *Jeſus*, was preferable? And when his Diſciples, by Way of *Appeal* to *John*, came, and acquainted him, that the Perſon, of whom he had given ſuch honourable Teſtimony, receiv'd *Proſelytes* (and that in vaſt Numbers) by the ſame Ceremony of *Baptiſm*, as he did, *John* repeated the ſame Teſtimony again, and reminded his Diſciples, how frequently he had told them, "That the Perſon, of whom they ſpake, was the *Meſſiah*, whom God had ſent into the World for the Salvation of Mankind, and himſelf no more than his *Herald*; and that his Miniſtry therefore was now going to decline, even as, upon the Approach of the Sun, the Glory of the Morning-Star decreaſes." And having ſaid many Things of the like Nature to prove *Jeſus* to be the Son of God, and of *Co-Equality* with the Father, he cloſ'd up his Commiſſion with theſe important Words, *He that believes on the Son, hath everlaſting Life; but he that believeth not on the Son, ſhall not ſee Life, but the Wrath of God abideth on him.*

Matth. xiv. 3. Mark vi. 17. Luke iii. 19. *JOHN* was, at this Time, in the Territories of *Herod Antipas* *, and, as he was a Man of great Freedom of Speech upon all Occaſions, he was not afraid, when he came to *Herod*'s Court, to reprove him for his many Enormities, and, particularly, for his cohabiting with *Herodias* *, the Wife of his Brother *Philip*, who was ſtill living. This exaſperated the Woman againſt him to ſuch a Degree, that, tho' *Herod*, at firſt had ſome Eſteem and Reverence for him, yet, by her malicious Inſtigations †, ſhe prevailed with him to caſt him into Priſon, with a Purpoſe to have him deſtroy'd, whenever ſhe could find out a proper Opportunity.

ABOUT

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* This *Antipas*, or *Antipater*, (for they are Words of the ſame Signification) was the Son of *Herod the Great*, by one of his Wives nam'd *Cleopatra*, a Native of *Jeruſalem*. In his firſt Will, his Father (as we ſaid before) nam'd him Succeſſor to his Kingdom; but, afterwards, he changed his Mind, made his Son *Archelaus*, King of *Judea*, and gave to *Antipas* the Title only of *Tetrarch* of *Galilee* and *Petræa*, which made him appeal to *Auguſtus* at *Rome*, in order to have his Father's former Will confirm'd, and the latter revers'd, but he did not obtain his End. Joſeph. Antiq. lib. xvii.

* This Woman was the Daughter of *Ariſtobulus* and *Bernice*, Siſter to King *Agrippa*, and Grand-Daughter to *Herod the Great*. She was, at firſt, married to her Uncle *Philip*, Son of the ſame *Herod* by *Marianne*, by whom ſhe had a Daughter nam'd *Salome*, the ſame who pleas'd *Herod* ſo well in her Dancing; and, how ſhe came to run from one Brother, to live with another, *Joſephus* has thus related the Story: ——— "*Antipas*, in his Paſſage to *Rome*, made ſome Stay with his Brother *Philip*, where he fell ſo paſſionately in Love with his Wife *Herodias*, that he could not forbear expreſſing it to her, and promis'd her withal, that, at his Return from *Rome*, he would put away his own Wife, and marry her. Upon theſe Conditions *Herodias* accepted of the Offer, and, as ſoon as *Antipas* was return'd, and his Wife gone, (for ſhe, having Notice of the Engagement between her Huſband and *Herodias*, made her eſcape to her Father *Aretas*, King of *Petra*) ſhe, with her Daughter *Salome*, left her Huſband *Philip*, and, coming directly to *Antipas*, for ever after liv'd with him in a State of *Inceſt*, Lev. xviii. 15. nor was her Ambition much leſs *criminal* than her Luſt: For, growing uneaſy to ſee her Brother *Agrippa* promoted to the Title of a King, while her new Huſband *Antipas* had no more than that of a *Tetrarch*, ſhe preſs'd him ſo much, that he determin'd to make a Journey to *Rome*, with an Intention to aſk the like Dignity of *Caligula* the Emperor; but the Emperor, being prejudic'd by ſeveral Letters, which *Agrippa* had written againſt *Antipas*, inſtead of advancing him, depriv'd him of his *Tetrarchy*, and condemn'd him to perpetual Baniſhment." The Emperor however, underſtanding that *Herodias* was *Agrippa*'s Siſter, ſhew'd an Inclination to pardon her; but ſhe choſe rather to follow her Huſband in the Calamity ſhe had brought upon him, than to owe any Thing to her Brother's Fortune; ſo that they were both confiſcated, and baniſh'd together, firſt into *France*, and afterwards into *Spain*, where they dy'd. Jewiſh Antiq. lib. viii. c. 9.

† The *Evangeliſts* have aſſign'd the true Reaſon for the *Baptiſt*'s Impriſonment: But ſince the *Phariſees*, very probably, repreſented him as an Author of a new *Sect*, a Promoter of Seditions and Rebellions, and a Perſon dangerous to the Government, by Reaſon of the Multitude of his Followers, *Antipas* craftily made that his Pretence (as appears from *Joſephus*, lib. xviii. c. 7.) for confining him; and, the better to remove him from the People, ſent him bound out of *Galilee*, into *Petræa*, to a ſtrong Caſtle, called *Machærus*, near the *Dead Sea*, and towards the Borders of *Arabia*, where he continu'd above a Year in Priſon. *Eachard*'s Eccleſiaſtical Hiſtory, c. 3.

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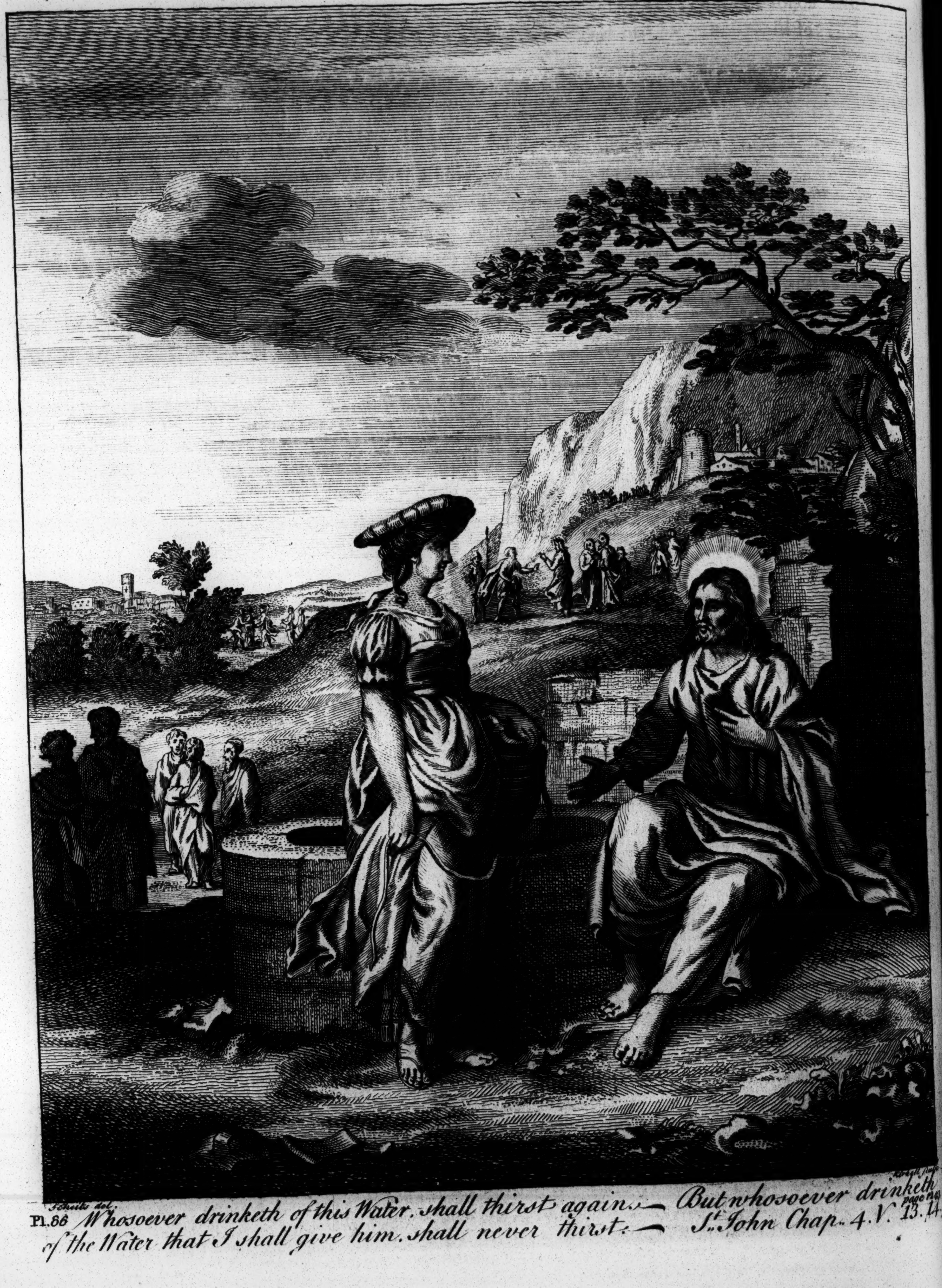

Feheits del. Kirkall sculp.

Pl. 86 *Whosoever drinketh of this Water, shall thirst again— But whosoever drinketh of the Water that I shall give him, shall never thirst— S.t John Chap. 4. V. 13. 14.*

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John iv. 1.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

ABOUT the Time of *John*'s Impriſonment, our *Lord*, who, by the Hands of his Apoſtles [†], had been baptizing for near ſeven or eight Months in *Judea*, underſtanding that the *Phariſees* began to be envious at him for the great Multitudes of People, that reſorted to him, reſolv'd to leave that Province, and paſs into [†] *Galilee*, in order to enter upon the more ſolemn Part of his *miniſterial* Function. In this Journey it was neceſſary for him to paſs through *Samaria* [†]; and, as he travelled on Foot, and the Weather was hot, when he came within a little of [†] *Sychar*, he ſent his Diſciples into the City to buy Proviſions, and ſat himſelf down by the Side of a famous Well, called *Jacob's Well* [†].

Our Saviour's Diſcourſe with the Woman at Jacob's *Well.*

WHILE he was ſitting there, a Woman of a looſe Life and Converſation came out of the City to draw Water; and when he requeſted ſome of her to drink, ſhe, perceiving that he was a *Jew*, took the Freedom to aſk him, how he could offer any ſuch Requeſt to a *Samaritan*, ſince there were ſo great Feuds, and ſo little Dealings [†] between them and the *Jews*? Little did the Woman know the Excellency

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[†] Several Reaſons may be aſſign'd, why our Saviour delegated the Office of baptizing to his Apoſtles. 1. Becauſe it was no ways proper for him to baptize *in his own Name*. 2. Becauſe the Baptiſm, that was peculiarly *his*, was the *Baptiſm of the Holy Ghoſt*, Acts xi. 16. 3. Becauſe it was an Office of more Importance, to preach the Goſpel, than to baptize, 1 *Cor*. i. 17. And, 4. Becauſe Chriſt's Baptizing of any might poſſibly have occaſion'd Diſguſts and Jealouſies among the Diſciples, in the ſame Manner, as, in the early Ages of the Church, we find People valuing themſelves, and deſpiſing others, upon their being baptized by ſuch or ſuch an eminent Apoſtle, 1 *Cor*. i. 12. *Beauſobre*'s Annotations.

[†] It is a Province of *Paleſtine*, which extends itſelf chiefly into the *Northern* Parts thereof. The Tribes, which it contains, are *Iſſachar*, *Zebulun*, *Naphthali*, and *Aſher*, with Part (as ſome ſay) of *Dan*, and *Peræa*, beyond the *Jordan*. On the *North*, it is bounded by *Lebanon* and *Syria*; on the *Weſt*, by *Phœnicia*; on the *South*, by *Samaria*; and on the *Eaſt*, moſtly by the River *Jordan*, and the *Sea of Galilee*. It is generally divided into two Parts, the *Upper* and the *Lower Galilee*, whereof the former is called *Galilee of the Gentiles*, Matth. iv. 15. either becauſe it was chiefly poſſeſs'd by the *Gentiles*, with *Jews* interſpers'd among them, or rather, becauſe it border'd upon *Gentile* Nations, ſuch as the *Phœnicians*, *Syrians*, and *Arabians*. The whole Country (according to *Joſephus*) was fruitful, and well-cultivated, and the People laborious, and induſtrious. The Number of its Towns and Villages was prodigious great, and ſo well inhabited, that the leaſt of them did not contain leſs than fifteen Thouſand Souls. The Natives were a bold and intrepid Race of Men, who defended themſelves bravely againſt the foreign Nations, that ſurrounded them, but then their Wealth and Proweſs made them *ſeditious*, and very apt to rebel againſt the *Romans*, for which they ſometimes ſuffer'd very much. *Whitby*'s Alphabetical Table.

[†] It is a Province of *Paleſtine*, (ſo called from its City of the ſame Name, that was once the *Capital* of the Kingdom of *Iſrael*) which lies exactly between *Judea* to the *South*, and *Galilee* to the *North*, and extends itſelf from the *Mediterranean Sea Weſt-ward*, to the River *Jordan Eaſt-ward*, taking up the moſt conſiderable Part of what formerly belong'd to the Tribe of *Ephraim*, and the half Tribe of *Manaſſeh*, on the *Weſt Side* of *Jordan*. *Wells*'s Geography of the New Teſtament.

[†] *Sychar* is only a corrupt Pronunciation of *Sychem*, or *Shechem*, which is the *Capital* of the Country, that was once called *Samaria*. At preſent it is called *Naploſa*, and ſtands in a narrow Valley, between Mount *Gerizzim* on the *South*, (at the Foot of which it is ſituate) and *Ebal* on the *North*. On Mount *Gerizzim* they had once a Temple, which ſeem'd to rival That of *Jeruſalem*, but, in the Time of the *Maccabees*, it was deſtroy'd by *Hyrcanus*, and, what they have now, is only a little Place of Worſhip, to which, at certain Seaſons, they nevertheleſs repair for the Performances of the Rites of their Religion; but what thoſe Rites are, it is not eaſy to ſay. The whole Place, in ſhort, is ſtrangely decay'd from what it was anciently; for it conſiſts only of two Streets, that lie *parallel* under Mount *Gerizzim*, but is full of Inhabitants, and the Seat of a *Baſſa*. *Wells*'s Geography of the New Teſtament.

[†] It is much to be queſtion'd, whether the *Well*, that is at preſent ſhewn to Travellers as *Jacob*'s *Well*, be That, where our Saviour diſcours'd the *Samaritan* Woman, becauſe it ſeems to be too remote from the Town for Women to come thither to draw Water; unleſs we may ſuppoſe, that the City did formerly extend itſelf farther that Way, than it does now. However this be, the Well is, at preſent, cover'd with a ſmall Vault, into which you get down through a very ſtreight Hole, and then, removing a broad flat Stone, you diſcover the Mouth of the Well itſelf. It is dug in a firm Rock, about three Yards in Diameter, and thirty-five in Depth; and, to confute the Story, which is commonly told to Travellers, (*viz.* that it is all the Year dry, except on the *Anniverſary*, when our Saviour ſat upon it, but that then it bubbles up with Abundance of Water) Mr *Maundrell* tells us, that, when they came to ſound it, they found no leſs than five Yards of Water in it. Journey from *Aleppo* to *Jeruſalem*, and *Wells*'s Geography of the New Teſtament.

[†] The chief Reaſons of the *Jewiſh* Hatred againſt the *Samaritans* were theſe three, 1ſt, The foreign Extraction of the *Samaritans*, they being moſt of them Deſcendants from the *Cutheans*, whom *Salmanazar* ſent to *Samaria*,

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30, &c.

From the Beginning of the Goſpels to
Math. ix 8.
Mark ii. 23.
Luke vi. 1.

lency of the Perſon, who aſk'd her ſo ſmall a Favour; but, in ſome Meaſure, to convince her, our *Lord* took occaſion from hence, under the *Metaphor* of Water, to diſcourſe to her of *ſpiritual* Bleſſings, and, to make her ſenſible of his *Omniſcience*, he reminded her of ſome Paſſages of her Life, particularly of the † five Times ſhe had been divorc'd for her *Adulteries*, and of the State of *Fornication*, wherein ſhe then liv'd.

CONVINC'D by this Diſcovery that he was a *Prophet*, ſhe propounded to him the great Queſtion ſo much controverted between the *Jews* and *Samaritans*, viz. Which was the proper Place of publick Worſhip, *Gerizzim*, or *Jeruſalem*? To which our *Saviour*, in his Anſwer, gives manifeſtly the Preference to the *Jewiſh* Form, and Place of Worſhip; but makes it a Queſtion of no great Moment, ſince the Time was approaching, when all Sacrifices and *ceremonial* Rites ſhould ceaſe, and when God, who is a *Spirit*, expected to be worſhipp'd in a more † rational and ſpiritual Manner, than hitherto he had been.

OUR *Saviour*, before he had done talking with the Woman, and juſt as his Diſciples were return'd from the City, had inform'd her, that himſelf was the *(m) Meſſiah*, whom ſhe ſpoke of; whereupon, leaving her Water-Pots, ſhe ran into the City, proclaiming aloud, that ſhe had met with a Perſon, who had told her all the Secrets of her Life, and who could be no other, than that great Prophet, who was to come into the World; ſo that the Inhabitants

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when he carry'd away the *Ten Tribes* into Captivity, 2 *Kings* xviii. 9. 2dly, The Difference of their Religion and Worſhip, foraſmuch as That of the *Samaritans* was a Kind of Mixture of *Jewiſh* and *Pagan Rites* together; and, 3dly, The *Rival*-Temple, which the *Samaritans* had built on Mount *Gerizzim*, and conſecrated to *Jupiter Olympus*, in order to avoid the Perſecution of *Antiochus*. *Joſephus*, Antiq. lib. xii. c. 7. Theſe were the chief Cauſes of the *Animoſities* between them. The *Jews*, however, did not carry their Reſentment ſo high, but that, in ſome Caſes, they would traffick, or buy any Thing of them; but then the *Phariſees* came in with a *Tradition*, that they were not to *borrow* any Thing of them, or receive any Kindneſs from them, nor drink of their *Water*, or eat of their *Morſels*. This, however, our Lord deſpis'd, as having no Foundation either in the Law of God, or Equity, and as tending to impair the Law of common Friendſhip and Humanity; and therefore we find him aſking to drink with the *Samaritan Woman*, and afterwards going into the City, and eating with the *Sechemites*. *Beauſobre*'s and *Whitby*'s Annotations.

† The Words in the Text are, *thou haſt had five Huſbands*, but whether five *ſucceſſively*, and after the Death of one another, or five, from whom ſhe had been divorc'd for *Adultery*, is not agreed. The beſt modern Interpreters, however, judge, that ſhe had been marry'd to five ſeveral Men, but ſo behav'd herſelf towards them, that for her Adultery, or ſome other froward Behaviour, they had given her a *Bill of Divorce*. This ſeems more likely to be the true Senſe, than that, after the Death of five *legal* Huſbands, ſhe ſhould live in Whoredom with a ſixth Perſon. *Pool*'s Annotations.

† The *Jews* gave it out, that the *Samaritans* worſhipp'd God *in the Image of a Dove*; but this ſeems to be a mere Forgery upon them, 1ſt, becauſe among all the *Idols*, which they worſhipp'd when they came from *Aſſyria*, there is not the leaſt Hint of the *Image of a Dove*. 2dly, Becauſe *Joſephus*, who, in ſeveral Places of his Hiſtory, inveighs againſt them bitterly, does no where charge them with this Crime: And, 3dly, Becauſe it is a Thing utterly inconſiſtent with the Law of *Moſes*, which they embrac'd; for, as it forbids all *Images*, ſo it requires Men to ſacrifice the Dove to God; and ſurely, nothing can be more abſurd, than to worſhip That, which we are bound to ſacrifice. 'Tis very likely, therefore, that the *Samaritans* had no *falſe* Objects of Worſhip among them, and yet they, as well as the *Jews*, might not be furniſh'd with right Apprehenſions of the *true* One. They both were to blame, no doubt, in confining the Worſhip of God to any particular Place, and thinking, that he could not be rightly ador'd, but either at *Gerizzim*, according to the one, or at *Jeruſalem*, according to the other, when his Preſence is certainly every where, and in every Nation *he that feareth him, and worketh Righteouſneſs, is accepted with him*, Acts x. 35. They, as well as the *Jews*, might think, that God was pleas'd with outward Ordinances, with Sacrifices and Expiations, which *ſanctified only to the Purifying of the Fleſh*; but perhaps they never ſuppos'd, that theſe Things were but *Types* and *Figures* of what was to ſucceed, and therefore to be of no longer Continuance, than until the *Subſtance of the Things themſelves was come*. They, doubtleſs, both had ſome Expectations of a *Meſſiah*, but perhaps it never enter'd into their Heads, that he ſhould be the *Angel* of the *Covenant*, who, with the *Incenſe* of his Blood, *ſhould offer up the Prayers of all the Saints upon the Altar, that is before the Throne*, Rev. viii. 3. So that our Saviour, by this Part of his Diſcourſe with the Woman, plainly intimates, that, after his Reſurrection, and the Promulgation of his Goſpel, not only the *Jews*, and *Samaritans*, but the People of all Nations whatever, ſhould have righter Notions of God, the only Object of religious Worſhip, of the Extent and Univerſality of his Church, of the Qualifications requiſite in true Worſhippers, and of the *Mediator*, appointed by God to introduce and enforce their Prayers. *Whitby*'s Annotations, and *Calmet*'s Commentary.

(m) Her Words are, *I know that the Meſſiah cometh, who is called Chriſt*, John iv. 25.

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30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

habitants waited on him at the Well, invited him into their City, receiv'd him with great Civility, and, tho' ſome believ'd on him from the Teſtimony of the Woman, many more did ſo, from their own Conviction, in hearing his Sermons, and Divine Diſcourſes.

John iv. 46. *His curing the Nobleman's Son, which converted his Family.*

AFTER two Days Stay in the City, our *Lord* proceeded to *Cana*, where he had chang'd the Water into Wine, and where the *Galileans*, who, at the Paſſover, had ſeen the Miracles, which he did at *Jeruſalem*, receiv'd him with great Kindneſs and Reſpect. Hither it was, that an Officer belonging to the Court came, and addreſs'd himſelf to him with great Humility and Reverence, deſiring him, that he would come, and cure his Son, who was juſt at the Point of Death; and when, with more Importunity, he renew'd his Requeſt, and our *Lord*, to ſhew the Excellency of his Power, that could cure in *Abſence*, as well as *Preſence*, diſmiſs'd him with this Aſſurance, *that his Son was reſtor'd to Health*; the believing Father, joyfully returning home, was, by the Way, congratulated with the welcome News of his Son's Recovery; and enquiring of his Servants the Hour when the Child began to amend, by the Account, which they gave him, he perceiv'd, that it was at the very Inſtant, when *Jeſus* had declar'd to him, *thy Son is well*: Whereupon both he, and his whole Family, being convinc'd of our *Saviour*'s Divinity, were converted to the *Chriſtian* Faith.

Luke iv. 14. *His baſe Uſage at* Nazareth, *and Removal to* Capernaum.

THE Impriſonment of *John* had put an End to his Miniſtry; and therefore, to ſupply that Loſs, our *Saviour* himſelf began to preach the Sum and Subſtance of the Goſpel, *Faith*, *Hope*, and *Repentance*, in the Province of *Galilee*; and this he did in ſuch an extraordinary Manner, that he was admir'd by all, and his Fame ſpread through the whole Country. Coming however to *Nazareth*, the Place of his Education, he went into the Synagogue † on the *Sabbath-Day*, and when he † ſtood up, and read (as the Cuſtom for *Lay-Men* was at that Time) a Paſſage in the Prophet *Iſaiah*, beginning with theſe Words, (n) *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor*, &c. which he apply'd to himſelf, (but in *general* Terms) and ſpake thereupon with ſo much *Gracefulneſs*, that the Eyes of the whole Congregation were turn'd upon him, admiring his Diſcourſe; many, who had known him in the Diſadvantages of his Education, began to have abject Thoughts of him upon the Meanneſs of his Extract, as if he had been

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† That the *Synagogue-Worſhip* was, at this Time, loaded with *Rites* and *Ceremonies* of *human* Invention, that the *Prieſts* were very defective in the Diſcharge of their Functions, and the Manners of thoſe, who met there, very much corrupted, no one can doubt, who is at all acquainted with the Scriptures, and the *Jewiſh* Hiſtory; and yet, we find, that our Saviour and his Diſciples (as Members of the Church of *Nazareth*) went conſtantly every Sabbath-Day to theſe Synagogues, preſerving thereby *the Unity of the Spirit in the Bond of Peace*, and *not*, upon ſlight Pretences, *forſaking the Aſſembling of themſelves together, as the Manner of ſome is*, Heb. x. 25. *Whitby*'s Annotations.

† What the Nature and *Deſign* of *Synagogues* were, and, at what Time, and upon what Occaſion, they were at firſt erected by the *Jews*, we have, in a particular Diſſertation, already diſcuſs'd, and need only take Notice, that tho' every Synagogue had a ſettled *Reader*, to whom was allow'd an *annual* Stipend, yet, when any grave and learned Perſon came in, (eſpecially if he was a *Stranger*) it was cuſtomary to make him the Compliment of reading the Portion of Scripture appointed for the Day, *Acts* xiii. 15. which he always did in a *ſtanding Poſture*. For, *as the Law was given with Reverence*, ſay the *Jews*, *ſo it is to be handled with Reverence*; and, when he had read what he thought fit, he might, if he was ſo diſpos'd and qualify'd, expound, or comment upon it. The Character, which *John the Baptiſt* had given of our Saviour, and the Miracles, which he had lately done in *Cana* and *Capernaum*, might poſſibly excite the Curioſity of the Maſter of the *Synagogue* to hear him read, and expound; read in *Hebrew*, and expound in *Chaldee*, as *Ezra* had introduc'd the Cuſtom. In reading the Law, People were confin'd to the Leſſon of the Day, but the *Rabbins* have obſerv'd, that, in reading the Prophets, there was a greater Licence allow'd; and therefore, tho' our Saviour might read juſt where the Book open'd, yet there ſeems to be a good deal of the Hand of God in directing him to a Place, which related to himſelf, and gave him ſo fair an Opportunity of declaring the Purpoſe of his Coming into the World, *viz.* to publiſh Redemption and Liberty, Pardon and Reconciliation with God. *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

(n) Iſaiah lxi. 1.

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been no more than a *Carpenter*'s Son; ſo that his taking an Occaſion to upbraid them with their Ingratitude and Inſenſibility, ſo far provok'd the whole Aſſembly, that they hurry'd him out of the City, and brought him to the *Brow* of the Hill, on which it was built, with a Deſign to have † caſt him down from thence, and deſtroy'd him, had not he, by a miraculous Power †, withdrawn himſelf from the Fury of theſe wretched People, and left their City.

Matth. iv. 13.
Luke iv. 31.

THIS barbarous Treatment of the *Nazarens* made our *Saviour* remove from them, and ſettle his Habitation in *Capernaum*, which was the *Metropolis* of *Galilee*, and, by Reaſon of the Lake †, which was near it, a Place highly convenient for his Deſigns. He had not long been here before great Multitudes flock'd to him; and as he was walking one Day by the Side of the Lake, with a Crowd of People preſſing upon him, he ſaw two Fiſhing Veſſels ‖, one belonging to *Peter* and *Andrew*, and the other to *James* and *John*, (who were all Partners and Companions in that Buſineſs) and, ſtepping into *Peter*'s Ship, he deſir'd him to put a little from the Shore, that from thence he might preach to the People.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Matth. iv. 18.
Mark i. 16.
Luke v. 1.

The wonderful Draught of Fiſhes, which amaz'd St Peter.

PETER and his Companions had been hard at Work all Night, but without any Manner of Succeſs; and therefore, when *Sermon* was ended, and our *Saviour* order'd *Peter* to launch out farther, and to let down his Nets for a *Draught*, he modeſtly

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† Such Kind of popular Executions were ſometimes tolerated, and, under Pretence of Zeal for the Law, ſeveral were put to Death, (eſpecially in Times of publick Calamity, and, when the *Jews* were in their greateſt Diſtreſs, *Joſeph.* de Bello Jud. lib. v.) without the Formality of Juſtice. But what made the *Nazarens* ſo exceeding outrageous againſt our Saviour was, his declaring them unworthy of the Miracles he had done at *Capernaum*, his equalizing himſelf to ſome of the greateſt of the antient Prophets, and, by the Inſtances of the *Sidonian* Women, and *Naaman* the *Syrian*, plainly intimating, that his Goſpel ſhould chiefly be receiv'd by the *Gentiles*. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† How he got out of their Hands, when they had laid hold of him, the Scripture does not tell us; nor is it our Concern to be curious to enquire. We know very well, that it was an eaſy Thing for him, who was God, as well as Man, to quit himſelf of any mortal Enemies: But how he did it, whether it was by blinding them for the preſent, or making himſelf inviſible, or merely by allaying their Rage, and changing their Wills, it is impoſſible to determine. Which Way ſoever he did it, it was certainly ſomething miraculous, and therefore depriv'd the *Nazarens* of the Liberty of complaining that he had done no Miracles among them. *Pool*'s Annotations, and *Calmet*'s Commentary.

† This *Lake*, which (according to *Joſephus*) is forty Furlongs in Breadth, and in Length an hundred, was, in the Times of the Old Teſtament, called the *Sea of Chinnereth*, Numb. xxxiv. 11. but the Writers of the New have given it three different Appellations. For, as it is called *the Sea of Galilee*, from the Province of *Galilee* in general, ſo it is called *the Sea of Tiberias*, from a Town of that Name, ſtanding on its *Weſtern* Shore, and the *Lake of Genneſareth*, from that Particular Tract of *Galilee*, which bounded it a great Way, on the *Weſtern* Side. The Lake lies upon a Gravel, which makes its Water both of a good Colour and Taſte. It is ſofter, than either Fountain or River Water, and withal ſo very cold, that it will not grow warm, tho' ſet in the Sun in the hotteſt Seaſon of the Year. The River *Jordan* runs thro' the Midſt of it, which ſtocks it with a great Variety of Fiſh, of a peculiar Taſte and Shape, not to be equalled in any other Place. In ſhort, it was a common Saying among the *Jews*, that *God lov'd the Sea of* Galilee *more than any other Sea*, which ſo far holds good, that this Sea, above all others, was honour'd with the Divine Preſence of our Bleſſed Saviour, while he dwelt at *Capernaum*, very frequently, and even once, after he was ariſen from the Dead. *Wells*'s Geography of the New Teſtament.

‖ St *Matthew* and St *Mark*, in their Relations of this Tranſaction, are pretty uniform, but St *Luke* differs from them ſo widely, that Interpreters have been at ſome Pains to reconcile them. For, whereas the two former tell us, that theſe Fiſhermen were *caſting a Net into the Sea*, St *Luke* informs us, that *they were gone out of their Ships*, and had *waſhed their Nets*, beſides ſome other Variation in the Manner of the Call of the four Apoſtles. But, not to enter into a minute Examination of Particulars, we ought to conſider, that ſome Allowances are reaſonable, and neceſſary to be made for the Variation of Circumſtances in one *Hiſtorian*, who makes it his Buſineſs to recount Matters diſtinctly, and at large, and in *another*, whoſe Intention it is, only to declare Facts, in general, without entering into the Series and Order of each Action. Now, this is the Caſe of the two former *Evangeliſts*: They deſign'd no more, than a *ſummary* Account of theſe four Apoſtles *Call*, and their Compliance with it; and therefore they contented themſelves with ſetting down apart ſo much firſt, as relates to *Andrew* and *Peter*, and afterwards, what related to *James* and *John*. But St *Luke*, who purpoſes to ſhew the Manner, and whole Proceſs of the *Call*, records the Miracle at large, and interweaves ſeveral remarkable Paſſages, which were not needful to be mention'd in the brief Account of St *Matthew* and St *Mark*, but highly conducive to St *Luke*'s Purpoſe of undertaking to deſcribe the miraculous Draught of Fiſhes, (*Luke* v. 10.) which, upon our Lord's Command to make a freſh Experiment, was taken. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

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modeſtly told him of their unſucceſsful Toiling all Night, but, nevertheleſs, in Obedience to him, he was willing: Nor had he Cauſe to repent; for, upon letting down the Nets, they incloſ'd ſuch a Multitude of Fiſhes, that their Tackle began to break, ſo that they were forc'd to call to their Partners in the other Ship, to come to their Aſſiſtance, becauſe the Draught was ſuch, that it loaded both the Veſſels ſo very deep, that they were in ſome Danger of ſinking before they got to Shore.

AMAZ'D at this marvellous Sight, and dreading the viſible Appearance of ſo great and ſo divine a Power juſt by him, *Peter* threw himſelf down at our *Saviour*'s Feet, deſiring him to † *depart from him*, becauſe he was a Perſon no ways worthy of his Preſence. But our *Saviour* bid him be of good Comfort, and, from the preſent Incident, took occaſion to inform him, that he had a nobler Work and Employment for him, even the † *Gaining of Mens Souls to Salvation*, if he would adjoin himſelf to him; and having given the like Invitation to the other three, *Andrew*, *James*, and *John*, they all obey'd his Call, and, leaving their Veſſels, Nets, Relations, and Employment, † became, ever after, his conſtant and inſeparable Diſciples.

Mark i 23. Luke iv. 33. *His Cure of the* Demoniack *in the Synagogue, and of* Peter's *Wife's Mother at her Houſe,* &c.

AFTER the Choice of theſe four Diſciples, our *Saviour* return'd with them into the City; and, on the next *Sabbath-Day*, went into the chief *Synagogue*, and there preach'd to the People, with ſo much Force and Authority, and in a Manner ſo widely different from their uſual Teachers the *Scribes* †, that all were aſtoniſh'd

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† We have ſeveral Inſtances, both in the *Old* and *New Teſtament*, of Perſons ſtruck with dreadful Apprehenſions at the Preſence of the *Divine Majeſty*, or even of ſome Angel, or a Prophet delivering a Meſſage from him. And therefore *Grotius* ſuppoſes, that *Peter*'s Caſe was much the ſame with that of the Widow of *Sarepta*, when ſhe complain'd to *Elijah*, *What have I to do with thee, O thou Man of God, art thou come unto me to call my Sins to Remembrance?* 1 Kings xvii. 18. But others more juſtly think, that *Peter*'s Words are expreſſive, rather of his high Sentiments of our Lord, and the Conſciouſneſs of his own Unworthineſs to be found in ſuch a Perſon's Company, and that therefore they do not a little reſemble that glorious Declaration of the *Centurion* in the *Goſpel*, *Lord, I am not worthy, that thou ſhouldeſt come under my Roof, but ſpeak the Word only, and my Servant ſhall be healed*, Matth. viii. 8. *Calmet*'s Commentary, and *Pool*'s Annotations.

† The Words in our Tranſlation are, *From henceforth thou ſhalt catch Men*, but in the Greek ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν, there is ſomething very remarkable. For it does not ſay, that *Peter* ſhould catch Men, as People generally do wild Beaſts or Fiſhes, in order to kill them, and eat them; but that he ſhould *take them alive*, as ſuch Fiſh and wild Creatures are taken, that are deſign'd to be put in Stews and Parks; and therefore the Senſe of the Words is, ——— *Thou ſhalt be a Fiſher of Men*, but ſuch a Fiſher, as ſhall preſerve them alive; as ſhall retrieve them, in ſhort, from Error and Ignorance, and Death; and conduct them to Truth, and Knowledge, and eternal Life. *Hammond*'s Paraphraſe, and *Calmet*'s Commentary.

† Towards the Concluſion of the firſt Chapter of St *John*'s Goſpel, we meet with a Call of ſome five of our Lord's Diſciples, about a Year prior to this; but, by the Account of the other *Evangeliſts*, it appears that they did not, at this Time, become our Saviour's conſtant Attendants, becauſe it is preſumable, that, tho' he took this Opportunity to make himſelf known to them, yet he had not, as yet, any immediate Occaſion for them, and therefore remitted them to their reſpective Trades. Only *Philip* is ſuppoſ'd to have retain'd to him from the very firſt, becauſe he ſeems to have called him in a *formal* Manner, as he did not, at that Time, the reſt, *John* i. 43. and becauſe we find no farther Interview between him and *Philip* upon this Score, as there was between him and three, at leaſt, of the reſt, *Luke* v. 10, 11. Theſe three Diſciples therefore, *viz. Andrew, Peter*, and *John*, were twice called, but the former Calling was rather a Warning to hold themſelves in Readineſs for it, than an actual engaging them in his Service; but now in *Philip*, we meet with no other Call, than what he had at firſt, and therefore, tho' the Fathers, and ſome antient Writers, have given the Honour to St *Andrew* of being the firſt Diſciple; yet that Prerogative is evidently St *Philip*'s. For though *Andrew* and *Peter* were the firſt that came, and converſ'd with our Lord, yet we find them returning to their Trades again, and not ordain'd to their *Diſcipleſhip*, till after the Time that the *Baptiſt* was caſt into Priſon. *Beauſobre*'s Annotations, and *Calmet*'s Commentary, and *Howell*'s Hiſtory, Book ii. in the Notes.

† There are ſeveral Opinions, wherein the Excellency of Chriſt's Preaching, above that of the *Jewiſh* Doctors, did conſiſt. Some think, that his Teaching was not ſo much in the Manner of an *Inſtructor*, as a *Legiſlator*, and one, who, in his own Name, had Power to propound the Terms of Life and Death. But tho' this, in Relation to Chriſt's *Divinity*, be certainly true; yet it is not ſo agreeable, either to his *Prophetick* Office, or his frequent Declarations, *that the Doctrine which he taught was not his own, but his, who ſent him; and that he ſpake not of himſelf, but as his Father had commanded him*, John vii. 16. and xi. 51. Others imagine, that the Excellency of Chriſt's Preaching conſiſted

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aſtoniſh'd at him; and, to increaſe their Admiration, one in the Congregation, whoſe Body was poſſeſs'd with an unclean Spirit †, cry'd out in an hideous Manner, *Let us alone, what have we to do with thee, thou* Jeſus *of* Nazareth? *Art thou come to deſtroy us?* † *I know thee who thou art, the Holy One of God.* But *Jeſus*, who wanted the Teſtimony of no ſuch *Confeſſors*, commanded his Silence, and Departure out of the poor Man's Body; which immediately was done, to the great Surprize and Amazement of all the Spectators.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Mat. viii. 14. Mark i. 30. Luke iv. 40.

FROM the Synagogue our *Lord* retir'd to *Peter*'s Houſe, where his Wife's Mother lay ſick of a Fever; but, upon his approaching the Bed-Side, and taking her by the Hand, he commanded the Fever † to depart, and that Moment reſtor'd her to ſuch perfect Health, that immediately ſhe aroſe, and (as if ſhe had never been ſick) waited on the Company. This, and the other Miracle in the *Synagogue*, (as ſoon as the Sun was ſet, and the *Sabbath* ended) gather'd all the City together about *Peter*'s Houſe, bringing *Demoniacks* ||, and diſeas'd People

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conſiſted in the Miracles, wherewith he confirm'd his Doctrine; for ſo the *Evangeliſt* repreſents the Matter: *They all marvelled,* ſaying, *What new Doctrine is this? For with Authority he commandeth the unclean Spirits, and they obey him.* Mark i. 27. But becauſe another Evangeliſt tells us, that it was his *Doctrine,* without his Miracles, that *aſtoniſh'd* the People, *Matth.* vii. 29. others are of Opinion, that his Excellency lay in the graceful and lively Manner of his Delivery, not like the Teachers of the *Jews,* who read their Lectures of the Law ſo coldly, ſo perfunctorily, as never to affect the Hearts of their Hearers; and that, in ſhort, he ſpake as a *Prophet,* who had a full Commiſſion from God to deliver his Meſſage to them; not as the *Scribes,* who pretended only to deliver the *Traditions* of their Forefathers. *Whitby*'s and *Pool*'s Annotations.

† Thoſe, who are minded to depreciate our Saviour's Miracles, will need perſuade us, that the *Jews,* having a Notion, that the Diſeaſes, whoſe Symptoms they could not account for, were inflicted by Devils, whom God might employ to chaſtiſe Mankind, did therefore give the Name of *evil Spirits* to ſeveral Diſtempers, which proceeded merely from natural Cauſes; that, of theſe Diſtempers, ſuch as had any Thing loathſome or nauſeous attending them, they generally called by the Name of *an unclean Spirit*; and that, becauſe Sepulchres, of all other Places, were reputed the moſt *polluted,* therefore, whenever any crazy or *melancholick* People took it in their Heads to frequent ſuch Places, that they were always ſaid to be poſſeſs'd with ſuch Spirits. See *Beauſobre*'s Annotations on *Matth.* iv. 24. and x. 1. But, how groundleſs this whole *Hypotheſis* is, we ſhall take occaſion to ſhew at large, in our Anſwer to the *Objections,* belonging to this Chapter.

† It may juſtly be made a Queſtion, whether the Devil, who poſſeſs'd this Man, did actually know our Saviour to be the Son of God, as he pretended. There are two *Evangeliſts,* who relate this Miracle, and, in the Concluſion of it, both tell us, that our Saviour *ſuffered not the Devils to ſpeak, becauſe they knew him to be Chriſt,* Mark i. 34. Luke iv. 41. But, notwithſtanding this, ſome Interpreters do not ſcruple to affirm the contrary, *viz.* that the *Devil* had no *perfect* Perception of our Lord's *Divinity,* until his *Reſurrection* from the Dead. The State of *Humiliation,* which he choſe, the *Obſcurity,* which he liv'd in, and the *Perſecutions,* which he ſuffer'd, without ever employing his Power to redreſs them; the Care, which he took to conceal his moſt renown'd Actions, and to refer the *Glory* of them all to God alone, deceiv'd the Devil, and kept him in Suſpence. For, had he known Jeſus, *ſay they,* he would never have *put it into the Heart of* Judas *to betray,* or of the *Jews* to crucify him, ſince this was the proper Way to accompliſh Man's Redemption. But the Anſwer to this is obvious, —— That, tho' the Devil did know *Jeſus* to be the *Meſſiah,* yet he did not know the *Myſtery* of Man's Redemption. When he firſt eſſay'd our Lord in his Temptations, he ſpake indeed in a different Manner, *If thou be the Son of God*; but, by his Defeat, he ſoon perceiv'd that his *Antagoniſt* was more than Man. Tho' therefore he perfectly knew him to be the Son of God, yet, ſeeing him inveſted with our Nature, he might, very likely, be ſo far infatuated, as to think, that, by deſtroying his Humanity, he might poſſibly defeat God's great Deſign. For, how ſublime ſoever we may ſuppoſe his Intellective Faculties to be, yet the wonderful Work of Man's Salvation by the Death of *Chriſt,* the Apoſtle plainly tells us, is what no finite Underſtanding could comprehend, until *God was pleaſed to make all Men ſee, what is the Fellowſhip of the Myſtery, which, from the Beginning of the World, hath been hid in God, to the Intent that now, unto Principalities and Powers in heavenly Places might be known, by the Church, the manifold Wiſdom of God, according to the eternal Purpoſe, which he purpoſed in* Chriſt Jeſus our Lord, *Eph.* iii. 9, *&c.* *Calmet*'s Commmentary.

† Fevers are common Diſtempers, and very often cur'd by ordinary Means, ſo that the Nature of this Miracle did not lie in the Cure of an *incurable* Diſeaſe, but in the *Manner* of the Cure, which was with a *Touch*; the *Suddenneſs* of it; her *Fever* immediately *left her*; and the *Perfectneſs* of it, in that ſhe was able to riſe and wait on the Company. This is ſaid to be *Peter's Wiſe's Mother*; and from hence it may be preſum'd, that *Peter,* who was himſelf of *Bethſaida,* had marry'd a Woman of *Capernaum,* and there liv'd with his *Mother-in-Law.* *Pool*'s and *Beauſobre*'s Annotations.

|| This plainly ſhews, that the curing of Diſeaſes, and the caſting out of Devils, were two diſtinct Things, and, conſequently, the Error of thoſe, who, in their Annotations, upon the very Texts, where they are mention'd ſeparately, endeavour to perſuade us, that the Devils caſt out were only Diſeaſes. *Whitby*'s Annotations.

A. M. 4034, &c. Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

People of all Kinds, and begging the Relief of this Heavenly Phyſician, who very readily cur'd them all, by a Touch only, or the Impoſition of his Hand.

Mark i. 35. Luke iv. 42.

THE next Morning he retir'd very early into a private Place, that, being free from the Noiſe and Importunities of the Multitude, he might have an Opportunity to pray: But even in his *Solitude* he was found out; and therefore, to diſengage himſelf from ſuch a Croud of Attendants, he told his Diſciples, that the Purport of his *Miſſion* was to preach the *Goſpel* in other neighbouring Cities, and therefore, leaving *Capernaum*, he made a Progreſs into *Galilee*, preaching in their publick *Synagogues*, curing all Kinds of Diſtempers, and diſpoſſeſſing all *Demoniacks*, that were brought to him.

Mark i. 40. Luke v. 12. *In his Progreſs through* Galilee, *he cures a* Leper, *and at* Capernaum, *a* Paralytick, &c.

IN his Progreſs through *Galilee*, he met with a Man overſpread with a foul *Leproſy* †, whom, upon his humble Petition, with one Touch † he immediately healed, but, at the ſame Time, † gave him ſtrict Charge, not to diſcover it to any one, until he † had preſented himſelf before the Prieſt, and offer'd the Sacrifice, that was appointed for a Teſtimony † of his Cure: But the poor Man, out of the Abundance of his Joy, could not refrain from publiſhing it abroad wherever he came, which ſtill increas'd our *Saviour*'s Fame, ſo that he avoided returning openly into the City of *Capernaum*, leſt the Multitude of his Followers ſhould give ſome *Umbrage* to the *State*; and therefore, having finiſh'd his Progreſs through *Galilee*, (which laſted for almoſt three Months) he retir'd into a *deſert* Place, and there employ'd ſome Part of his Time in *Prayer*.

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† A *Leproſy* was a Diſtemper very common among the *Jews*. It proceeded from a general Corruption of the Blood and Juices; render'd the Perſon, tainted with it, extreamly loathſome and deform'd; and, in hot Countries eſpecially, was, of all Diſtempers, the moſt ſpreading in the Body, and the moſt contagious to others. But then, with Regard to the Notions of the *Jews*, and their Law concerning it, it was ſtill more deteſtable. It ſeparated the Perſon infected with it from all *civil* and *religious* Communion. It diſtinguiſh'd him by all the outward Significations of Sorrow and Shame. It was generally look'd upon, as a Plague, inflicted by God, for ſome enormous Crime. It was thought ſo far above the Power of *Art*, that the very Attempt to cure it by Medicines was eſteem'd an impious Preſumption. In ſhort, it was dreaded as the higheſt of *legal* Pollutions, and requir'd a great Variety of *Luſtrations*, before the Patient could be reſtor'd to the Privilege of a *Jew*, Levit. xiii. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

† But how came our Saviour to run the Hazard of making himſelf *unclean*, Levit. v. 3. by touching one, that was manifeſtly ſo? Now, whatever the Law concerning the Leper's Uncleanneſs might be, it ſeems, as if the Prieſt that officiated about him, was not affected by it, becauſe we find him directly to make ſo near an Examination, and Inſpection into his Diſtemper, *Levit.* xiii. 14, &c. *Aaron*, we may obſerve, tho' he officiated about his Siſter *Miriam* in her Leproſy, is not ſaid to have contracted any Pollution by it; and therefore, well might a much greater High Prieſt than *Aaron*, in Virtue of his *Office*, claim the ſame *Immunity*. But then, in Virtue of his *Divinity*, it was impoſſible for him to incur any *legal* Uncleanneſs: As therefore the *Effect*, wrought upon this Leper, was a plain Demonſtration, that the *Finger of God was in it*, and he, conſequently, approv'd of the Action; ſo the *Jews* make it a receiv'd Rule, that a *Prophet might vary from, and even change the Ritual Law:* And, from hence we may infer, that as *Elijah*, and *Eliſha*, both might touch the dead Children whom they rais'd to Life again, without Imputation of *Uncleanneſs*, 1 Kings xvii. 19, and 2 Kings iv. 34. ſo might our Saviour touch this Leper; tho' the Opinion of ſome is, that he did not *properly* touch him as a *Leper*, becauſe, the Moment that he *ſtretch'd out his Hand*, the Leproſy was cur'd: But, if it were not, the Obſervation of *Theophylact*, (in Luc. vii. 13.) ſtill ſtands good, *viz. That our Lord might touch the Leper, in order to ſhew, that it was not neceſſary to obſerve thoſe leſſer Matters of the Law; that touching an unclean Perſon did not defile one, that was pure himſelf: and that the only Thing indeed, that did defile, was the Leproſy of the Soul.* *Calmet*'s Commentary, and *Whitby*'s Annotations.

† If it be aſk'd, Why our Saviour ſhould ſo often command the concealing his Miracles? We may aſſign for Reaſons, not only his *Modeſty* and great *Humility*, that there might be no Appearance of *Oſtentation* in him, and that the *Jews* might have no Pretence to accuſe him *of ſeeking his own Glory*, Matth. xii. 16. but becauſe, at this Time, it was not proper to irritate the *Scribes* and *Phariſees* (who had already made him quit *Judea*) too much. He knew that, in ſuch a determinate Space, they would bring about what God in his *Counſel had decreed*. In the mean Time, *he was to work the Works of him that ſent him, while it was Day*, John ix. 4. and to propagate his Goſpel, as much as poſſibly he could, both among the *Jews* and *Gentiles*, which could not have been ſo conveniently done, if the Greatneſs of his Miracles had once provok'd the Malice and Envy of his Enemies, to make their utmoſt Oppoſition againſt him. He knew, likewiſe, the mad and capricious Humour of the Multitude, and had Reaſon to apprehend, *that they might come, and take him away by Force, and make him a King*, John vi. 15. if all his Miracles had been blaz'd abroad, before he had ſufficiently inſtructed them in the *ſpiritual* Nature of his Kingdom. As therefore he was far from being a Friend to *Popularity*, or *Sedition*, he deſir'd, that ſeveral of his Miracles might be ſuppreſs'd, leſt any bad Conſequences ſhould attend the Publication of them, until his own Reſurrection from the Dead ſhould be an undeniable Proof and Confirmation of all the reſt. And this I take to be the Reaſon of his referring the *Phariſees*, when they came to demand a *Sign* of him, to that of the Prophet *Jonah*, Matth. xii. 39, whereby he imply'd, that he would uſe no more Means for their Conviction, until, by the Miracle of his Reſurrection, his Divine Power and the Completion of the ancient Types and Prophecies ſhould be ſo dilucidly manifeſted, as to leave them without all Excuſe. *Calmet*'s Commentary, *Beauſobre*'s and *Hammond*'s Annotations.

† The *Prieſthood*, at this Time, was much degenerated from its primitive Inſtitution, and many human Rites and Ordinances were added to God's Law concerning the Prieſt's Examination of the *Leper*, who pretended to be clean; and

Matth. ix. 2. Mark ii. 3. Luke v. 18.

UPON leaving his Retirement, he went privately into *Capernaum*, but it was not long before he was diſcover'd; and as ſoon as he was, ſuch vaſt Crowds were gather'd together to hear his Sermons, and to bring their Diſeas'd for Cure, that the Houſe where he was, and all the Court-Yard about it were not ſufficient to contain them. In the Houſe were many great Perſons, *Phariſees*, and *Doctors* of the Law from *Jeruſalem* and *Judea*, as well as *Galilee*, who, led thither by their Curioſity, ſat hearing his Diſcourſes, and obſerving his Miracles, when four Men came bearing a *Paralytick* † on his Bed; but, finding it impoſſible to paſs through the *Throng*, they adventur'd to uncover the Houſe ||, to let down the ſick Man, Bed and all, into the very Room, where he was ſitting.

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and yet our Lord ſent this Leper to ſubmit to all theſe new-invented Ceremonies, as knowing, that tho' they did indeed corrupt, yet they did not extinguiſh the Divine *Inſtitution*. The Divine Inſtitution was no more than this, ——That, when a Leper was cur'd, he was to appear at the City-Gate, and the Prieſt was to examine whether he was truly healed or no; that, if he was, the Prieſt receiv'd him into the City, and by degrees into the Temple, whither he ſhould bring two *clean Birds* of any Kind, (the marginal Note ſays *Sparrows*) and, having made a Bunch of *Cedar* and *Hyſſop* mix'd together, ſhould tye them with a ſcarlet Ribbon made of Wool; that to this Bunch of *Cedar* and *Hyſſop* one of theſe Birds ſhould be faſten'd alive, and the other kill'd by the Leper, that was cur'd, and its Blood receiv'd in a Veſſel, fill'd with Water; that, when this was done, the Prieſt ſhould take the Bunch with the live Bird, and, having dipp'd both in the Water, ting'd with the Blood of the other Bird, ſhould ſeven Times ſprinkle the Leper with it, and that, after this, the live Bird ſhould be let looſe to flee where it would, and the Perſon, thus healed and purify'd, ſhould again be admitted to the Society of the Healthy, and a Communion in religious Offices, *Levit.* xiv. 1, &c. *Whitby*'s and *Hammond*'s Annotations.

† Various are the Senſes of the Words, *a Teſtimony to them*; for, they may ſignify, that the Gift or Oblation, which the Leper was to carry, would be a Means to evince the Perfection of his Cure, when the Prieſts had examin'd and admitted it as ſuch; that this would likewiſe be an Evidence to the People, who ſtood at that Time, and ſaw him cur'd, when they ſhould hear that the Prieſts had pronounc'd him clean; a Proof to the Prieſts, that himſelf was an Obſerver of the Law, by requiring his Patient to comply with the Ceremonies of it; and a full Demonſtration, that he was a Prophet come from God, ſince they themſelves own'd that a Leproſy could only be cur'd by *the Finger of God*. *Beauſobre*'s, *Hammond*'s, and *Whitby*'s Annotations.

† The Words come from παραλύω, which ſignifies to *reſolve* or *relax*, and ſeems to imply, that this Diſtemper is a Relaxation of the Nerves, tho' it ſometimes proceeds from other Cauſes. It is always attended with great Weakneſſes, and Obſtructions of the Blood and Juices, which deprive the Limbs of their Motion, and ſometimes occaſion great Pain. The Diſtemper is reckon'd above the Power of all Medicines to remove; and yet, our Saviour cur'd it ſeveral Times merely by a Word's ſpeaking. *Pool*'s Annotations.

|| But how could they poſſibly uncover the Houſe, when they could not ſo much as get to it, much leſs get upon it, by Reaſon of the Throng, that was before the Door? Now, to have a right Notion of this Matter, we muſt obſerve, that the Houſes in *Judea* were, for the moſt part, even, as they are to this Day, (*Sandys*'s Travels, page 36.) low built, and flat roof'd, and ſurrounded with a Battlement about Breaſt-high, according to God's own Injunction, *Deut.* xxii. 8. ſo that, to go up to the Top of their Houſes, the *Jews* had two Ways; one, by a pair of Stairs *within* the Houſe, leading up to the *Trap-door*, which lay even with the Roof; and the other, on the *Outſide* of the Houſe, by a *Ladder*, or Pair of Stairs rather, either fix'd or moveable, by which they could aſcend to the *Roof*, when they pleas'd, without ever going into the Houſe itſelf. Since this then was the general Faſhion of *Jewiſh* Houſes, we need not doubt, but that this at *Capernaum* was of the ſame Figure and Make; and therefore the Bearers of the *Paralytick*, finding that they could not come at the Door by Reaſon of the Crowd, bethought themſelves of another Expedient. They went round a private Way, and coming to the Stairs, which ſtood on the *Outſide* of the Houſe, up theſe they carry him, and preſently gain the Top. But, finding the *Trap-door* (or *Way of the Roof*, as the *Jews* call it) ſhut againſt them, immediately they go to Work, and forcing it open, (which St *Mark* calls *uncovering* or *breaking up the Roof*, Chap. ii. 4. becauſe the Door, which lay even with the Roof, when let down and ſhut, was reputed a Part of it) they convey'd him down that Way, which St *Luke* calls *letting* him down through the Tiling, *i. e.* thro' the Roof, which (except where the Door was) was all pav'd with large Tiles, and by this Means they found it no difficult Matter *to place him in the Midſt before Jeſus*. *Calmet*'s Commentary, and *Pearce*'s Vindication of our Saviour's Miracles.

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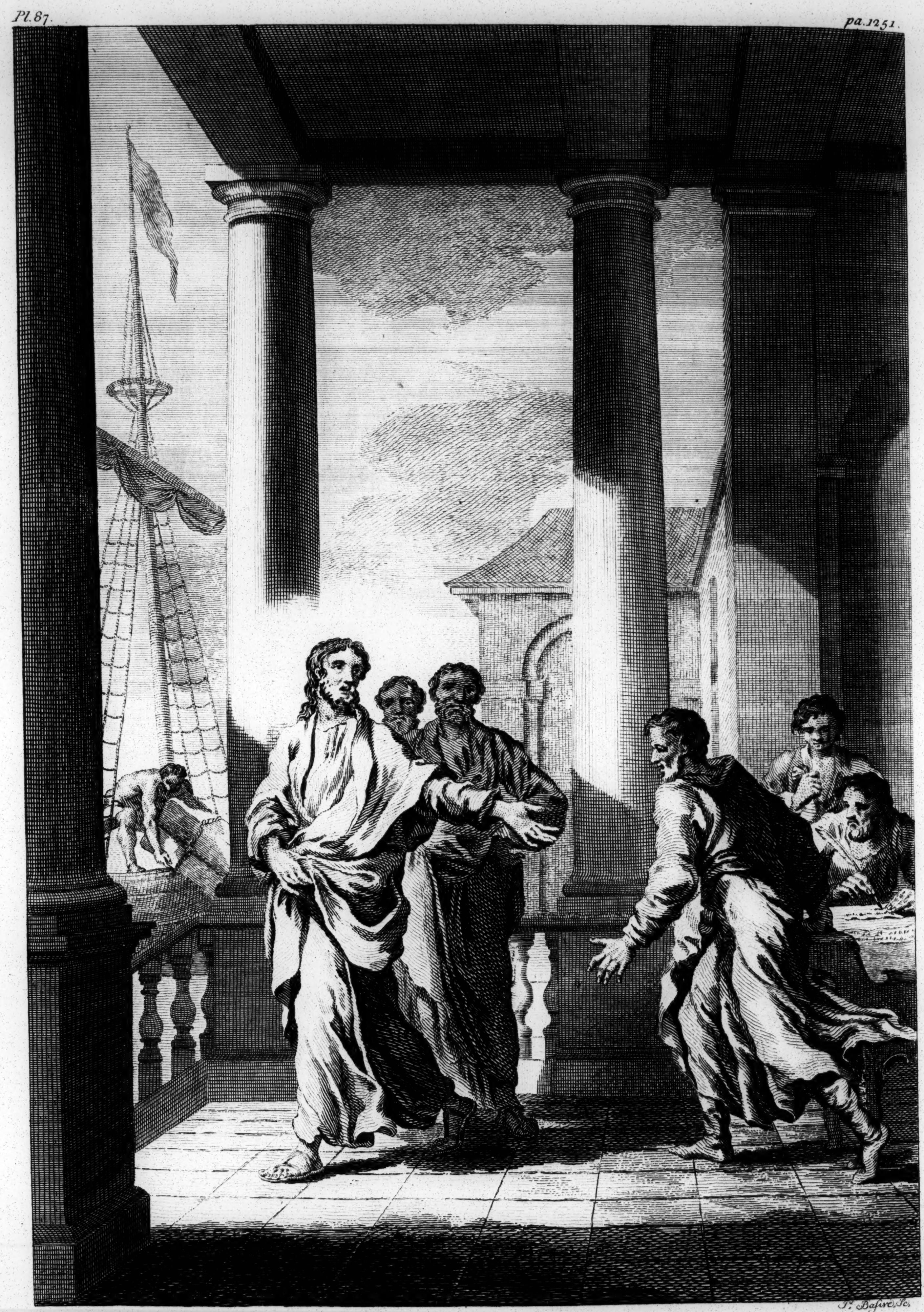

J. Baſire Sc.

And as JESUS *paſsed forth from thence, he saw a Man named* Matthew *sitting at the Receipt of Custom; and he saith unto him follow me; and he arose and followed him.* St. Matt. Chap. 9. Ver. 9.

A. M. 4034, &c.
Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix 8. Mark ii. 23. Luke vi. 1.

Our Bleſſed *Saviour*, being not a little pleas'd with ſuch an Inſtance † of their Faith, and Reliance on his Mercy, was reſolv'd to cure the Man; and accordingly in the firſt Place, he gave him an *Abſolution* † from his Sins. This provok'd the Indignation of the *Scribes* and *Phariſees*, as deeming him guilty of *Blaſphemy* †, becauſe none (as they imagin'd) could forgive Sins, but God alone. But he, knowing their ſecret Thoughts, firſt reprov'd their *Cenſoriouſneſs*; and then, by curing the Patient before them, plainly demonſtrated what Authority he had to forgive Sins. For tho' the Power of Healing be much inferior to that of forgiving Sins; yet, becauſe it is not ſo eaſy to impoſe a Cure upon the World, where Mens Senſes are Witneſſes, as Remiſſion of Sins, which is a ſecret and inviſible Operation; therefore all the People, who were convinc'd by their Eyes of the Efficacy of *Chriſt*'s laſt Words *Riſe and walk*, were ſatisfy'd of the Truth of the former *Thy Sins are forgiven thee:* And accordingly they glorify'd the *Almighty*, who had manifeſted ſuch Power on Earth, and being filled with reverential Fear, declar'd, that *they had ſeen ſtrange and wonderful Things that Day.*

Matth. ix. 9. Mark ii. 14. Luke v. 27.
He calls Matthew the Publican, and apologizes for his converſing with Sinners, and his Diſciples not faſting.

While our Lord continu'd at *Capernaum*, he went out one Day (as frequently he did) to the Lake-Side, and finding one *Matthew* †, otherwiſe nam'd *Levi*, the Son of *Alpheus*, a rich *Publican*, ſitting in his Office, he aſk'd him to be one of his Diſciples, who immediately † forſook his gainful Employment, and afterwards became both an *Apoſtle* and *Evangeliſt*. Within a few Days after his Converſion, *Matthew* invited our *Saviour* and his Diſciples, and, among others, ſome of the Profeſſion which he had forſook, to a Feaſt. The *Scribes* and *Phariſees* (who accounted all in a Manner Sinners, beſides themſelves, but more eſpecially theſe * *Publicans)* began to expoſtulate with theſe Diſciples, how it came to paſs that their Maſter, who ſet himſelf up for a Preacher of Righteouſneſs, and a Reformer of others, came to be ſo intimate with theſe lewd and loſt Wretches, as to ſit and eat with them at the ſame Table: But, when our *Saviour* undertook the Argument, he gave ſo fair an Account of the Reaſons for his converſing with theſe People, as made the very Objection † become his Apology. But all this would not content the *Phariſees*, and therefore, joining with ſome of *John*'s Diſciples, that were then preſent, they came, and demanded of him, why it was that his Diſciples obſerv'd no Faſts, when ‡ they and *John*'s Diſciples were known to keep many? To which he reply'd, "That

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† Some have ſuppos'd, that, becauſe the Hiſtory makes no mention of any Faith, but that of the Friends and Bearers of this impotent Man, that therefore the Patient himſelf had no Part in that virtuous Diſpoſition, which inclin'd our Saviour to compaſſionate him; and thence they infer, how far a Man may be benefited by the Faith and Interceſſions of others in his Behalf. But it is a Miſtake to think, that the Words *their Faith* exclude that of the ſick Perſon: For, had he not been perſuaded, that Chriſt was able to cure him, he would never have ſuffer'd himſelf to be preſented to him, in a Method ſo troubleſome to his weak Condition. We read indeed of no *Petition*, that he made to our Lord, but the *Violence* of his Diſtemper might poſſibly have depriv'd him of the Uſe of Speech; or, if it had not, the very Spectacle of a body ſo debilitated, the Manner of the Action, and the Fatigue which he muſt have undergone in it, all ſpake for him, and carry'd a more moving Eloquence, than it was poſſible for any Tongue to utter. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† The *Jews* were of this Perſuaſion, ——— That every Diſeaſe of the Body (thoſe eſpecially, which were of a grievous Nature) were ſent upon Men for the Puniſhment of their Sins; and though they might carry this Maxim too far, *John* ix. 3. yet ſure it is, that the Scriptures repreſent moſt of the Calamities of Life, as the *natural* Effect of Mens Iniquities. And therefore ſome have obſerv'd, that, as the Word *Sins* is frequently put for the *Puniſhment* of Sins, our Saviour's *forgiving* the Man's *Sins* was no more, than a Declaration of his Intention to cure his Diſtemper: Whereas it is plain, that our Saviour ſpeaks of them, as two diſtinct Things, when he puts the Queſtion to the Company, *Whether is eaſier to ſay, Thy Sins be forgiven thee? or to ſay, Take up thy Bed and walk?* Matth. ix. 5. *Whitby*'s Annotations.

† This Word, in *Heathen* Writers, ſignifies no more than *Slander*, or *Calumny*, or *opprobrious* Language of any Kind, ſuch as tends to impair a Man's good Name; but, in the *ſacred* Stile, it means unworthy and injurious Talk concerning God's Nature or Attributes; as when we aſcribe unto him ſuch Qualities as belong not to him, or rob him of thoſe that *do*; to him, the *Infirmities* of Man; or to Man, the *Perfections* of God. This is the Nature of the Sin; and the Puniſhment of it, under the *Law*, was *Stoning* without *the Gates of the City*, Lev. xxiv. 15, 16. *Calmet*'s Commentary.

† *Grotius*, and thoſe that follow him, are of Opinion, that the *Levi* mention'd *Luke* v. 27. is not the ſame with *Matthew*, in *Matth.* ix. 9. becauſe *Matthew* never calls himſelf *Levi*, nor does *Mark* or *Luke* ever call *Levi Matthew*. But the Anſwer to this has long ſince been given by St *Jerom*, in *Matth.* ix. 9. *viz.* that the other two *Evangeliſts* (as their Charity and good Nature became them) endeavour to cover the Infamy of their Brother's former Way of Life, and therefore never call him the *Publican*, *leſt they ſhould ſeem to reproach him with the Remembrance of his former Converſation*, but ſpeak of him under his other Name; though he, out of his great Humility, in the *Goſpel* written by himſelf, does not only take the more commonly known Name of *Matthew*, but adds that odious Title likewiſe of *Matthew the Publican*. Since then the Cuſtom of having more Names than one, is known to have prevailed among the *Jews*; and as St *Mark* calls him *Levi*, the Son of *Alpheus*; ſo *Matthew*, in all *Church* Hiſtory, is ſaid to be the Son of one of the ſame Name; and ſince the Hiſtory of the Perſon, called *Levi* in *Mark* and *Luke*, agrees ſo exactly with what is ſaid of *him*, who, in the other *Evangeliſt*, is called *Matthew*, that there is not one circumſtantial Difference to be perceiv'd, we cannot but conclude, that this *Matthew* and *Levi* were one and the ſame Perſon. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† The old Enemies of our Religion, *Julian* and *Porphyry*, accus'd *Matthew* of *Folly* and *Inconſiderateneſs*, in following a Man, whom he knew nothing of. But St *Jerom*'s Reply is ——— That he could not want a ſufficient Knowledge

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Knowledge both of our Saviour's Doctrine, and Miracles, before his Call. The *Publicans*, we find, were great Frequenters of the *Synagogues*, and other Places, where our Saviour taught, and, of all others, expreſs'd the greateſt Eagerneſs to be inſtructed by him; and therefore, if *Matthew* was of the ſame Diſpoſition, he cou'd not want Opportunities of being acquainted with our Saviour's Preaching, and of the wonderful Works, which he did every where, but more eſpecially at *Capernaum*. It is very probable therefore, that *Matthew*, upon ſuch Conviction, was inclinable to become one of our Saviour's Diſciples, even before he aſk'd him: But, if he was not, the Luſtre and Majeſty of the Divinity, hid under the Manhood, but ſhining conſpicuouſly in the *Face of Jeſus Chriſt*, was enough to attract every one, that he caſt his Eyes upon; at leaſt, that powerful Impulſe, which he, to whom all Hearts are open, knew how to inject into *Matthew*'s Breaſt, could not fail to do it: And from this ſupernatural Movement doubtleſs it chiefly was, that ſo readily, and without the leaſt Heſitation, he left all, and *followed Chriſt*. *Calmet*'s Commentary.

* Nor was it only among the *Jews*, but among the *Heathens* likewiſe, that the Name of a *Publican* was infamous. For, according to their Writers, they were accounted no better than *Thieves* and *Cheats*: Free Violence, and unpuniſh'd Rapine, and ſhameleſs Covetouſneſs, were their publick Profeſſion. Πάντες τελῶναι πάντες εἰσὶν ἅρπαγες, was the Saying of the *Poet*; and it is ſaid of *Theocritus*, that being aſk'd, which was the *crueleſt* among the Beaſts? His Reply was, That, *of thoſe on the Mountains, the Bear and the Lion, but of thoſe in the City, the Publicans and Sycophants*. *Whitby*'s and *Hammond*'s Annotations.

† The Arguments, which our Saviour uſes to the *Phariſees* for his keeping Company with *Publicans* and *Sinners* are theſe three: 1ſt, *They that are whole need not a Phyſician, but they that are ſick*, Matth. ix. 12. by which he intimates to them, that, in converſing with ſuch ſort of Perſons, he was about the Diſcharge of his proper Buſineſs; and that, as a Phyſician's Profeſſion did ſometimes call him among Patients, that had the moſt virulent Diſtempers; ſo he, whoſe Office it was to heal Souls, ought not to refuſe his Aſſiſtance to thoſe, whoſe Circumſtances moſt of all wanted his Help and Advice. 2d, God's Saying, in the Prophet *Hoſea*, Chap. vi. 6. *that he would have Mercy*, meaning thereby all the kind Offices, whereby we promote our Neighbour's Advantage, *rather than Sacrifice*, i. e. the Rites and Ordinances of the ceremonial Law; whereby he taught them, that tho' theſe latter might, in their due Place and Seaſon, be acceptable to God, yet Charity to the Souls of Men (which was the higheſt Act of Mercy, and that, wherein he was then employing himſelf) was much more eſteem'd by him. 3. That *he came not to call the Righteous, but Sinners to Repentance*, or that the great Deſign of his Appearance in the World was, to change the corrupt Manners and Diſpoſitions of Men; a Change, which the Righteous ſtanding leſs in need of, ſhould no more grudge the Opportunities of it to Sinners, than the Healthful ought to think themſelves diſparag'd, when the Phyſician forbears the *Viſits* to them, which he makes to the Sick. Some Commentators however have obſerv'd in this laſt Argument a ſevere *Irony*, and thus they expound it: "I am not come to cure thoſe, that think "themſelves *well*, nor to ſave thoſe, that account themſelves *righteous*, as you *Phariſees* ſeem to do; but I "am come to cure thoſe, who find themſelves *ſick*, and are ſenſible of the Burthen of their manifold Iniqui-"ties, as theſe *Publicans* ſeem to be." *Stanhope*, on the Epiſtles and Goſpels, Vol. IV. and *Calmet*'s Commentary.

‡ Beſides the publick Faſts appointed by the Church, the *Phariſees* in general did faſt two Days every Week, and thoſe of more Strictneſs than ordinary, four. The Diſciples of *John* too, who was himſelf a Man of ſuch Abſtinence that our Saviour ſays of him, He *came* (comparatively) *neither eating nor drinking*, Matth. xi. 18. did, no doubt, in a great Meaſure, follow the Example of their Maſter; and, now that he was confin'd in Priſon, might, very probably, double their Faſts and their Prayers to God for his Deliverance. And if they and the *Phariſees* were able to do this, why ſhould the Diſciples of Chriſt be deem'd inſufficient? Now, to this it may be anſwer'd, that, among the *Jews*, there were not only the Sects of the *Eſſenes* and *Phariſees*, who led an auſtere Life, but alſo Schools of the *Prophets*, many of whom were *Nazarites*, and conſecrated to the Service of God; and that, beſides theſe, the *Jews* had likewiſe *Academical* and *private* Schools, from whence might come Diſciples to *John*, and the *Phariſees*, already train'd up to Faſting, and Penance, and other ſevere Duties of Religion. But now it is certain, that the Diſciples

“That it was not the proper Seaſon for the † Friends of the *Bridegroom* to faſt and afflict themſelves, while they had the Bridegroom's Company, but when they were depriv'd of it; and that it would be as imprudent and prepoſterous a Thing, to impoſe rigorous Auſterities upon his Diſciples, (who were but *Novices* in Religion, and inur'd to another Way of Life) *as it would be to ſhew a Piece of new Cloth upon a rotten Garment, which, upon any Streſs, would make the Rent worſe, or to put new Wine* † *into old leathern Bottles; which, upon the leaſt Fermentation, would both burſt the Bottles, and deſtroy the Liquor*; for ſee the Prevalence of Cuſtom, and how difficult it is to change an inveterate Habit, for as much as (n) *none having drank old Wine deſireth new; for he ſaith the old is better.*”

The OBJECTION.

“MEN, that take Matters upon Content, and read Hiſtories without ever examining into them, may perhaps imagine, that the *Evangeliſts* have given us a fair and rational Account of our *Saviour*'s Doctrine and Miracles, without incurring any of the *Abſurdities*, or *Inconſiſtencies*, that are ſo manifeſt in other Writers; but, if we take a nearer Inſpection of the Books, that have deſcended to us under their Names, we ſhall find them relating ſuch *incredible* Stories, ſo frequently *miſtaken* in Matters of Fact, ſo generally *miſapplying* Paſſages in the Prophets, ſo *inconſiſtent* with themſelves, and ſo *contradictory* to one another, that ſome of the Objections, which *Jewiſh* or *Heathen* Infidels have advanc'd againſt them, have not been thought groundleſs or inſignificant.

“FOR what a lamentable Thing is it, that the two *Evangeliſts*, *Matthew* (o) and *Luke* (p), in deducing our *Saviour*'s Lineage, ſhould almoſt in every Article, diſagree, and thwart one another; or, (were it poſſible to reconcile them) that they ſhould both make their Pedigrees terminate in *Joſeph*, who was no more than the *reputed* Father of *Jeſus*, and not in *Jeſus* himſelf, as born of the Virgin *Mary*, from whom alone he had his human Nature, and whoſe *Genealogy*, in this Caſe, was only to be regarded? What a plain Contradiction is it, that St *Matthew* (q) ſhould introduce

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Diſciples of our Lord were choſen from their *Fiſhing-Trade*, and ſo came to him wholly unacquainted with, and unfitted for, theſe Auſterities, which to impoſe upon them now was not neceſſary; becauſe his Continuance among them was not to be long, and, after his Departure, they would have occaſion more than enough, to exerciſe theſe, and many more painful Duties in the Propagation of the Goſpel, and the Perſecutions which ſhould attend it. *Whitby*'s Annotations.

† The *Baptiſt*, in his Diſcourſe to his Diſciples, had compar'd our Saviour to a *Bridegroom*, and himſelf to his *Friend*, or *chief Gueſt*, John iii. 29, and therefore, as our Saviour deſignedly makes uſe of the ſame *Alluſion*, his Argument runs thus,——“I am the *Bridegroom*, and my Church is my *Bride*; as long as I am here laſts the *Marriage-feaſt*, and my Diſciples are the Children or Friends of the Bridegroom, and ſo are not to mourn, but to rejoice with me while this Time laſts: But, at my Death and Departure, this Bridegroom ſhall be taken from them, and then will it be Time for them to faſt and mourn.” *Whitby*'s Annotations.

† The Bottles, which were in uſe in the *Eaſt*, and, at this Time, are very common in other Countries, were not made of Glaſs, as ours are, but were certain Bags made of Goats-Skins, being well pitch'd and ſew'd together. They are very good Veſſels to preſerve Wine, Oil, or any other Liquor in; and, in this Reſpect, more eſpecially, very convenient to carry from Place to Place, becauſe, fall they never ſo often, they will not break, unleſs they be very old or decay'd. In which ſenſe, our Saviour compares his Diſciples, before the Deſcent of the Holy Spirit upon them, to *old Bottles*, becauſe they were not capable either of comprehending or practiſing all that Perfection, which he came into the World to teach Mankind. *Calmet*'s Commentary.

(n) Luke v. 39. (o) Chap. i. 1. (p) Chap. iii. (q) Chap. xvii. 11, 12.

A. M. 4034, &c. Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. iv. 8. Mark ii. 23. Luke vi. 1.

“troduce our *Lord* as affirming to his Diſciples that *Elias* was already *come* in the Perſon of *John the Baptiſt*; and St *John* (r) put it in the Mouth of the *Baptiſt* to aſſert the very contrary, which he certainly would not have done, had he been the Perſon predicted by the (s) *Prophet*? And what a ſad Miſtake in Point of *Chronology*, that St *Luke* ſhould make the *Taxation* appointed by *Auguſtus*, which happen'd before our *Saviour*'s Birth, fall out when *Cyreneus* was Governor of *Syria*, tho' (according to the Account of all other Hiſtorians) he did not ſucceed *Quintilius Varus* in that Government, (t) till above twelve Years after.

“*ISAIAH* makes mention indeed of a Virgin's (u) *conceiving* and *bearing a Son*, which St *Matthew* (x) has apply'd to the Conception and Birth of our *Bleſſed Saviour*; but, as the Word *Alma*, us'd by the Prophet, does not neceſſarily denote a *Virgin*, but ſometimes a *young Woman*, that has had Knowledge of Man; there is Reaſon to believe, that it ſhould bear this Signification, when referr'd to the Mother of *Jeſus*, becauſe 'tis difficult to imagine, how a Woman ſhould *conceive*, and *bear* a Son, and ſtill preſerve her *Virginity*. And indeed, if this be not the proper Acceptation of the Word, we can hardly aſſign any Reaſon, why our *Saviour* ſhould make choice of a Woman to be his Mother, who was *betroth'd* and *marry'd* to a Man, rather than a pure *Virgin*, who had no ſuch Engagements upon her.

“WHOEVER looks into the Writings of the Prophets, muſt obſerve, that, all along down from the Time of *David*, the *Meſſiah* is foretold under the Character of a very powerful Prince, who was to reign *over the Houſe of* Jacob *for ever*; and therefore it is abſurd to put the Son of *Mary* (who was born meanly, liv'd poorly, and dy'd ignominiouſly) upon the World for that Perſon, who is repreſented as one of the moſt glorious Kings, that ever was, or ever ſhall be in the Univerſe. 'Tis abſurd to tell us, that the *Fulneſs of the Godhead dwelt in him bodily*, and yet to relate the Story (y) of the Deſcent of the Holy Spirit upon him; unleſs we can ſuppoſe, that this Acceſſion of the *Third Perſon in the Trinity* could enable him to do more, than the *Divinity*, which always reſided in him: But much more abſurd is it, upon the like Suppoſition, to talk of (z) his being tempted by the *Devil*, when the Devil, if he knew him, would not have dar'd to do it; and, if he did not, the *Divinity*, wherewith he was arm'd muſt have made him impregnable to all his Aſſaults; ſo that the only End of this Tranſaction muſt have been to ſhew, that God was able to ſuſtain and overcome the Temptations of the *Devil*.

“MIRACLES are generally ſuppos'd to be the Manifeſtation of this Divinity reſiding in our *Saviour*, and the curing of *Demoniacks* is always accounted one of the greateſt of this Kind; but, as it is difficult to aſſign any Reaſon, why *Dæmons* at this Time were more numerous in *Judea*, than in any Country we ever read of; we have Reaſon to think, that the *Perſons*, repreſented in the *New* Teſtament as *Demoniacks*, were only ſuch, as were afflicted with ſtrange Diſeaſes, *Fits of the Mother*, *Convulſions*, *Falling-Sickneſs*, and the like; which the ſacred Penmen (according to the *Idiom* of the *Hebrew* Language) expreſs in this awful Manner.

“THE firſt Miracle, that our *Saviour* did, was his turning *Water into Wine* at a Marriage-Feaſt; but how he, who is all along repreſented as a very grave and ſedate Perſon, ſhould vouchſafe his

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(r) Chap. i. 21.

(s) Mal. iv. 5, 6.

(t) *Joſephus*'s Antiq. lib. xviii. c. 1. and *Prideaux*'s Connection, Part ii. lib. ix.

(u) Chap. vii. 14.

(x) Chap. i. 22, 23.

(y) Matth. iii. 16.

(z) Chap. iv. 1.

“Preſence at a *Wedding*, which is uſually a Scene of *Levities* and *Exceſs*; how he came to give his Mother ſo *rough* and undutiful an Anſwer, that *Interpreters* have been at ſome Trouble to put a tolerable Conſtruction upon it; and, above all, how he came to ſupply the Company, which had already *drank enough*, with ſuch a large Quantity of Wine, as almoſt denotes him an *Encourager of Intemperance*, are Points, that the *Evangeliſts* have left to the perverſe Conjectures of *Unbelievers*.

“THE Completion of Prophecies, in the Perſon and Actions of our Bleſſed *Lord*, is certainly (*a*) a ſtrong Evidence of his being the *Meſſiah*; but, in the Application, which the *Evangeliſts* make of ſeveral of theſe, their Scope is commonly ſo perverted, their Words ſo corrupted, and their Senſe ſo wreſted from its plain and obvious Meaning; ſuch *Shreds* and looſe Sentences are culled out for this Purpoſe, as have no Manner of Relation to the *Meſſiah*, but ſuch as have receiv'd their Completion in ſome other Perſon, many Ages before; and, upon every Pinch, ſuch *figurative* and *myſtical* Interpretations (as quite expound away the true Importance of the *Prophecies*) are fled to for Shelter, that all that the Goſpel-Writers ſeem to have done upon this Head, is only to impoſe upon the World by a Parcel of *Citations*, and *Applications* of Prophecies, which, upon Examination, will be found nothing to the Purpoſe.

“(*b*) St *MATTHEW*, for Inſtance, (to name one *Evangeliſt* for all) having given an Account of the Conception of the Virgin *Mary*, and the Birth of *Jeſus*, informs us, (*c*) *That all this was done, that it might be fulfilled, which was ſpoken by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and thou ſhalt call his Name* Immanuel! But the Words, as they ſtand in *Iſaiah* (*d*), relate to a *young Woman*, in the Days of *Ahaz*, as appears by their *Context*, and cannot, in any tolerable Conſtruction, have Relation to the Birth of our *Saviour*, whoſe Name was not *Immanuel*, but *Jeſus*.

“THE ſame *Evangeliſt* informs us, that *Jeſus* was carry'd into *Egypt*, from whence he return'd after the Death of *Herod*, (*e*) *that it might be fulfilled which was ſpoken of the Lord by the* Prophet, OUT OF EGYPT HAVE I CALLED MY SON, which Words are no where to be found but in the Prophet *Hoſea* (*f*); and yet, (*g*) according to their plain and obvious Senſe, they are no *Prophecy*, but relate to a *paſt* Action, *viz.* the conducting the Children of *Iſrael* out of the Land of *Egypt*.

“AGAIN, the ſame *Evangeliſt*, (*h*) having given us the Account of the Slaughter of the Children in *Bethlehem*, and in *the Coaſts thereof*, immediately ſubjoins, that *then was fulfilled that which was ſpoken by* Jeremiah (*i*), *the Prophet, ſaying, in* Rama *was there a Voice heard, Lamentation, and Weeping, and great Mourning*; Rachel *weeping for her Children, and would not be comforted, becauſe they are not*; whereas it is plain, from the Context, that this *Lamentation*, in its primary Senſe, does not relate to the Maſſacre of the Children in *Bethlehem*, but to the Ten Tribes being carry'd away into Captivity, and cannot, without manifeſt Violence, be apply'd to the other.

“ONCE more, the ſame *Evangeliſt*, having given us a ſhort Account of the Return, and Settlement of our Lord's Parents in the City of *Nazareth*, acquaints us farther, that the Reaſon of their doing ſo was, (*k*) *that it might be fulfilled which is ſpoken by the Prophet*, HE SHALL BE CALLED A NAZARENE.

“which

(*a*) 2 Pet. i, 19. (*b*) *Collins*'s Grounds and Reaſons. (*c*) Matth. i. 22, 23. (*d*) Chap. vii. 14. (*e*) Matth. ii. 15. (*f*) Chap. xi. 1. (*g*) *Collins*'s Grounds and Reaſons. (*h*) Matth. ii. 17. (*i*) Chap. xxxi. 15. (*k*) Matth. ii. 23.

“which is directly forging a Quotation upon us, becauſe there is no one of the Prophets, that ever ſaid or wrote any ſuch Thing. They no where tell us, that the *Meſſiah* was to dwell at *Nazareth*, nor can his Dwelling at *Nazareth* (ſuppoſing they did) be any Ground for his being called a *Nazarene*.

“The Place foretold by the Prophet, for his Birth and Habitation, was *Bethlehem*, and thither the *Wiſe-Men* were directed to repair; but now what Sort of Perſons theſe *Wiſe-Men* were, and from what Part of the World they came, what Kind of Star that was, which conducted them, and how they could know, that it portended the *Birth of the King of the* Jews; how the *Juſtice* and *Mercy* of God can be aſſoiled, in ſuffering ſo many *harmleſs* Babes to be maſſacred at *Bethlehem* upon the Account of *Chriſt*, or how *Chriſt*'s Conduct may be accounted for, in diſcovering himſelf ſo freely to the *Samaritan* Woman, when he had all along given ſuch ſtrict Charge to his Apoſtles to conceal what they knew of his being the *Meſſiah* and *Son of God*; theſe, and ſome other Points, in this *Period*, the *Evangeliſts* have given us no Manner of Satisfaction in, and have therefore left us at large, either to form *Conjectures* of our own, or to call in Queſtion the Truth of their *Narrations*.”

Anſwer'd, by ſhewing, that there is no Contradiction *in our Lord's* Genealogy.

That the *Evangeliſts* were Perſons of too much Probity to deal in Lyes, and *cunningly deviſ'd Fables*, is evident from their Writings, wherein we find, not only the ſtricteſt Prohibitions againſt *Guile* and *Diſſimulation* both in Words and Deeds, but ſuch evident Tokens of their *Simplicity* and *godly Sincerity*, as ſhew, that they would not be prevailed upon to conceal Truth, even tho' it might tend to their laſting Diſhonour. For, let any one tell me, how they can be ſuppos'd capable of *forging* any Thing for the Advancement of their Cauſe, (l) who have not been wanting to record the *Obſcurity* of their Maſter's Birth and Life, the Poverty and Reproaches he endur'd in his *Miniſtry*, the *Ignominy* of his Paſſion and Death, and the Terrors and Agonies of his Mind upon the Approach of them; nay, who have not diſſembled their own Faults and Failings, their mean Extraction and Employments, their Ignorance and Miſtakes, their cowardly Deſertion of their Lord, and many unſucceſsful Attempts to convert others by their Preaching. Men, that were thus *frank* and open in their Proceedings, could never deſignedly *palm* any Falſehoods upon the World; and, if they were miſtaken in ſome Paſſages, it muſt be eſteem'd their Misfortune, not their Crime.

They were indeed *illiterate* Men all, except St *Luke*, and brought up in mean Employments; ſo very mean, that we cannot ſuppoſe them capable of writing a regular Hiſtory of any Kind, had they not been directed in it by the *Spirit of Truth*; but then to frame ſuch an excellent *Syſtem of Morality*, as is contain'd in the *Goſpels*; to give ſuch an extraordinary Account of the *Satisfaction* for Sin, and of the Nature and Office of a *Mediator*; to feign the Life and Actions of a *Meſſiah*, which ſhould agree ſo exactly with the *Predictions* of the Prophets, and the *Types* and Prefigurations of the *Moſaick* Law; this they were no more able to do, without the Aſſiſtance of the ſame Divine Spirit, than they were to create a World: And yet, notwithſtanding the great Variety and Difficulty of this Province, 'tis wonderful to obſerve how all the four *Evangeliſts*, who wrote at different Times, and in diſtant Places, agree, not only in the main *Topicks*, but ſometimes in the moſt minute Circumſtances, (*m*) inſomuch that whenever they ſeem to *diſagree*, (which chiefly ariſes from their not confining themſelves to the ſame Words or the ſame Order of Time) it looks, as if the

(*l*) *Stanhope*'s Sermons at *Boyle*'s Lectures.

(*m*) *Grew*'s Coſmolog. ſac. pag. 304.

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the Spirit of God deſign'd on purpoſe that it ſhould be ſo, not only that they might be diſtinct Witneſſes of the ſame Things, but that all ſucceeding Ages of the *Chriſtian* World might ſee with their Eyes, that they had neither tranſcrib'd from one another, nor combin'd together like crafty Knaves.

(*n*) The Truth is, tho' the *Evangeliſts* no where contradict themſelves, or one another, yet they were not ſo ſollicitous to prevent their being ſuſpected of doing ſo by injudicious and raſh Men, as they would have been, had they recorded any Thing, but Truth; becauſe it is ſuitable to the *Simplicity* of Truth, not to be over-nice and curious about every *Punctilio*, and ſmaller Circumſtance, (as the Manner of *Falſhood* is) but to ſpeak fully and intelligibly, and then leave it to Men whether they will believe or not. Inſtead of *criticizing* therefore upon ſome *difficult* Parts of the *Evangelical* Writers, we ought to conſider their whole Deſign, Method, and Contrivance; and, if in theſe we find them *rational* and *uniform*, the common Candour of Mankind will hinder us from thinking them capable of any groſs Miſtakes or Inconſiſtencies, and where we perceive the Appearance of any ſuch, put us upon the charitable Office of adjuſting and reconciling them.

There is indeed a great and uncommon Difference between St *Matthew* and St *Luke* in their Genealogies of our *Saviour*, but to accommodate this, we may obſerve, 1ſt, That theſe two *Evangeliſts* were Men of different Nations, and, in that Reſpect, had different Deſigns. For (*o*) St *Matthew* was by Birth a *Jew*, wrote his Goſpel for the Benefit of the *Jewiſh* Converts; and wrote it very probably, in their Language: And, as he adher'd to the receiv'd Cuſtom of the *Jews* in this Matter of *Genealogy*, he began his Deduction no higher, than *Abraham*, the Father of the *Hebrews*; but St *Luke* was a *Gentile*, and may truly be called the *Evangeliſt*, as St *Paul* was the *Apoſtle* of the *Gentiles*; and therefore, when he comes to relate the Pedigree of *Jeſus*, he takes a different Method, and carries it up as far as *Adam*, the Father of all Mankind.

2d, We may obſerve likewiſe, that St *Matthew* (*p*) intends only to ſet down our *Lord*'s † *Political* or *Royal* Pedigree, by which he had a Right to the Crown of the *Jews*, but St *Luke* ſhews his *natural* Deſcent through the ſeveral Succeſſions of thoſe, from whom he took *Fleſh and Blood*: And, to this Purpoſe, we find St *Matthew* (as we ſaid juſt now) beginning his Reckoning only from *Abraham*, (*q*) to whom the firſt Promiſe of the *Kingdom* was made; whereas St *Luke* runs his Line up to *Adam*, the firſt Head and Fountain of human Nature, which plainly ſhews, that the one deduc'd only his *Title* to the Crown, and the other the *natural* Deſcent of his Humanity.

3d, We may obſerve farther, that, as *David* had ſeveral Sons by former Wives, ſo by *Bathſheba* likewiſe he had three, beſides *Solomon*, whereof the eldeſt, next to him was *Nathan*, and that *Chriſt* deſcended *naturally* from *David*, not by *Solomon*, but, by *Nathan*: For, tho' it be frequently ſaid in Scripture, that the *Meſſiah* ſhould ſpring from *David*, it is never ſaid that he ſhould deſcend from *Solomon*; for which Reaſon, St *Luke* only deduces *Nathan*'s Line,

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(*n*) *Jenkins*'s Reaſonableneſs of the Chriſtian Religion, Vol. II. c. 8.

(*o*) Biſhop *Kidder*'s Demonſtration of the *Meſſiah*, Part ii. c. 14.

(*p*) *South*'s Sermons, Vol. III.

† That St *Matthew* uſes the Word *begat* only in a *political* Senſe, is clear from hence, ——— That he applies it to him, who had no Child, even to *Jeconiah*, of whom it is expreſsly ſaid, *Jer.* xxii. 30. that God *wrote him childleſs*; whereupon, being depos'd by the King of *Babylon*, *Zedekiah*, his Uncle, was made King, and afterwards, upon the Removal of him likewiſe (there remaining no more of the Line of *Solomon*) *Salathiel*, being next of Kin, was declar'd King of the *Jews*; which *Salathiel*, upon that Account, is ſaid by St *Matthew*, Chap. i. 12, to have been begotten by *Jeconiah*, not becauſe he was naturally his Son, but only *legally* or *politically* ſo, as ſucceeding in the Kingdom during *Jeconiah*'s Captivity. *South*'s Sermons, Vol. III.

(*q*) Gen. xviii. 8.

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Line, which came into the Poſſeſſion of the Throne (upon *Jeconiah*'s Captivity, and Want of Iſſue) in the Perſon of *Salathiel*.

4th, We may obſerve again, that the Crown of *Judah* being now come into the Line of *Nathan* in the Perſon of *Salathiel*, and, after him, in the great and renown'd *Zorobabel*; foraſmuch as the two *Evangeliſts* agree from *Jeconiah* to *Zorobabel*, and, after him, divide (each aſcribing to him a different Succeſſor, *viz.* the former *Abiud*, and the latter *Rheſa*) we may rationally ſuppoſe, that theſe two were the Sons of *Zorobabel*, and that from *Abiud*, the elder Brother, lineally deſcended *Joſeph*, according to the Computation of St *Matthew*, and from *Rheſa*, the younger Brother, deſcended *Mary*, of whom *Jeſus* was born, according to the Deſcription of St *Luke*.

5th, Once more we may obſerve, that it was a Cuſtom of the *Jews*, not to reckon the Woman by Name in her Pedigree, but to reckon the Huſband in Right of his Wife, for which Reaſon, we are not to think it ſtrange, that we find *Joſeph* twice reckon'd, firſt in his own Right by St *Matthew*, and then in his Wife *Mary*'s Right by St *Luke*; for it is certain, that *Mary* was properly the Daughter of *Eli*, and that *Joſeph*, who, in the Account, ſucceeds him, is ſo reckon'd, not as his *natural* Son, but as his *Son-in-Law*, inſtead of his Wife *Mary*, as the Manner of the *Jews* was: And accordingly it is remark'd by ſome learned Men, that St *Luke* (*r*) does not ſay of *Joſeph*, that he was the Son of *Eli*, but only τȣ̃ Ἡλὶ he *was of* Eli, *i. e.* related to him, and belonging to his Family, as his *Son-in-Law*. Fit however it was, that the Genealogy of *Jeſus* ſhould be deduc'd from *Joſeph*, becauſe it was ſo generally receiv'd by the *Jews*, that *Jeſus* (*s*) was the Son of the Carpenter, (*t*) the Son of *Joſeph*; ſo that if *Joſeph* had not been acknowledg'd to have been of the Tribe of *Judah*, and of the Family of *David* (*u*), ſince, according to the receiv'd Rule of the *Jews*, that *the Family of the Mother is not called a Family*, they would not have failed to have objected this as a juſt Prejudice againſt all our *Lord*'s Pretences of being the *Meſſiah*.

The Sum of theſe Obſervations, in ſhort, is this,——(*x*) That, the Royal Line of *David* by *Solomon* being extinct in *Jeconiah*, the Crown and Kingdom paſs'd into the next younger Line of *Nathan*, (another Son of *David*) in *Salathiel* and *Zorobabel*; which *Zorobabel* having two Sons, *Abiud* and *Rheſa*, the Royal Dignity deſcended, of Right, upon the Line of *Abiud*, of which *Joſeph* was the laſt; and he marrying the Virgin *Mary*, who ſprung from the Line of *Rheſa*, the younger Son of *Zorobabel*, and (as ſome imagine) having no Iſſue himſelf, his Right paſs'd into the Line of *Mary*, being next of Kin, and, by that Means, upon *Jeſus* her Son, ſo that he was both *naturally* the Son of *David*, and alſo *legally* the King of the *Jews*, the *latter* of which is accounted to us by St *Matthew*, as the former is by St *Luke*.

This ſeems to be a pretty clear Deduction of our *Saviour*'s Pedigree, and is capable of giving a fair Solution to a great many of thoſe Objections, which ariſe from the different Names, or the unequal Numbers in the Names, or the unequal Diſtances from each other, which are diſcernable in the two *Genealogies*. But perhaps Interpreters might ſave themſelves the Trouble of giving a Reaſon for ſeveral Difficulties occurring therein, by ſaying, that St *Matthew* (*y*) (concerning whom the main Diſpute is) recites his Account, as he found it in the *authentick Copies* of the *Jews*, who, doubtleſs, in every Family, had preſerv'd ſome known and approv'd *Genealogy* of their Deſcent from *Abraham*, the Father of their Nation, in whom they ſo much glory'd, and from whoſe Loins they expected the promis'd *Meſſiah*.

That,

(*r*) Chap. iii. 24. (*s*) Matth. xiii. 55. (*t*) John vi. 42. (*u*) *Whitby*'s Annotations. (*x*) *South*'s Sermons. (*y*) Biſhop *Kidder*'s Demonſtration, Part ii. c. 14.

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THAT, even in our *Saviour*'s Time, the *Jews* (z) had *Genealogical Tables*, wherein they kept an Account of their Families, and Tribes, is evident from what *Joſephus* ſays, *viz.* (a) *That he gave the Succeſſion of his Family, as he found it written in the publick Books*; nor need we queſtion, but that the like, or greater Care was employ'd to preſerve the *Stems* of the *Royal* Family of *David*. Since then the *Jews*, who liv'd in the Time when the Goſpels were publiſh'd, (tho' exactly curious in Things of this Nature, and, withal, maliciouſly bent againſt *Chriſt* and *Chriſtianity*) never once endeavour'd to invalidate the Account, which theſe *Evangeliſts* give us; this ſeems to be a ſufficient Proof, that theſe *Genealogies*, when firſt they came abroad, were neither thought *erroneous*, nor *inconſiſtent*, but agreeable to the publick *Records* then in Uſe, and, if any Difficulties now ariſe in them, they are not to be attributed to any real and intrinſick Cauſe, but *acccidentally* to the Ignorance of Interpreters, for Want of proper Helps, at this Diſtance of Time, whereby to explain them.

In our Lord's *affirming* John *to be* Elias.

IT may ſeem a little incongruous perhaps, that the *Baptiſt* ſhould deny what our *Saviour* confirms concerning him, *viz.* that he was the *Elias*, who was to be *ſent before*, to make Preparations for his Coming; but in this there will be no Manner of *Contradiction*, if it does but appear, that the *Affirmation* of the one, and the *Negation* of the other proceed upon different Conſiderations. Now the State of the Matter is this,—The *Jews*, at this Time, were in full Expectation of the *Meſſiah*, but then it was an univerſal Belief among them, that *Elias* ſhould appear before him, and that this Appearance ſhould be a certain Token of his Coming: This Belief they founded upon the Prophecy of *Malachi*, *Behold I will ſend you* Elijah *the Prophet, before the Coming of the great and dreadful Day of the Lord*; but then they imagin'd, either that the Body of *Elijah* was preſerv'd in *Paradiſe*, and ſhould again appear upon Earth at this Seaſon appointed for it, or that, his Body being diſſolv'd, God would infuſe the Spirit of *Elijah* into a new one, created for that Purpoſe. When therefore the great *Council* at *Jeruſalem* ſent to enquire of the Baptiſt whether he was either the *Chriſt*, or *Elias*, now return'd from Heaven, (as they imagin'd he was to do upon *Chriſt*'s Appearance) to this their Senſe of the Queſtion he replies, in expreſs Terms, That he was neither the one, nor the other. But this does not at all interfere with our Lord's affirming, that he was the Perſon, foretold under the Name and Character of *Elias*, in the true Signification of *Malachi*'s Prophecy. He was not indeed the very *Elias*, who had liv'd in King *Ahab*'s Time, of whoſe ſecond Coming into the World the *Sanhedrim* now enquir'd, according to their Miſ-conſtruction of that Prophecy; but, according to the true Conſtruction thereof, he was the Perſon, who came in the *Spirit and Power of* Elias, of whom *Elias* was a *Type*, and whoſe Temper and Manner of Life *Elias* much reſembled.

HOW uſual a Thing it is for Perſons, who reſemble others in Qualities, Offices, or Actions, to be deſcrib'd by the Names * of thoſe, whom they reſemble, no one can be ignorant, who is the leaſt acquainted either with the Phraſe of Scripture, or with the common Forms of Speech. Thus the *Meſſias* is promis'd by the Name of *David* (b), becauſe he was to be a King; *Zadock*, the High-Prieſt, and his

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(z) *Whitby*'s Annotations on *Matth.* i. 2. (a) Chap. iv. 5.

* Thus the Poet calls *Turnus* another *Achilles*:

——Alius Latio jam partus *Achilles*,
Natus & ipſe Deâ——

And, elſewhere he uſes the ſame Liberty of Speech:

Altera erit Typhis, & altera, quæ vehat Argo,
Delectos Heroas; erunt etiam altera bella,
Atque iterum in *Trojam* magnus mittetur *Achilles*.

VIRGIL Æn. vi. & Eclog. iv.

(b) Ezek. xxxiv. 23, 24.

Sons are recorded by the Name of *Aaron*, and his Sons, by Reaſon of their Office; and, among us, 'tis no uncommon Thing to call the *rich* Man a *Crœſus*; the *wiſe*, Man, a *Solomon*; the *Warrior*, a *Cæſar*, an *Alexander*, or the like; and where then, I pray, can be the Miſapplication, in our *Saviour*'s calling the *Baptiſt* by the Name of *Elias*, when, in the Severity of his Life, his Zeal for God's Glory, his ſuffering Perſecution, his bold Rebuking of Vice, his Reproofs of *Herod*, and the Hatred of his inceſtuous Queen, anſwerable to the Prophet's Chidings of *Ahab*, and the Malice of *Jezebel*, he ſo nearly reſembled the *Tiſhbite*? *(c)* He was not indeed the real *Tiſhbite*, but, by the Anſwer, which he returns to theſe *Delegates* from the *Sanhedrim*, *(d) I am the Voice of one, crying in the Wilderneſs, make ſtraight the Way of the Lord*, &c. he plainly intimates, that he was the very Meſſenger promis'd in *Malachi*, and came to diſcharge the Office aſſign'd to him in that Prophet. So far is *John*'s Anſwer from *contradicting* what our *Lord* aſſerts of him, that it is indeed a *Confirmation* of it.

In the Account of the Taxation by St Matthew.

THE better to underſtand the Nature of that *Taxation*, which St *Luke* *(e)* refers us to, we muſt obſerve, that every fifth Year it was a cuſtomary Thing to take an Account of the *Citizens* of *Rome*, for which Purpoſe, there were proper Officers appointed, who were called *Cenſors*; *(f)* that their Buſineſs was to make a *Regiſtration* of all the *Roman* Citizens, their Wives and Children, with the Age, Qualities, Trades, Offices, and Eſtates, both *real* and *perſonal* of them all; that *Auguſtus Cæſar* was the firſt, that extended this to the Provinces, and three Times in his Reign, firſt, in the twenty-eighth Year before the *Chriſtian Æra*; ſecondly, in the eighth Year before it, and thirdly, in the fourteenth Year after it, cauſ'd the like Deſcription to be made of all the Provinces belonging to the *Roman* Empire, and that this ſecond *Enrolment*, which was in the eighth Year of the *vulgar Chriſtian Æra*, i. e. three Years before That, in which *Chriſt* was born, was the Deſcription to which St *Luke* refers us.

NOW ſuppoſing the Execution of *Cæſar*'s Decree, in every Province of the *Roman* Empire, to be committed to the Governor of it; the carrying this Work through all the Countries that made up the Province of *Syria*, viz. through *Syria*, *Cœlo-Syria*, *Phœnicia*, and *Judea*, could not well take up leſs than the Space of three Years; for if *Joab* *(g)* was nine Months and twenty Days in taking an Account only *(h)* of the Ten Tribes of *Iſrael*, and in them only of ſuch Perſons as were able to bear Arms, we cannot think it unreaſonable, that the Execution of the *Survey*, which extended to all Manner of Perſons, their Poſſeſſions, Qualities, and other Circumſtances, ſhould, in ſo large a Province, take up leſs than three Years.

IT is to be obſerved farther, that tho' the Regiſtration was made at this Time, yet the Taxes thereupon were not paid till *Judea* was made a *Roman* Province, and *Publius Sulpitius Quirinus* (who in *Greek* is called *Cyrenius*) was made Governor of *Syria*; for, before *Archelaüs* was depos'd, the *Jews* paid their *Taxes* to their Princes, and their Princes paid their *Tribute* to the *Roman* Emperors; but, when *Archelaüs* was depos'd, and *Judea* made a *Roman* Province, the *Tax* was *levy'd* according to the Valuation that was made eleven Years before.

UPON the Whole therefore it appears, that, in this Affair, there were two diſtinct particular Actions, done at two diſtinct particular Times, *viz. firſt*, the making of the *Survey*, and then the levying the *Tax* thereupon; ſo that, if, what is ſaid in *Luke* ii. 1. be underſtood of the *former* of theſe, and what is ſaid in *ver.* 2. only

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(c) *Kidder*'s Demonſtration, Part ii. c. 16. and *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

(d) Mark i. 3.

(e) Chap. ii. 1.

(f) *Prideaux*'s Connection, Part ii. lib. ix.

(g) 2 Sam. xxiv. 8.

(h) 1 Chron. xxi. 6.

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only of the *latter*, this will remove all Difficulties, and reconcile that *Evangeliſt* with *Joſephus*; and, that it is to be thus underſtood, we have the Opinion of many learned *Interpreters*.

THE Truth is, *(i)* this *Levy* of the *Tax*, (which was ſettled *eleven* Years before) in the Time, when *Cyrenius* was *Procurator* of *Syria*, * was attended with ſo many *Commotions* and ſeditious *Tumults*, that the *Evangeliſt* thought, he could not make mention of its being decreed, without giving ſome Hint of the Manner of its being executed: And therefore he puts it in, by Way of *Parentheſis*, that *(k) this Taxing was firſt made*, (*i. e.* firſt put in Execution) *when* Cyrenius *was Governor of* Syria.

Or, in his Application of the Prophecy of Iſaiah, *chap.* vii. 14.

THERE is a Paſſage indeed in the Prophet *Iſaiah*, which St *Matthew* applies to the Birth of *Jeſus*, yet, according to the Context, it ſeems, at firſt Sight, to have a more immediate Reference to another Event; but let us examine the Hiſtory, from whence it is taken. In the Days of *Ahaz*, King of *Judah*, (and probably in the *ſecond* or *third* Year of his Reign) *Rezin*, King of *Syria*, and *Pekah*, King of *Iſrael*, united their Forces to come againſt *Jeruſalem*, which put the King and his People in ſuch Conſternation, *(l) that their Hearts were moved* (according to the *Scripture*-Expreſſion) *as the Trees of the Wood are moved with the Wind*. Hereupon *Iſaiah* is commanded to take his little Son *Shear-jaſhub* with him, and to go, and meet *Ahaz*, in order to aſſure him, that the Deſign, form'd againſt him by the two *confederate* Kings, ſhould not proſper: But, finding no Credence with the King, the Prophet undertakes to perform whatever *Miracle* he ſhould aſk, in Confirmation of the Truth of what he had promiſ'd him. *Ahaz* however, ſtill refuſing, out of a ſpecious Pretence of not being willing *to tempt God*, the Prophet turns from him, and addreſſing himſelf to the *Nobles* of the Royal Blood, *(m) Hear ye now, O Houſe of* David, ſays he, *the Lord himſelf ſhall give you a Sign. Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his Name* Immanuel.

NOW, not to inſiſt upon the original Word *Alma* †, which (as *(n)* learned Men

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(i) *Beauſobre*'s Annotations.

* The Account, which *Joſephus* gives us of this Matter, is this, —— "*Cyrenius*, at this Time, *ſays he*, was "ſent Governor by *Cæſar* into *Syria*. He was a Man of eminent Fame, a *Roman* Senator, and one, that had paſs'd "through all the Degrees and Offices of Honour up to the Dignity of a *Conſul*. *Coponius*, who commanded the "Horſe, went along with him as Governor of *Judea*; but, *Judea* being already annex'd to *Syria*, it was *Cyrenius*'s "Province to *tax* and *ſeſs* the *Jews*, and to make ſeizure of the Monies and Moveables of *Archelaüs*. The *Jews* "grumbled at this Way of aſſeſſing at firſt, but, through the Perſuaſion and Authority of the High-Prieſt *Joazar*, "the Son of *Boethus*, they were perſuaded to ſubmit and comply, without any farther Trouble, until one *Judas*, a "*Gaulanite*, of the City of *Gamala*, together with one *Sadducus* a *Phariſee*, inveigled the People into a Revolt. "*Taxes*, they ſaid, *were only Marks of Slavery, and* therefore the whole *Nation ſhould do well to ſtand up for an* "*univerſal Liberty; and one lucky Hit would make them free and eaſy for ever, and advance them in their Reputation* "*as well as ſecure them in their Poſſeſſions*. This was enough to put the Multitude in Tune for any Sort of Miſ-"chief: nor is it to be expreſs'd the Havock theſe turbulent Incendiaries made in the Nation, and what Murders "Robberies, and Depredations, without Diſtinction of Friend or Foe, they committed, under the Pretence of advanc-"ing the common Good of *Liberty* and *Property*, when nothing, but Paſſion and private Intereſt, was at the Bottom." Antiq. lib. xviii. c. 4.

(k) Luke ii. 2. (l) Iſaiah vii. 2. (m) Ibid. ver. 13, 14.

† *Alma* comes from an *Hebrew* Word, which ſignifies *to hide*, and very fitly agrees with the Cuſtom of the *Eaſtern* Countries, who were wont to keep their Daughters, while they were in their Virginity, from all Company and publick Converſation, and Interviews. Thus, it is ſaid, upon a publick and extraordinary Conſternation, that *the Virgins, who were kept in, ran ſome to the Gates, and ſome to the Walls, and others looked out of the Windows*, 2 Maccab. iii. 19. But there is another, and more proper Signification, which, from the ſame Word, that ſignifies to *hide* or *cover*, this *Alma* will bear, *viz.* as it denotes one, who has not known Man, or, according to the Scripture Phraſe, one, whoſe *Nakedneſs* has not been *uncover'd*. The Knowledge of a Woman is expreſs'd in the Law of *Moſes* by *uncovering her Nakedneſs*; and, agreeably hereunto, *Alma* is a moſt proper Word for a Virgin, who is *cover'd*, and whoſe *Nakedneſs* was never *uncover'd*, or revealed by the Knowledge of Man. This Account is perfectly agreeable to the *Hebrew* Manner of Speech, and to the *Stile* of the Law of *Moſes*. But this is not all, as ſeveral learned Men have ſhewn,

(n) *Kidder*'s Demonſtration, Part ii. c. 5.

A. M. 4034, &c. Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark. ii. 23. Luke vi. 1.

Men have obſerv'd) ſignifies almoſt always, *a Virgin untainted by Man*, and which the *Greek* Tranſlators before *Chriſt* (who were not intereſted in the Controverſy, and yet knew the Signification of *Hebrew* Words much better, than any *Moderns* can pretend to) have ſo render'd this Place; and not to inſiſt on the *Tradition*, which prevailed among the *Jews*, not long before our *Saviour*'s Appearing, *viz.* That the *Meſſiah* ſhould come into the World in ſuch an extraordinary Manner, that *no Man ſhould know, whence he was*, and (as the *Talmud* expreſſes it) *that his Birth ſhould be like the Dew of the Lord, as Drops from the Graſs, expecting not the Labour*, or Action *of Men*; not to inſiſt on theſe Things, I ſay, (tho' they make very much for *Chriſt*'s Title to the *Prophecy) (o)* how can we imagine, that, after ſo pompous an *Introduction*, and ſo important a Name, the Prophet ſhould mean no more at laſt, by *a Virgin's conceiving*, than that a young Woman ſhould be with Child? What, does *Iſaiah* offer *Ahaz* a Miracle, *either in the Depth, or in the Height above*, and when he ſeems to tell the *Houſe of* David, that God, of his own Accord, would perform a greater Work, than they could aſk, does he ſink to a Sign, that Nature produces every Day? Is that to be called a *Wonder*, (which Word implies an uncommon, ſurpriſing, and ſupernatural Event) which happens conſtantly by the ordinary Laws of Generation? How little does ſuch a Birth anſwer the ſolemn *Apparatus*, which the Prophet uſes, to raiſe their Expectation of ſome great Matter? *Hear ye, O Houſe of* David, —— *Behold, the Lord himſelf will give you a Sign*, worthy of himſelf, and what is it? Why, *a young married Woman ſhall be with Child*. How ridiculous muſt ſuch a Diſcovery make the Prophet, and how highly muſt it enrage the Audience, to hear a Man, at ſuch a Juncture as this, begin an idle and impertinent Tale, which ſeems to banter and inſult their Miſery, rather than adminiſter any Conſolation under it?

(p) But of what Uſe, or Conſolation could the future Birth of the *Meſſiah* be to the Houſe of *David* at that Time? Of very great Uſe, without all Doubt; for it aſſur'd them of the *Truth* of God's Promiſe, in that he would not ſuffer them to be deſtroy'd, nor *(q) the Sceptre to depart from* Judah, until the *Meſſiah* came. It aſſur'd them of his *Almighty* Power, in that he *could create a new Thing in the Earth*, by making a *Virgin conceive*, and thereby ſhew himſelf able to deliver them from their moſt potent Enemies; and it aſſur'd them likewiſe of his *peculiar* Favour, in that he had decreed the *Meſſiah* ſhould deſcend from their Family; ſo that the People, to whom he had vouchſaf'd ſo high a Dignity, might depend upon his Protection, and, under the *Shadow of his Wings*, think themſelves ſecure. *(r)* In ſhort, God had promis'd, the *Meſſiah* ſhould ſpring from the *Tribe* of *Judah*, and from the Family of *David*, even while that Tribe, and that Family, continu'd a *Polity* undeſtroy'd; and therefore, ſince that Promiſe was not yet abſolv'd, nor the *Meſſiah* as yet come, there was no Fear of the Extinction of *Judah*, and the *Houſe of* David at that Time, whatever their preſent Diſtreſs might be; but, as God's Promiſes were *immutable*, they had all Manner of Reaſon to believe, that the Enemies, now combin'd againſt them, would, by ſome Turn of Providence or other, be diſappointed in their Deſign.

Why our Lord choſe a Virgin, that was marry'd, to be his Mother.

Thus one great Prophecy at leaſt in the *Old*, as well as ſundry Promiſes in the New

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ſhewn, that there is a great Affinity between the *Hebrew* and *Punick* Language, this makes the Words of St *Jerom* more remarkable: *Linguâ Punicâ, quæ de Hebræorum Fontibus manare dicitur, propriè* Alma *Virgo appellatur*, i. e. In the *Punick* Language, which is ſaid to be deriv'd from the *Hebrew*, ſhe, who is properly a Virgin, is called *Alma*, in *Iſaiah*, chap. vii. eſpecially, conſidering, that St *Matthew* renders it by the Word παρθένος, which ſignifies a *Virgin*, properly ſo called, the very ſame Word, that the LXX Interpreters made uſe of, about three hundred Years before St. *Matthew* wrote his Goſpel, and, conſequently, long enough before this Controverſy aroſe between *Jews* and *Chriſtians*. Biſhop *Kidder*'s Meſſiah, Part ii. Chap. v.

(o) Biſhop *Chandler*'s Demonſtration of Chriſtianity.

(p) Collins's Grounds and Reaſons, Page 4

(*q*) Gen. xlix. 10.

(*r*) *Spanheim*'s Dub. Evang. Part. i. Dub. 27.

New Teſtament, made it a Thing neceſſary, that, when the *Son of God* came to be *incarnate*, he ſhould be born of a pure and immaculate Virgin; and 'tis impious to diſpute the *Poſſibility* of the Thing, when God Almighty was the Agent of it: But why this *Virgin* ſhould be *(s) marry'd*, rather than a *ſingle* Woman, is the other Queſtion, we are to reſolve. And, in order to do this, we muſt obſerve, that, by this Means, *Mary*'s *Genealogy*, not only by her Father's Side, (which St *Luke* has recorded) but by her Huſband's likewiſe, (which St *Matthew* has done) came to be deduc'd; and ſo we have a *double* Teſtimony, that ſhe ſprang from the *Seed of* David, and, according to the Promiſes of old, was the true Mother of the *Meſſiah*; that, by this Means, we have the Teſtimony of her Huſband *Joſeph* concerning her Virginity, who was not a little uneaſy in his Mind, before he had Satisfaction given him by the Angel, and might, poſſibly, have been the firſt, that would have blaſted her Reputation, had he not been fully convinc'd of her *Innocence* and Modeſty; that, by this Means, our Lord's Birth was ſecur'd againſt all Imputation of *Spuriouſneſs*, and his Mother's Character protected from the Perſecution of *opprobrious* Tongues, which ſhe muſt have endur'd, (if not the Cenſure of the Law) and brought withal a perpetual Scandal upon her Family, had not her *Pregnancy*, by the Operation of the *Holy Ghoſt*, been concealed under the *Umbrage* of a common Huſband; and that, by this Means, our *Lord* was provided with a *Guardian* in his Childhood and Minority, and his Mother, with a Companion in her Journey, ſhe was ſhortly to take, from *Nazareth* to *Bethany*, and from thence into *Egypt*, and both of them with a *Supporter*, who, by honeſt Labour in his proper Occupation, might provide them with the *Neceſſaries* of Life.

In what Senſe he is, and will be, a moſt potent Prince.

THESE, and ſeveral other Reaſons, might be aſſign'd for our *Lord*'s chuſing to be born of a *Virgin*, that went under the Notion of being *marry'd*; but how he came to be a Man of Poverty and Affliction, to live meanly, and die ignominiouſly, when (had he been the true *Meſſiah*) he muſt according to the Repreſentations made of him in the *Prophets*, have appear'd as one of the greateſt Monarchs in the World. This is the grand Objection of the *Jews*, and therefore, to give it a proper Solution, it ought to be conſider'd, that the *(t) Meſſiah*, in order to accompliſh the Prophecies concerning him, was to ſuſtain three different *Characters*; for he was to be a *Prophet*, and a *Prieſt*, as well as a *King*. The Predictions indeed, which refer to his *Kingly* Office, are more in Number, and enlarg'd upon more copiouſly, than either of the *other*; yet both the other are ſo eſſential to the Character of the *Meſſiah*, that, had any one of theſe been wanting in him, the *Scheme* of Man's Redemption had been broken and imperfect: And yet it is certain, that theſe three Offices require *Operations*, not only *diſtinct*, and peculiar to each, but ſuch as could not equally be exercis'd, at one and the ſame Time, by one and the ſame Perſon.

AS a *Prophet*, the *Meſſiah* was not only to teach, and inſtruct his People, but to undergo the common Fate of Prophets, in being deſpis'd, contradicted, perſecuted, and in bearing Teſtimony of the Truth of his Doctrine, by the Example of his Sufferings for it. As a *Prieſt*, he was to make *ſacrifice* for the Sins of his People, which, in this Caſe, could not be otherwiſe done, than by offering his own Blood, and, conſequently, dying in their Stead. Now, both theſe, in the Courſe of Things appointed by God, were to go before the Entrance upon his *Kingly* Office, becauſe the *Prophecies* mention'd this laſt, as a *Recompence* for the faithful Diſcharge of the other two. This is a Matter, that both the *(u) Royal* and *(x) Evangelical* Prophet expreſs ſo very plainly, that St *Paul*, in Effect, does but expound thoſe

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(s) *Kidder*'s Demonſtration, Part ii. lib. v.

(t) *Stanhope*, on the Epiſtles and Goſpels, Vol. III. and his 7th Sermon at *Boyle*'s Lectures.

(u) Pſal. xxii.

(x) Iſaiah. liii.

A. M.
4034, &c.
Ann. Dom.
30, &c.

From the Beginning of the Goſpels to
Matth. ix. 8.
Mark ii. 23,
Luke vi. 1.

thoſe Paſſages, when he tells the *Hebrews* (y), that *Jeſus, for the Suffering of Death, was crowned with Glory and Honour*; and the *Philippians* (z), that *for his taking upon him the Form of a Servant, and becoming obedient unto Death, even the Death of the Croſs, God had highly exalted him, and given him a Name, which is above every Name*, &c. Since therefore his *Regal* Office was not to commence, till after he had accompliſh'd his other two, to complain, that his *Kingly* Power was not exercis'd at his firſt *Coming*, is to miſunderſtand the Prophecies, and confound the Order of Events: 'Tis to expect a full Accompliſhment of Predictions within a very narrow Space, that ſtrictly belong to an Office, ſtill in Exerciſe, and to which the Scripture ſays, (a) *there ſhall be no End*.

2. IT is to be obſerv'd farther, that the *Stile* and Manner of Prophets, eſpecially, when they treat of Subjects uncommon, ſublime, and ſpiritual, abound with *figurative* Schemes of Speech, and ſuch pompous and bold *Metaphors*, and *Deſcriptions*, taken from *ſenſible* Objects, as awaken in our Minds the moſt lofty Imaginations, we are capable of. This the *Jews* themſelves make no Difficulty to allow, and (b) ſome of their greateſt *Doctors* have laid it down for a *Rule*, in the Interpretation of the Prophets, that, in many Places, they are not *literally* to be underſtood, by Reaſon of thoſe *metaphorical* Expreſſions, whoſe true Intent is to repreſent Things, according to our Capacity, by Images familiar to our Senſes. If therefore moſt of theſe great and pompous Things, that are ſaid in the Prophets concerning the glorious Reign of the *Meſſiah*, may be underſtood of the ſpiritual *Benefits*, which we have receiv'd by his Coming, ſuch as the Graces of our *Regeneration* and *Sanctification*, the *Wiſdom* of his Laws, the *Comforts* of his Ordinances, the holy and peaceable Temper, which his Goſpel inſpires, the large Extent of its *Propagation*, and the bleſſed Effects, which, in all Places, where it is ſincerely believ'd and practis'd, it produces: If Things be reduc'd to this Senſe, I ſay, I cannot ſee, but that the Character of a *powerful Prince* has been fulfilled in our *Saviour* already; for what King was ever ſo proſperous as he, who, by the Propagation of his Goſpel, has enlarg'd his Dominions ſo wonderfully over the moſt diſtant Regions of the habitable World? Or, what Conqueſt was ever ſo glorious, as that, which he hath gain'd over the Errors and Prejudices, the Luſts and Paſſions of wicked and miſtaken Men, nay, even over all the Powers of *Darkneſs*, and Sin, and Death, and Hell?

BUT, be it granted, (as it ſeems indeed very probable) that ſeveral Paſſages in the Prophets relate to the *temporal* Greatneſs, Proſperity and Peace, that ſhall attend the Government of the *Meſſiah*, yet we are to conſider,

3. THAT, before the Conſummation of all Things, there will be an Enlargement of *Chriſt*'s Kingdom, even here upon Earth. For, tho' he hath all Power *both in Heaven and Earth* already veſted in the *human* Nature, united with his own *Divine* Perſon, yet is not that Power ſo viſibly and fully executed, as it ſhall, one Day, be; nor are all thoſe glorious Effects as yet accompliſh'd, which the Prophets foretold, when deſcribing the victorious and peaceable, the unlimited and everlaſting Dominion of the *Meſſiah*. The Enlightening of the *Jews* and *Gentiles*, by bringing ſuch Multitudes of the one, and ſo many Nations of the other Sort, to the Acknowledgment of the Truth, is already a *partial* Completion of the Prophecies; but there is ſtill a nobler in Reſerve, when the Fulneſs of both ſhall come in. He reigns now actually in the Hearts of Men, and ſubdues the moſt formidable of our Enemies, by the Holineſs of his Laws, and the mighty Operations of his Grace; but that Dominion

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(y) Chap. ii. 9.

(z) Chap. ii. 8, 9.

(a) Iſaiah ix. 7.

(b) *Maim.* More Nevoch, Part. ii. c. 29, 47. *Menaſ. Ben Iſrael* Qu. in *Gen.* xxx.

and Conqueſt will be much more abſolute, when the Time comes for every Enemy to be utterly deſtroy'd. Tho' therefore the Whole be *not*, yet abundantly enough has already been fulfilled, to make us acquieſce in a ſtedfaſt Aſſurance, that what is ſtill behind will moſt certainly come to paſs. For, ſure, how meanly ſoever they, that conſider Things imperfectly, may think of a deſpis'd and *crucify'd* Man, yet there is nothing ſo gloriouſly great, that may not moſt reaſonably be expected, from that very Man, when (c) *declared to be the* Son of God *with Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead.*

The Deſcent of the Holy Ghoſt upon him.

IT is made a ſtrong Objection, by the *Socinians*, againſt our *Saviour*'s being the *Son of God*, that, at the Time of his Baptiſm, the *Holy Ghoſt* deſcended upon him, for which there had been no Manner of Occaſion, *ſay they*, had the *Divinity* (which was certainly no leſs powerful than the *Holy Ghoſt*) been *perſonally* united to him. While our Bleſſed *Saviour* was diſcourſing concerning his approaching Death, and a Voice from Heaven was heard ſpeaking unto him, he told the People, (who ſeem'd to be divided in their Opinions of it) (d) *This Voice came not becauſe of me*, i. e. to ſatisfy me of the Divine Favour, or to comfort me againſt the Agonies of Death, *but for your Sake*, that ye might believe in me: And, in like Manner, it might be a ſufficient Anſwer to this Objection, that this *viſible* Deſcent of the Holy Ghoſt upon our *Saviour was not for his Sake*, or to convey any Virtue or Power, that he was not equally poſſeſs'd of by the *Divine* Nature, that reſided in him, but for the Sake of the *Baptiſt*, and thoſe, that were then preſent with him, even to inform them of the Excellency of his Perſon, and his Divine Miſſion: For ſo the Voice, which immediately follows the Prodigy, (e) *This is my beloved Son, in whom I am well pleaſed*; (f) *hear ye him*, plainly ſhews, that this whole Tranſaction was deſign'd for the Inſtruction of all the Company. Our *Saviour* indeed was now entering upon his *prophetick* Office, and fit it was, that the World ſhould have ſome previous Notice of it, before he came to open his Commiſſion. When he came to offer himſelf to *John* for Baptiſm, *John* indeed, by ſome ſudden Inſpiration, knew him, but he had not, as yet, made any publick Declaration of that Knowledge; and therefore God took care to give the Company this glorious Manifeſtation of his being *his Son*, and a Perſon ſanctify'd by this Deſcent of the *Holy Ghoſt* upon him to declare his Will to the World, (according to the *Prophecy* (g) concerning him) and whoſe Words and Doctrine it therefore concern'd all Men to hear and obey. Our Bleſſed *Saviour* indeed, as he was *God*, had no need of this *Unction* of the *Holy Spirit*, but, as he was to execute the *prophetick* Office, it was expedient for him to have it: For, as a Prophet is not to ſpeak in his own Name, but in the Name of God, and what he has ſuggeſted to him by the Spirit of God; ſo this *prophetical* Office was to be perform'd, not by the *Divine* Nature of our *Lord*, but by the Inſpiration of the Holy Spirit. "We muſt therefore (with a great Di-"vine (h) of our Church) diſtinguiſh "between the Excellencies and Perfec-"tions of *Chriſt*, which flow'd from the "*Hypoſtatical* Union of the two Natures, "and thoſe, which flow'd from the *Dona-*"*tion* and *Anointing* of the Holy Spirit. "From the *hypoſtatical* Union of the Na-"tures flow'd the infinite Dignity of his "Perſon, his Impeccability, his Self-Suffi-"ciency to fulfil the Law, and ſatisfy the "Divine Juſtice; as from the *Anointing* "of the Spirit flow'd his Knowledge of "all Evangelical Myſteries, the Doc-"trines and Precepts, which he deliver'd "in his Father's Name, and the many "miraculous Works, which he did in "Confirmation of his Miſſion and Doc-"trine." For this is plain to every one, that looks into the Goſpels, that, almoſt

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(c) Rom. i. 4.

(d) John xii. 30.

(e) Matth. iii. 17.

(f) Ibid. Chap. xvii. 5.

(g) Iſaiah xlii. 1.

(h) Dr *Lightfoot*, on Mark xiii. 32.

in every Page, our *Saviour* (i) owns his Miſſion from God; that the Doctrines, which he taught, were not his own, but God's; that they were all dictated by the Spirit of God; and that the Miracles, which he exhibited, in Teſtimony of theſe, proceeded from the ſame Spirit of God. Upon the Whole therefore we may conclude, that *Jeſus Chriſt*, being now in a State of Humiliation, and *emptied* of the *Form of God*, acted, in Things relating immediately to his *prophetick* Office, not as God, but only as a Prophet ſent from God; not by the Power of his *Divine* Nature, but of that Spirit, by which he was anointed, and ſanctify'd to that Office; tho' (notwithſtanding this *Quieſcence* in the Deity) being ſtill God, of the ſame Eſſence deriv'd from the Father, he might do many other Things by Virtue of his *Divinity*, ſuch as diſcerning the Hearts of all Men, walking upon the Sea, and ſtilling the ſtormy Winds with a Word, &c. And as this Divinity was Part of the Doctrine, he was to publiſh, he might, without any Contradiction to himſelf, aſſert, that God was *properly his Father*, and he *properly* his Son; that *he and his Father were one*, and *that all Men were to worſhip the Son, even as they worſhipped the Father*.

And his being tempted by the Devil, no Argument againſt his Divinity.

SOMETHING of the like Nature is to be ſaid in Relation to our *Saviour*'s being tempted by the Devil, *viz.* that, though his Divinity did ſet him far above the utmoſt Oppoſition of any created Being, yet did not that Divinity exert itſelf upon all Occaſions, but ſometimes ſuſpended its Operations, and was *quieſcent*, as we ſaid before. (k) That the Divinity was thus quieſcent in *Chriſt*, until he enter'd upon the publick Exerciſe of his *prophetick* Office, is generally thought by moſt *Orthodox* Divines; that, in all the Actions, relating to the Execution of that his Office, it ceas'd in the like Manner to act, we have juſt now endeavour'd to prove; and 'tis generally thought, that this was the Caſe of his Temptation by the Devil, in which his *Divine* Perfections lying by, (as it were) and forbearing to engage, he is to be conſider'd abſtractly as a Man, though much more perfect, than any other Man. For fit it was, that he (who, for this very Reaſon perhaps, is called the *ſecond Adam*) ſhould overcome the great Enemy of Mankind, in that very Nature, alone, and unaſſiſted, wherein the *firſt Adam* was ſo miſerably foiled.

WHETHER the Devil might know, that our *Saviour* was in Reality the *Son of God*, or only ſome peculiar *Favourite* of his, *Divines* are at a Stand to determine. 'Tis the Obſervation of *Origen*, that (l) *all the while, that our* Saviour *was under the Temptation, he never confeſſed himſelf to be the Son of God*: And therefore, (m) ſince the Diſpenſation of the Goſpel was not fully and perfectly underſtood by good Angels, but gradually manifeſted to them; it is no Wonder, that the Devil ſhould be ignorant of the Myſteries of the *Goſpel*, particularly that *great Myſtery of Godlineſs, God's Manifeſtation in the Fleſh.* The Devil therefore, ſeeing our *Saviour*, after he had been (n) *declared the Son of God*, ſo long in the Wilderneſs, with *wild Beaſts*, and *hungry*, without any Food to ſuſtain him, might be induc'd to queſtion whether he was *indeed* the Son of God, in the moſt proper and higheſt Senſe of the Words, and thereupon incited to aſſail him: But, if even he knew him never ſo well, ſuch is his inveterate Malice, that it hath often prevailed with him to attempt Things very fooliſh and impoſſible. For, what could be more ſo, than for a Creature to attempt *to be like God*, or to annul the Truth of the Prophecies concerning Chriſt? What could be more pernicious to him, than the Death of the *Lord of Life* for the Redemption of Mankind, and yet this he attempted with the utmoſt Eagerneſs, and by ſetting all his Inſtruments to work to accompliſh it, tho' (o) *it was impoſſible for our Lord to be held under the Power of Death*:

(i) Vid. *Whitby*'s Preface to the Goſpel of St *John*.

(k) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

(l) Hom. 6. in Lucam.

(m) Eph. i. 10. and 1 Pet. i. 12.

(n) Matth. iii. 17.

(o) Acts ii. 24, 25.

A. M. 4034, &c. Ann Dom. 30, &c.

Death: Whatever *Satan* therefore might conceive of *Chriſt*, (as *Retavius* retorts the Argument upon the Head of *Crellius*) he could not but certainly know from the Scriptures, that he was to be the Redeemer of Mankind, and the Author of their Salvation; that he was *the Seed of the Woman, who was to bruiſe his Head; to ſit on the Throne of his Father* David, *and there rule for ever*: And therefore, knowing all this, he could not hope to prevail in his Temptations of our *Lord*, unleſs he could believe, that he was able to reverſe both the Decrees and Oath of God. Whether therefore the Devil knew, or knew not our Saviour, it may well be deem'd an *Infatuation* in him, to think of being able to pervert him, as he had done our firſt Parents in their Obedience to God; but then it was far from being a fooliſh or unneceſſary Thing, for our Lord thus to ſuffer himſelf to be tempted, (q) ſince thereby he hath inſtructed us, that not any, the beſt, and moſt exalted Degree of Virtue ſets Men above Temptations; and ſince thereby he has encourag'd us to hope for his Aſſiſtance and Support under the like Circumſtances; both becauſe (r) *himſelf hath ſuffered, being tempted*, and becauſe (s) *he was in all Points tempted like as we are, he cannot but be touched with the Feeling of our Infirmities*. Theſe were the true Ends and Reaſons, why our *Saviour* ſuffer'd Temptation, and the proper and natural Inference from hence is that, which the ſame Author to the *Hebrews* makes, (t) *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help us, in Time of Need.*

Miracles, in Reſpect of God, all alike.

There are few Things wherein Mankind ſeem to be more agreed, than in the Acknowledgment and Acceptance of Miracles, as an *authentick* and indiſputable Teſtimony, that the Perſons entruſted with ſuch Power were employ'd by God; becauſe the conſtant Apprehenſions, which both Reaſon and Revelation have given us of God, are, that he will not employ his Power (as no true Miracles can be done without the Concurrence of his Power) to deceive his Creatures; and therefore, the Reaſoning of *Nicodemus*, when he came to viſit our *Saviour*, was right, (u) *We know that thou art a Teacher come from God, becauſe no Man can do theſe Miracles, that thou doeſt, except God be with him.* Since Miracles then are the avow'd Effects of a Divine Power, we muſt certainly be miſtaken in our Judgment of them, when, with Regard to their Author, we eſteem one greater than another. In Effects indeed, that are produc'd by human Power, we are apt to ſay, that ſome of them are *greater* than others, *i. e.* that they require more and greater Degrees of Power for the Production of them; but this Diſtinction vaniſhes in our Conſideration of the *Supreme* Being, to whoſe Omnipotence the greateſt Effect, we can imagine, gives no Limitation, but is, equal with the ſmalleſt, under the Compaſs of his Acting. To us perhaps, it may ſeem a greater Cure to diſpoſſeſs a *Demon*, than to drive away a *Fever*, but in the Hand of the Son of God, while he dwelt among us, they were Operations equally eaſy; and yet, a Miſconception in this Matter has certainly led ſome into an Opinion, that the ſeveral *Demoniacks*, mention'd in the Goſpels, were only ſo many Perſons afflicted with ſome ſtrange and uncommon Diſeaſes.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

That Demoniacks *were different from People* diſeas'd.

But that theſe *Demons*, or evil Spirits, which our *Saviour*, his Apoſtles, and the primitive *Chriſtians*, expelled out of the Bodies of Men, could not be Diſeaſes, is plain both from the Scriptures, and Eccleſiaſtical Writers, who make a conſtant and manifeſt Diſtinction between the curing Diſeaſes, and caſting out of Devils; for, when the *Evangeliſt* tells us, that (x) *they brought unto Chriſt all ſick People, that were taken with divers Diſeaſes, and thoſe which were poſſeſſed with Devils, and thoſe that were Lunatick, and had the Palſy, and he healed them*; when (y) *he gave to the*

(q) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

(r) Heb. ii. 18.

(s) Ibid. Chap. iv. 15.

(t) Ibid. ver. 16.

(u) John iii. 2.

(x) Matth. iv. 24.

(y) Ibid. Chap. x. 1.

the Apoſtles Power againſt evil Spirits, to caſt them out, and to heal all Manner of Sickneſſes and Diſeaſes; and accordingly, (z) *they healed many, that were ſick of divers Diſeaſes, and caſt out many Devils*; when *Irenæus* (a) informs us, that the Chriſtians, in his Days, *did truly caſt out Devils, and heal the Sick by Impoſition of Hands*; and (b) *Origen*, that *they caſt out Devils, and healed many Diſeaſes*; can any one of tolerable Underſtanding think, that the *Diſeaſes* healed, and the *Devils* caſt out, were one and the ſame Thing?

THAT there were evil Spirits of this Kind, the Holy Scriptures have taken ſuch abundant Care to acquaint us with their Origin and Fall, their Names and Numbers, their Government and Orders, their malicious Deſigns, and Employments, &c. that no one can doubt of their Exiſtence, who believes theſe Holy *Oracles* to be true. That, both among the *Jews*, and *Gentiles*, before our *Saviour*'s Advent, Men were poſſeſs'd with theſe evil Spirits, is evident from the Teſtimony of (c) *Joſephus*, who tells us of a very powerful Form of *Exorciſm*, which deſcended from *Solomon*, who learned of God; and from the Teſtimony of (d) *Plutarch*, who acquaints us, that the *Exorciſts* of moſt Nations adviſ'd thoſe, that were poſſeſs'd, to repeat *the* Epheſian *Letters*. And, that theſe evil Spirits, in our *Saviour*'s Time, were diſtinct Subſtances, and not the Diſeaſes of Mankind, is evident from the Circumſtances of their Ejection, from their expoſtulating with him, *What have we to do with thee? Art thou come to deſtroy us? Art thou come to torment us before the Time?* And from his commanding them ſometimes *to be ſilent*, and ſometimes *to come out of the Man, and enter into him no more*, &c.

Why there were more of them about our Saviour's Coming.

THE Truth is, theſe Apoſtate Spirits had gotten ſo far Poſſeſſion of the World, that they began to *rival* God in his Worſhip, and therefore one End of his Son's *Incarnation* is ſaid to be this, (e) *that he might deſtroy the Works of the Devil*, and (f) *overcome the ſtrong one, and divide his Spoils.* And this, by the Way, may ſuggeſt a Reaſon, why at, or about the Time of our *Saviour*'s Advent, and perhaps more eſpecially in the Places which he frequented, God might permit the Devil to exert himſelf in an unuſual Manner, in order to be the more ſignally triumph'd over by the *Saviour* of the World, and thoſe, that were delegated by him to convert Mankind to his Religion. Nay, had I Leiſure to proceed to Eccleſiaſtical Writers, I might eaſily ſhew, how victorious the Name of *Chriſt* was over theſe *Principalities* and Powers of *Darkneſs*, even after his Departure out of the World; for *that our Lord was ſent for the Deſtruction of theſe evil Spirits, you may now learn*, ſays *Juſtin Martyr*, (g) *from what is done before your Eyes; for many Chriſtians, throughout all the World, and in every City of your Empire, have healed many, that were poſſeſſed of the Devil, and ſtill do they eject them, by the Invocation of the Name of* Jesus, *whom none of your Inchanters, Conjurers, or Sorcerers were able to expel: And give me a Man*, (ſays *Tertullian*, (h) in that noble Challenge of his to the heathen Powers) *give me a Man here before your Tribunals, that is viſibly poſſeſſed by the Devil; and if, when he is commanded by any Chriſtian to declare what he is, he don't immediately confeſs himſelf to be a* Devil, *not daring to lye to a Chriſtian, then let the Blood of that Chriſtian be ſhed before you in that very Place.* But I forbear, and ſo proceed to the next Objection, which relates to our *Saviour*'s Behaviour at the *Marriage-Feaſt*.

That our Saviour might conſiſtently with his Character, go to a Marriage.

OUR Bleſſed *Saviour*, indeed, was a Perſon of ſo grave and ſerious a Deportment, that whatever Inſtances we find of his Pity and Compaſſion to Mankind, of his grieving and being troubled, and even weeping upon ſome Occaſions, we can meet with none of his *Laughing*, nor any Token of a Mirth or Joy extraordinary, in the whole Hiſtory of his Life: But we muſt not from hence infer, that he was of a ſtiff and preciſe Temper, or in any Degree an Enemy to ſuch Forms of Civility, or ſocial Uſages, as were then in Practice. If therefore we may be allow'd to ſuppoſe, (what ſeems indeed highly probable) that this Marriage at *Cana* was between Perſons of his own Kindred and Acquaintance, and that, by the very *Rules* of celebrating ſuch *Feſtivals* among the *Jews*, all Exceſs and Intemperance was excluded, then will it follow, that it could be no *Diſparagement* to our *Saviour*'s Character to accept of the *Invitation* that was made him, and to be preſent at ſuch a Meeting.

(z) Mark i. 34.
(a) Lib. ii. c. 16.
(b) Contr. Celſ. lib. i.
(c) Antiq. lib. viii. c. 2.
(d) Sympoſ. lib. i. q. 5.
(e) 1 John iii. 8.
(f) Luke xi. 21, 22.
(g) Apol. i. pag. 45.
(h) Apol. c. 23.

AMONG us indeed, (eſpecially among the *vulgar* Sort) there are ſometimes, on theſe Occaſions, Liberties taken, that are not ſo juſtifiable; but, among the *Jews*, there was always the greateſt *Decency* and Sobriety imaginable obſerv'd in the *Celebration* of their Marriages. (*i*) To this Purpoſe, a *Governor of the Feaſt* (as ſome ſay, of the *ſacerdotal* Race) was always choſen, whoſe Office it was, to have the Superintendency of the Diſhes and Wine, and to oblige the Gueſts to obſerve all the *Decorums* that Religion requir'd; and, not only ſo, but other Perſons, at this Time, were likewiſe appointed, to break *Glaſs-Veſſels*, as a common *Signal*, to give the Company Notice, that they had already drank enough, and were not permitted to run to Exceſs. Under this *Regulation*, 'tis ſcarce imaginable, that the Gueſts, at a *Jewiſh* Marriage, could be guilty of any Intemperance, and leaſt of all at this in *Galilee*, where our *Saviour*'s Preſence and Obſervation, the Gravity of his Behaviour, and the Seaſonableneſs of his Diſcourſe may well be preſum'd to heighten the *Decorum*, and to keep all the Company under a proper Reſtraint.

That there was no exceſſive Drinking there.

WHAT therefore the *Governor of the Feaſt* ſays to the *Bridegroom*, (*k*) in Relation to the Water that was turn'd into Wine, is to be underſtood only as a *general* Repreſentation of a Cuſtom, uſual at other *Feſtivals*, which was to bring the *beſt Wine at firſt*, and, towards the Concluſion, that which *was worſe*; which Cuſtom (as the Governor tells him) was not obſerv'd here; for the Difference between this Entertainment and others is, that *thou haſt kept the good Wine until now.* (*l*) So that, *when Men have well drank*, is only a Circumſtance thrown in to illuſtrate the Compariſon, or deſcribe the latter End of a Feaſt, and has no Manner of Reference to the Condition of the Company then preſent. But allowing the Words ὅταν μεθυσθῶσι to be a Deſcription of the Condition, that the Company were then in, yet, it will by no Means follow, that they had proceeded to any Intemperance, becauſe the Words are equally capable of an *innocent*, as well as a *vicious* Meaning. (*m*) Μεθύειν indeed, in its primitive Signification, means no more, than *Drinking after the Sacrifice*; and, as there is nothing in the *Etymology* that determines this to be done to Exceſs, or beyond the proper Bounds of Joy in a *Feſtival*; ſo there are ſeveral Inſtances in Scripture, wherein it was certainly done according to the Rules of Sobriety and Moderation. Thus, (to mention one out of many) in the LXX's Verſion of *Geneſis*, where it is ſaid, that (*n*) Joſeph's *Brethren drank, and were merry with him*, the Words are ἐμεθύσθησαν μετ' ἀυτοῦ, and yet, no one can imagine, but that, in their preſent Circumſtances, thinking no other, than that he was the *Governor of* Egypt, and being apprehenſive, that he had no good Deſign againſt them, they were too much upon their Guard, and ſollicitous about their own Safety, to give any Way to *Intemperance* in his Preſence: And, if the Expreſſion here, and in (*o*) ſeveral other

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(*i*) *Lewis*'s Antiquities of the Hebrew Republick, Vol. III. (*k*) John ii. 10. (*l*) Dr *Pearce*'s Vindication of our Saviour's Miracles, Part iii. (*m*) Ibid. (*n*) Chap. xliii. 34. (*o*) Vid. *Whitby*'s Annot. in Locum.

Paſſages, may be taken in a *virtuous* Senſe, we cannot but conclude, (unleſs we can ſuppoſe that St *John* deſign'd to expoſe his Maſter's Behaviour upon this Occaſion) that he intended we ſhould underſtand him in the moſt favourable Acceptation.

We indeed, in our Tranſlation, ſay, that the *Water-Pots*, wherein the Wine was created, (*p*) *contained two or three Firkins a-piece*; but ſome, who have look'd more nicely into μετρητὴς, or Meaſure, here ſpoken of, (*q*) have brought it ſo low, as to make the whole *ſix Pots* hold no more, than about fourteen or fifteen *Gallons* of our *Engliſh* Meaſure. But not to deſcend ſo low, we will ſuppoſe, at preſent, that the Quantity of Wine, made by our *Saviour* at this Feaſt, was as large as our Tranſlation repreſents it; yet, whoever conſiders the Nature of *Jewiſh* Marriages, how they were celebrated, with Feaſting and Rejoicings, not only on the Day of *Solemnity*, (as it is with us) but for ſix or ſeven Days after, and that, at theſe Feaſts, not only all their Relations, and Neighbours, and Acquaintance were invited, but that it was well-taken likewiſe, if any others (though not invited) would come to partake of the Entertainment, and bear a Share in the Joy: Whoever conſiders this, I ſay, cannot but imagine, that a very large Quantity of Wine muſt needs be requiſite at ſuch a Time, ſince it was to be a Supply, not for that Day only, but for all the ſucceeding Days, until the Time of the Feaſting was expir'd.

Or, if there were, Chriſt *not chargeable with it.*

Nay, even ſuppoſing farther, that our *Lord*, upon this Occaſion, did not confine himſelf to a preciſe Quantity, proportionate to the Company, or Period of the *Feſtival*, and (what is more) (*r*) that ſome of the Company might abuſe his Liberality by their Intemperance, (which is a Conceſſion not to be gather'd from the Text) yet he cannot therefore be charg'd with adminiſtring to their Exceſs by making ſuch an ample Proviſion, any more, than we can charge the Providence of God, with being inſtrumental to all the Gluttony and Drunkenneſs, which is committed in the World, merely becauſe he affords that Meat and Drink, which Men of inordinate Appetites abuſe to Exceſs. The Truth is, as it is an high Commendation of *Providence*, that it *crowns us with Plenty*, (whatever Uſe we make of it) and beſtows upon us all Things *richly to enjoy*; ſo was it not unbecoming a Perſon, inveſted with a *Divine* Commiſſion, to give, on this Occaſion, an eminent Inſtance of his *flowing Liberality*, and, by his generous Proviſion for the Family, to leave a grateful Memorial of his benevolent Regard to two Perſons, that, very likely, were his Relations, and had juſt enter'd into the honourable State of *Matrimony*.

No Indecency in our Lord's *Reply to his Mother.*

Since therefore our Lord anſwer'd, in ſo free and plentiful a Manner, his Mother's Requeſt at laſt, there ſeems to be ſomething in their Suppoſition, who, from the Propriety (*s*) of the *Greek* Expreſſion, think, that his Mother ſpake to him, before the Wine was out, but when it grew ſo low, that ſhe plainly perceiv'd, there would not be enough for the Company; and therefore our *Saviour*'s Reply to her will very juſtly bear this Senſe. Τί ἐμοὶ καὶ σοὶ; "*What is it to you or me?* i. e. the "Care of providing Wine, upon this "Occaſion, does not properly belong to "you or me; but admitted it did, *My* "*Hour is not yet come.* 'Tis too ſoon as "yet to ſet about it; becauſe it is highly "fitting, that the Neceſſity of that *ſuper-* "*natural* Supply, which I intend them, "ſhould be a little more felt, in order to "recommend the Benefit itſelf, and to "give the Manner of attaining it a Power "of making a deeper Impreſſion on their "Minds."

This ſeems to be no unnatural Conſtruction of the Words, and removes all the ſeeming Harſhneſs of our *Saviour*'s Anſwer, *Woman, what have I to do with thee?* We miſtake the Matter however very

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(*p*) John ii. 6. (*q*) Vid. *Cumberland*, of Weights and Meaſures. (*r*) *Whitby*'s Annot. in Locum.

(*s*) Ὑστερήσαντος οἴνου, Ver. 3.

A. M. 4034, *&c.* Ann. Dom. 30, *&c.*

very much, if we think that the Word γυνὴ, which we render *Woman*, was any Title of Diſreſpect or Indifference, (as it ſeems to be in our *Tranſlation*) ſince it is frequently uſ'd by the beſt Authors, when the higheſt Marks of Eſteem are intended. The polite *Xenophon* himſelf puts it in the Mouth of one of his *Perſian Chiefs*, when he was addreſſing himſelf to a captive *Lady*, and comforting her under her unfortunate Circumſtances; and certainly a Time there was, that our Lord called his Mother by this *Appellation*, when he was far from being harſh or undutiful to her, even when he was hanging on the Croſs, and tenderly recommending both his Mother to the Care of his *Beloved* Apoſtle, and that Apoſtle to his Mother's Love and Affection, (t) *Woman, behold thy Son.* So little does our *Saviour's* Conduct, in this whole Tranſaction, deſerve theſe horrid and impious Cenſures, which of late have been thrown upon it!

That the Prophecies in the Old Teſtament *are not miſapply'd in the* New.

WHATEVER ſome modern *Jews* and *Infidels* may alledge againſt the Abuſe, (as they pretend) which the Writers of the *New* Teſtament have put upon the Prophecies of the *Old* by applying them to a wrong Senſe; (u) no Man need be told, that an Attempt of this Nature had been as impertinent, the Affront to Man's Reaſon as inſolent, and the Event as fruitleſs, nay, as fatal to their Cauſe, had they impos'd a falſe, or even controverted Senſe upon the Predictions confeſſedly relating to the *Meſſiah*, as it would have been, had they urg'd ſuch *Predictions*, as were not acknowledg'd to belong to him at all. The Truth is, if the *Jews* underſtood the Prophecies relating to the *Meſſiah* in one *Senſe*, and the Apoſtles, in their Addreſs to them, apply'd them in another, we cannot ſee how they could ever have made one *Proſelyte*, being in the ſame Condition with what St *Paul* deſcribes, when he tells us, that (x) *he who ſpeaketh in an unknown Tongue*, (and why not he, that ſpeaketh in an unknown Meaning? *ſpeaketh to the Air*, and *becometh a* Barbarian *to him, that heareth, but underſtandeth him not.* So that every *Jew*, converted to the *Chriſtian* Faith, is an implicit Proof of the Apoſtles applying the antient Prophecies in a Senſe, that was then current and familiar to them.

From the Beginning of the Goſpels to Matth. ix. 8. Mark. ii. 23. Luke vi. 1.

THAT the famous Prophecy in *Iſaiah* (y) is thus apply'd by St *Matthew* (z), to prove that *Chriſt* was born of an immaculate Virgin, we took Occaſion, in our Anſwer to the *fourth* of theſe Objections, to ſhew. The remaining Allegation is, that the Name of the Perſon, of whom the Prophet ſpeaks, was to be *Immanuel*; whereas the Name of that Son of *Mary*, of whom St *Matthew* ſpeaks, by God's expreſs Command, was *Jeſus*, and therefore the Words of the Prophet are miſapply'd by the *Evangeliſt*.

In what Senſe Jeſus *was* Immanuel.

NOW nothing is more common in Scripture, than, by the *calling or naming* a Perſon or Thing, not to mean that Perſon or Thing would be commonly diſtinguiſh'd by that Name, but only, that it ſhould have ſuch *Properties* and *Qualities* in it, as that Name did denote; or in other Words, that it ſhould *really be* what the full Senſe of that Name imported. Thus, of the City of *Jeruſalem*, it is foretold by the Prophet, (a) that it ſhould *be called the City of Righteouſneſs*, when it really was to be ſuch a City; for, in the foregoing Words, it is promis'd, *that God would reſtore her Judges, as at the firſt, and her Counſellors, as at the Beginning*. And, in like Manner, tho' it be declar'd by this Prophet (b), that the *wonderful* Child, which God promis'd to the Houſe of *David*, ſhould be called *Immanuel*, yet, if he was but what that Name properly imports, *God with us*, in a moſt eminent and peculiar Manner, it is not to be doubted, but that the Prophecy receiv'd its full Completion in the Perſon of our *Saviour Chriſt*.

FOR, beſides God's *univerſal* Preſence, there is a Preſence of *Favour* and *Diſtinction*,

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(t) John xix. 25, 27.

(u) *Stanhope's* Sermons at *Boyle's* Lectures, Sermon viii.

(x) 1 Cor. xiv. 2.

(y) Chap. vii. 14.

(z) Chap. i. 23.

(a) Iſaiah 1. 26.

(b) Ibid. Chap. vii. 14.

ſtinction, whereby he is ſaid to be, in a more peculiar Manner, with thoſe, whom he loves, and bleſſes above others. And, in this Regard, the Child, here ſpoken of, is juſtly called *Immanuel*, becauſe (as St *Paul* ſpeaks) (c) *God was in him, reconciling the World to himſelf*, for his Sake and Sufferings *not imputing their Treſpaſſes unto them*; ſo that by him (d) *they, who were ſome time afar off, are made nigh, have Acceſs to the Father*, (e) *are accepted in the Beloved*, and become, of Enemies and Strangers, Friends and Children, inſomuch, that God vouchſafes to dwell in them, and to be one of them. And, as God unites us to himſelf by Grace, ſo did he, in this Child, condeſcend, by an *ineffable Generation*, to unite our Subſtance and Nature to himſelf, *to be perfect God, and perfect Man*, (f) *that ſo he might be the Firſt-Born among many Brethren, and redeem the Children from Death, who are Partakers of Fleſh and Blood, by himſelf taking Part of the ſame.* Let it not then be any more objected, that the Child in the *Prophecy* could not be called *Immanuel*, whom we confeſs to have been called *Jeſus*; for he is therefore our *Immanuel*, becauſe our *Jeſus*; therefore, moſt eminently, moſt literally, *God with us*, becauſe, by ſo miraculous an *Union*, a *Saviour of his People from their Sins.*

St Matthew's *Manner of introducing his Quotations.*

It may ſeem perhaps ſurpriſing to ſome, that St *Matthew* ſhould ſo frequently introduce his *Citations* with a *This was done, that it might be fulfilled, which was ſpoken by the Prophet:* But whoever conſiders the *Idiom* of the *Hebrew* Tongue, cannot but know, that the Phraſe, anſwering to the Expreſſions, *that it might be fulfilled*, means no more, than that *hereby was verify'd*, or that *this Event anſwered to the Prediction*, or the like. Nay, the *Jews* were accuſtom'd to ſay, that a Paſſage of Scripture was then *fulfilled*, when any Thing happen'd, that was applicable to it; and therefore it is no Wonder, that St *Matthew*, who himſelf was a *Jew*, and, very probably, wrote his Goſpel in the *Hebrew* Tongue for the Benefit of his Countrymen, ſhould naturally fall into their Stile, and Manner of Expreſſion.

The Citation *in* Matth. ii. 15.

Now, whoever conſiders the State of the *Jews* in *Egypt*, their Bondage, and Danger of utter Extinction, by Reaſon of the Decree, which paſs'd for the Deſtruction of all their *male Children* (had not the Providence of God prevented the Execution of it) will ſoon perceive the Cauſe, why *Egypt* is made in Scripture the common *Figure* and *Emblem* of extream Danger, and imminent Death; and why a Deliverance out of *Egypt* ſhould be apply'd to every great Act of Preſervation, where there ſeem'd to be no viſible Means of Eſcape; inſomuch that, whenever any Inſtance of ſuch a watchful and protecting Providence happen'd, it was an uſual and proverbial Speech among the *Jews* (who were wont then, as they are ſtill, to apply Sentences out of *Holy Writ* to the common Occurrences of Life) to ſay, in Scripture-Phraſe, *Out of* Egypt *have I called my Son*, or *he hath called him out of* Egypt, *i. e.* he hath reſcu'd him from the *Jaws* of Death, or from the like Danger, that the *Iſraelites* were in, when he brought them out of *Egypt* with a *mighty Hand, and a ſtretched-out Arm.* Since *Joſeph* then was order'd to flee to *Egypt*, and to tarry there until *Herod* was dead, for this Reaſon, becauſe *Herod ſought the young Child's Life*; this diſtinguiſhing Preſervation of *Jeſus*, by Means of his Retreat, till the Danger was over, will juſtify the *Evangeliſt* (even tho' it had been any other Country, as well as *Egypt*, whereunto he retir'd) in applying to him the *proverbial* Saying upon that Occaſion, (g) *Out of* Egypt, *i. e.* out of manifeſt Danger, *have I called my Son.*

In Matth. ii. 17.

The *Deportation* of the *Ten Tribes* from their native Country into a foreign Land, there to die, or live in Slavery, was ſo grievous a Calamity, that the Prophet *Jeremiah* (h) (by Way of *Proſopopœia*) introduces

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(c) 2 Cor. v. 19. (d) Eph. ii. 13, 18. (e) Ibid. Chap. i. 6. (f) Rom. viii. 29. Heb. ii. 14. (g) Matth. ii. 15. (h) Chap. xxxi. 15.

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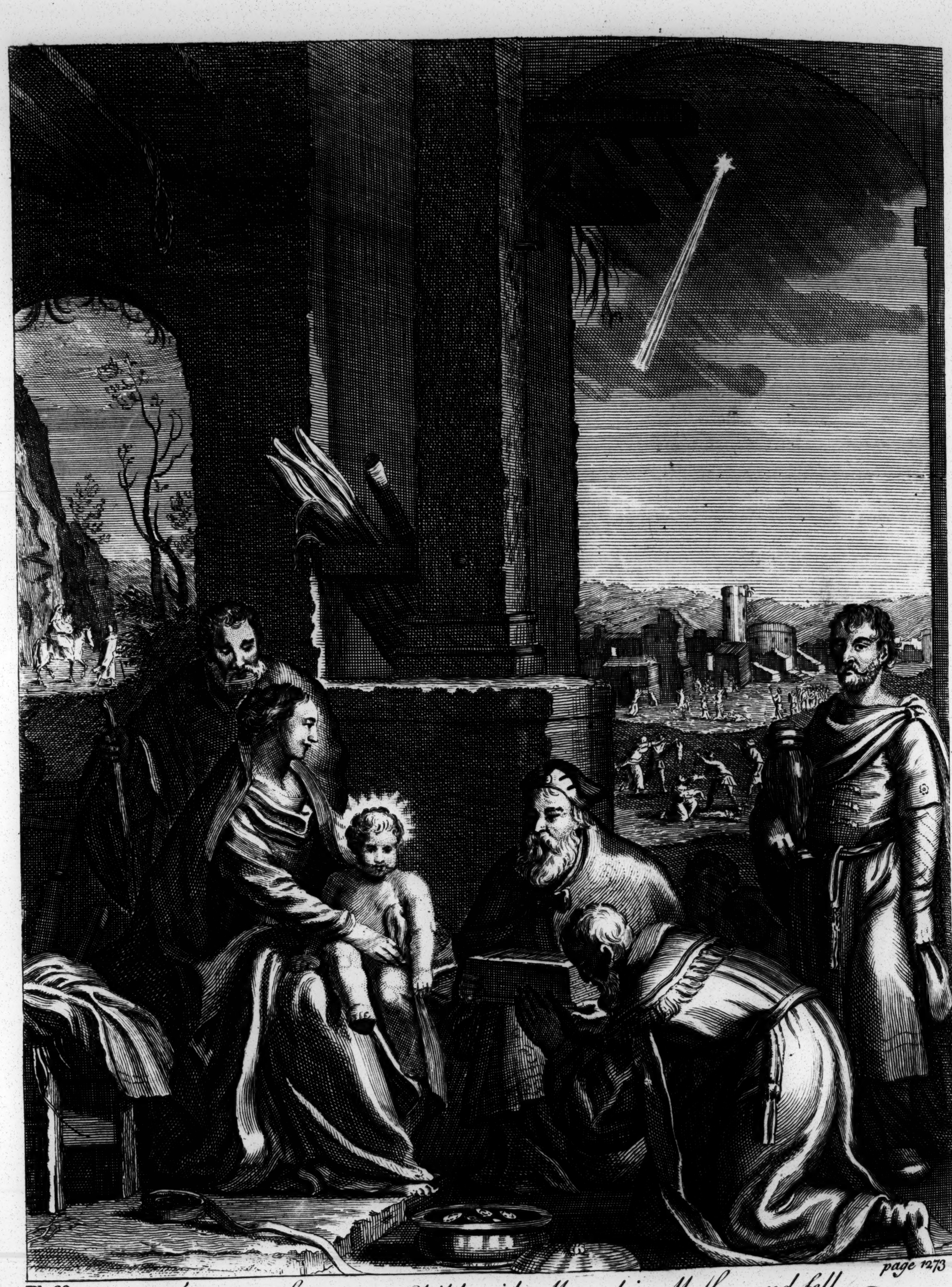

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They saw the young Child with Mary his Mother and fell down and worshiped him. Math. 2d Chap. v. 11th introduces *Rachel*, the favourite Wife of *Jacob*, that great Progenitor of the *Iſraelites*, making bitter *Lamentation* for their Loſs, and refuſing all *Conſolation*, becauſe there were no Hopes of their Recovery. And the Murther of ſo many innocent Babes at *Bethlehem*, by the bloody Decree of *Herod*, was an Event ſo dolorous to their tender Parents, that the *Evangeliſt*, when he came to relate it, thought he might juſtly (by Way of *Accommodation*) apply the Words of the Prophet, and in the Name of all the miſerable Mothers, that had loſt their Children, make *Rachel*, upon this Occaſion, (and as a farther Accompliſhment of the Prophecy) return to her weeping again. The rather, becauſe *Rachel*, having been long dead before the *Captivity*, may, with equal Propriety, by the *Evangeliſt*, as ſhe is by the *Prophet*, be introduc'd *weeping*; the rather, becauſe ſhe was *(i)* ſo fond a Lover of Children, that ſhe is fitly enough brought in here in the Room of the tender Mothers, who wept for the Loſs of theirs; and the rather, becauſe the Slaughter of the *Bethlemites* might be called that of her Children, becauſe among them *(k)* was the Place of her Sepulture, after that ſhe had loſt her Life in the bitter Pangs of Child-Birth.

And Matth. ii. 23. *explain'd and vindicated.*

There is no Prophet, we own, wherein it is expreſſly ſaid, that the *Meſſiah* ſhould be called a *Nazarene*; *(l)* but the Obſervation of St *Jerom*, in his *Comment* upon this Place, is not amiſs, *viz.* that when St *Matthew (m) mentions the Word* Prophets, *in the Plural Number*, (whereas, in other Places, he had always cited ſome particular Prophet) *he thereby ſhews, that he did not take the Words from the Prophets, but only the Senſe.* Since then the Title of *Nazarene* both *Jews* and other Enemies of *Chriſtianity* have always, by Way of Contempt given to our Bleſſed *Saviour*, becauſe he was ſuppos'd to come out of that very City, from whence it was thought impoſſible, that *(n) any good Thing ſhould come*; and ſince moſt of the Prophets ſpeak of *Chriſt*, as a Perſon, that was to be reputed vile and abject, *(o) a Stranger to his Brethren, and even an Alien to his Mother's Sons, (p) deſpiſed and rejected of Men, deſpiſed and eſteemed not*, here is the plain Senſe of the Words, *he ſhall be a* Nazarene; *(q)* and the Angel, by God's Appointment, no doubt, ſent him to this contemptible Place, that he might thence have a Name of Infamy and Contempt put upon him, according to the frequent Intimation by the Prophets.

Who thoſe Wiſe-Men were.

(r) The Word, we render *Wiſe-Men*, in its Original, ſignifies *Magicians*, which, however now it beſpeaks not ſo good a Character, was, nevertheleſs, heretofore a Name of very innocent and honourable Signification. The Studious and Inquiſitive, whoſe Buſineſs and Profeſſion led them to ſearch into Nature, its moſt abſtruſe Cauſes and Effects, and more particularly into the Motions and Diſpoſitions of the heavenly Bodies, were diſtinguiſh'd by this Title: And, in what profound Veneration and Reſpect they were held, appears from the moſt important Matters, both *ſacred* and *civil*, being committed to their Adminiſtration. They were the Counſellors, the Judges, the Prieſts, the Princes, in a Word, the *Oracles* of the *Eaſtern* Countries. But, as the beſt Arts are ſometimes perverted to ill Purpoſes; ſo it happen'd to theſe, that falling into the Hands of *bad* Men, who met with People ignorant and credulous, and not only eaſy, but even glad to be deluded, they degenerated into the Cheats of *judiciary Aſtrology*; and theſe Abuſes grew ſo general, as, at laſt, to fix an ill Senſe upon the Word, and a Scandal on the *Science* itſelf.

It were a Wrong and great Indignity to the Perſons now before us, not to believe them of the nobler and better Sort; but we can hardly be perſuaded, (tho' ſome would

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(i) Gen. xxx. 1. (k) Ibid. xxxv. 19. (l) Biſhop *Kidder*'s Demonſtration of the Meſſiah, Part ii. c. 3. (m) Chap. ii. 23. (n) John i. 46. (o) Pſal. lxix. 8. (p) Iſaiah liii. 3. (q) *Whitby*'s Annotations in Locum. (r) *Stanhope* on the Epiſtles and Goſpels, Vol. I.

would endeavour to do it) that they were Perſons of *Royal* Dignity, (*s*) becauſe we cannot reaſonably ſuppoſe, that the *Evangeliſt* would have omitted a Circumſtance of ſo great Moment, both for their Honour, and our *Lord*'s. We can hardly think, but that ſome Account would have been given of their *Royal* Train and Equipage, and that all *Jeruſalem* would have *been mov'd* as much to ſee their *Entry*, as they were to hear their *Queſtions:* Nor can we imagine, that it would have been decent in *Herod*, to have receiv'd them with no more Reſpect; to have diſmiſs'd them to *Bethlehem* without Attendants; much leſs to have laid his Commands upon them to return back, and bring him an Account of the Child, as ſoon as they had found him, had they been Perſons of equal Rank and Dignity with himſelf. Upon theſe Conſiderations we may juſtly deny them the Title of *Kings*, tho' we cannot but allow them to be Perſons of great Wiſdom, Learning, and Integrity; of which *Ours and* ſome other *Tranſlations* of the *Bible* have been ſo ſenſible, as very prudently to decline the *odious* Name of *Magicians*, and to call them *the Wiſe-Men of the Eaſt*; but what Part of the *Eaſt* it was that they came from, few Interpreters have agreed.

Whence they came.

(*t*) SOME have imagin'd, that theſe Travellers came out of *Perſia*; others from *Chaldea*, others from *Arabia*, and others again from *Meſopotamia*. All theſe Countries lay *Eaſtward* from *Jeruſalem* and the *Holy Land*; and, in each of theſe, ſome *antecedent* Notions of the *Meſſiah* may be accounted for. In *Chaldea* and *Perſia*, by the Captivity of the *Jews*, and the Books of *Daniel*; in *Arabia*, by the Nearneſs of their Neighbourhood, and frequent Commerce; and in *Meſopotamia*, beſides theſe common Helps, they had the *Prophecy* of their Countryman *Balaam*, concerning a *Star* (*u*) that *ſhould come out of* Jacob, to direct them. (*x*) But as we know of no *Record*, wherein this Prophecy was preſerv'd, but the Book of *Moſes*, which the People of *Meſopotamia* neither read nor believ'd; ſo it ſeems evident, that *Balaam*'s Words do not refer to a *Star*, that ſhould ariſe at any Prince's Birth, but to a certain *King*, who ſhould be as glorious and ſplendent in his Dominions, as the Stars are in the *Firmament*. Upon the Whole therefore it ſeems moſt likely, that theſe *Wiſe-Men* came out of *Arabia* (*y*), (which, according to *Tacitus*, was the *Bound of Judea Eaſtward)* not only becauſe the Gifts, which they preſented, were the *natural* Products of that Country, which was famous likewiſe for its *Magi*, inſomuch, that *Pythagoras* (as *Porphyry*, informs us) went into *Arabia* to acquire Wiſdom; but becauſe its Neighbourhood to *Judea* might give theſe *Wiſe-Men* the Advantage of diſcerning the Star better, than any more diſtant Nation had.

What the Star that conducted them was.

FOR, that this Star was no *Celeſtial* one, and ſuch as might be ſeen at a vaſt Diſtance, its Motion, contrary to the ordinary Courſe of Stars, its performing the Part of a Guide to the Travellers, and that by Day very probably, as well as Night, its accommodating itſelf to their Neceſſities, and diſappearing and returning, as they could beſt, or leaſt be without it, and (what is a Circumſtance as remarkable as any) its pointing out, and ſtanding over the very Place, where the Child was, (which the Height and Diſtance of common Stars makes it impoſſible for them to do) are a ſufficient Demonſtration. It ſeems not improbable therefore, that what the *Evangeliſt* calls a Star was only the glorious Light (*z*), which ſhone upon the *Bethlehem-Shepherds*, when the Angel came to impart unto them the *Tidings* of our *Saviour*'s Birth; for that this Light was exceeding great is clear from that Expreſſion, which ſtiles it the (*a*) *Glory of the Lord*, and that it was a Light from Heaven hanging over their Heads,

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(*s*) *Whitby*'s Annotations on *Matth.* ii. 1, &c.

(*t*) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

(*u*) Numb. xxiv. 17.

(*x*) *Whitby*'s Annotations.

(*y*) Ibid.

(*z*) Ibid.

(*a*) Luke ii. 9.

Heads, the Words in the *(b) Greek*, as well as *(c) Latin* Verſion, ſufficiently inform us.

Now every one knows, that ſuch a Light, at a great Diſtance, appears like a Star; or at leaſt, after it had thus *ſhone about the Shepherds*, it might be lifted up on high, and then form'd into the Likeneſs of a Star; where ſtanding *vertically* over *Judea* for ſome Time, it might direct the *Arabian* Aſtrologers (whom ſo ſtrange a PHÆNOMENON could hardly eſcape) to the *capital* City, as the likelieſt Place to gain Intelligence of the new-born King, whoſe *Star they had ſeen in the Eaſt*, i. e. from the Place of their Abode, which was in the *Eaſt:* For, ſhould we ſuppoſe, that this Light was plac'd in any Part of the *Eaſtern* Hemiſphere, it would have denoted ſomething extraordinary among the *Indians*, or other *Eaſtern* Nations, rather than among the People of the *Jews*.

How the Wiſe-Men *came to underſtand what the* Star *meant.*

(d) But how came theſe *Eaſtern* Sages to know this *Star*, or *luminous* Appearance in the Heavens, (place it where we will) denoted the Birth of a King? Now, for the Reſolution of this Queſtion, it muſt be obſerv'd, what *(e)* ſome Heathen Hiſtorians tell us, *viz. That, through the whole* Eaſt, *it was expected, that, about this Time, a King was to ariſe out of* Judea, *who ſhould rule over all the World.* Nor could it be well otherwiſe, ſince, from the Time of the *Babyloniſh* Captivity, we find the *Jews* diſpers'd *(f)* thro' all the Provinces of the *Perſian Monarchy*, and that *(g)* in great Numbers, and *(h)* many People of the Land becoming *Jews*; and, after their Return home, increaſing ſo mightily, that they were diſpers'd thro' *Africa*, *Aſia*, and many Cities, and Iſlands of *Europe*, and (as *Joſephus (i)* tells us) wherever they dwelt, making many *Proſelytes* to their Religion. *(k)* Now theſe *Wiſe-Men* living ſo near to *Judea*, the Seat of this *Prophecy*, and converſing with *Jews*, i. e. with thoſe, who every where expected the Completion of it at that Time, as ſoon as they came to ſee this extraordinary Star, or Body of Light hovering over *Judea*, they might rationally conjecture, that it ſignify'd the Completion of that *celebrated* Prophecy, concerning the King of *Jewry*, over the Center of which Land, they, being then in the *Eaſt*, might ſee this *Meteor* hang.

The Bethlehem *Maſſacre, no Reflection on Providence.*

Not long after the Departure of theſe *Eaſtern* Sages from *Bethlehem*, we find a prodigious Multitude of innocent Babes inhumanly put to Death, upon the Account of him, whom theſe Wiſe-Men came to adore. But, to vindicate the Juſtice and Goodneſs of Providence in this Proceeding, we need not appeal to God's univerſal Dominion over all his Creatures, and the Right he has to take away, in what Manner he pleaſes, the Being, which he gives us; we need only conſider the preſent Life, not as our laſt and final State, but as one, whoſe principal Tendency is to another; and then it will appear, that there is no certain Meaſure to be taken of the Divine Juſtice, or Goodneſs towards us, without taking in the Diſtributions of that other Life, which, indeed, is the main End of our living at all. What *Solomon* therefore, in his *Wiſdom*, ſays of the Righteous in general, is much more verify'd in the Caſe of theſe harmleſs Babes: *(l) In the Sight of the Unwiſe, they ſeem'd to die, and their Departure is taken for Miſery; but they are in Peace; For, tho' they were puniſhed in the Sight of Men, yet is their Hope full of Immortality. (m)* For a frail, a ſhort, a troubleſome, a dangerous Life, God gives them the Recompence of an immortal, a ſecurely happy, a compleatly glorious one; which not only vindicates, but magnifies his Goodneſs and Liberality to them. He conſiders their *Infancy*, and the noble *Fruit* which might have ſprung from theſe tender *Plants*, had they been allow'd to grow to full *Maturity*, and, accordingly, rewards them: For, tho' they wanted the *Will* of *Martyrdom*, which riper Years may have; yet, it muſt be allow'd, that they were clear of that *voluntary* and *actual* Sin, which thoſe riper Years would have contracted: And therefore, as in the moſt literal Senſe, *(n) they were not defiled* with ſenſual Pleaſures, but left the World in *Virgin*-Innocence; as they were truly redeem'd from among Men, whoſe early Tranſlation to a State of Bliſs prevented the Hazards and Temptations of a wicked World; and, as they were (ſtrictly ſpeaking) *the firſt Fruits unto God, and the Lamb*, who began to ſhed their Blood in the Cauſe of a *new-born Saviour*; ſo God hath been pleas'd to vouchſafe them a peculiar Honour, *(o) to ſing, as it were, a new Song before the Throne, and to follow the Lamb whitherſoever he goeth, becauſe in their Mouth was found no Guile; for they were without Fault before the Throne of God.*

(b) Περιέλαμψεν αὐτοὺς. (c) Emicuit ex alto. (d) *Whitby*'s Annotations. (e) *Tacit*, Hiſt. &. lib. v. *Suet.* de Vitâ Veſp. c. 4. (f) Eſther. iii. 8. (g) Ibid. Chap. ix. 2. (h) Ibid. Chap. iii. 13. (i) Antiq. lib. xiv. c. 12. (k) *Whitby*'s Annotations. (l) Wiſdom. iii. 2, &c. (m) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

Our Lord's Diſcovery of himſelf to the Samaritan *Woman accounted for.*

We have but one Objection more to anſwer, and that is, a ſeeming Inconſiſtency in our *Saviour*, in diſcovering to the *Samaritan* Woman his *Divine Character*, which he had ſo often deſir'd his Diſciples to conceal. Our *Saviour*, 'tis true, was ſo far from making any unneceſſary Declarations of himſelf, that, both upon *(p)* St *Peter*'s confeſſing himſelf to be *the Chriſt*, and *(q)* after his *Transfiguration*, wherein he was declar'd to be *the Son of God*, we find him charging his Diſciples to ſay Nothing of this, until his Reſurrection: *(r)* Becauſe their Teſtimony, in theſe Points, might not only be like a Matter *concerted* between him and them, but becauſe indeed they were not qualify'd to be his *Witneſſes* in theſe Things, until they had *receiv'd Power from on high*, by the coming *down of the Holy Ghoſt*. 'Tis to be obſerv'd however, that, when our *Lord* is himſelf fairly called upon, and eſpecially by Perſons inveſted with Authority, he never once conceals his Divine Nature and Commiſſion.

When *(s) the* Jews *came round him in* Solomon's *Porch, and ſaid unto him, how long doſt thou make us doubt? If thou be the* Chriſt, *tell us plainly*; his Anſwer is expreſs, *I told you, and ye believed not: The Works, that I do in my Father's Name, they bear Witneſs of me; for I and my Father are one.* When he ſtood before the Judgment-Seat, and the High-Prieſt demanded of him, *(t) I adjure thee by the living God, that thou tell us, whether thou be the* Chriſt, *the Son of God*; his Anſwer is, *Thou haſt ſaid:* Or, (as St *Mark (u)* expreſſes it) *I am; and ye ſhall ſee the Son of Man ſitting on the Right-Hand of Power, and coming in the Clouds of Heaven.* Nay, there are ſome Inſtances, wherein, of his own Accord, and without any Provocation of this Kind, he freely diſcovers who he was: For, having cur'd the Man that was born blind, and afterwards meeting him accidentally, *(x) Doſt thou believe on the Son of God*, ſays he? Whereupon the Man aſking, *Who is the Son of God, that I may believe on him?* Our *Saviour* replies, *Thou haſt both ſeen him, and it is he, who talketh with thee:* And therefore we need leſs wonder that, when this *Samaritan* Woman had firſt of all confeſs'd him to be a *Prophet*, and, (as her Words ſeem to imply) *(y)* was a little dubious, whether he was not the *Meſſiah*, our Saviour ſhould prevent her Enquiry, and tell her voluntarily that he was. Eſpecially conſidering, that *(z)* ſuch a Declaration might be a Means to prepare her, and the reſt of the *Samaritans*, whenever his Apoſtles ſhould come to preach the Goſpel unto them, to receive their Teſtimony, as we find (by the Hiſtory of the *Apoſtolick Acts*) that they did it with great *Gladneſs*.

Several Goſpel-Facts *proved by* Heathen *Teſtimonies.*

Thus, have we endeavour'd to ſatisfy all the *Exceptions* of any Weight, that the Lovers of *Infidelity* have hitherto made to this

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(n) Rev. xiv. 4 *(o)* Ibid. ver. 3, 4, 5. *(p)* Mark viii. 29. *(q)* Matth. xvii. 9. *(r) Whitby*'s Annotations on *Matth*. ix. 30. *(s)* John x. 24, &c. *(t)* Matth. xxvi. 63, 64. *(u)* Chap. xiv. 62. *(x)* John ix. 35, &c. *(y)* Ibid. Chap. iv. 25. *(z) Whitby*, in Locum.

this Part of the *Evangelical* Hiſtory; and, if *Chriſtianity* ſtood in Need either of the Support or Teſtimony of *Heathen* Authors, we might ſay, that the *Incarnation* of *Chriſt*, the Son of God, is no more, than (*a*) what the *Greeks* (as *Julian* avers) affirm both of *Æſculapius* and *Pythagoras*, *viz.* that they were both the Sons of *Jupiter*, tho' they appear'd in human Nature, which Doctrine (in the Evangeliſt St *John*) *Amelius* *, the Maſter of *Porphyry*, allows to be true: That the Birth of our Bleſſed *Jeſus* of a Virgin immaculate, is no more, than (*b*) what the antient *Jewiſh* Doctors expected in their *Meſſiah*, and therefore *Simon Magus*, who greatly affected that Character, pretended that his Mother *Rachel* bore him without the Loſs of her *Virginity*: That the new *Star*, or Body of Light, which, upon our *Saviour*'s Birth, conducted *the Wiſe-Men* to him, (*c*) is acknowledg'd by *Julian*, tho' he would gladly aſcribe it to *natural* Cauſes; is ſet off with great Eloquence by *Chalcidius* *, in his Comment upon *Plato*'s *Timæus*; and perhaps might be that very *Phænomenon* *, which *Pliny* (*d*) deſcribes under the Name of a *Comet*: That our Lord's *Forerunner*, *John the Baptiſt*, was ſuch a Perſon, as the *Goſpel* repreſents him, *viz.* an Exhorter of the *Jews to the Love and Practice of Virtue, and to Regeneration by Baptiſm and Newneſs of Life*, we have an ample Teſtimony in *Joſephus* (*e*): That our *Lord* himſelf was certainly a *Prophet*, *Phlegon* †, who was the Emperor *Adrian*'s Freed-man, acknowledges, and, in his *Hiſtory*, has related ſeveral Events, which he foretold; that he was (*f*) a great Worker of Miracles, the Authors of the *Talmud* own, nor can *Celſus* and *Julian*, his bittereſt Enemies, deny it, only they would gladly impute them to a wrong Cauſe, his great Skill in magical Incantations: That *human* Bodies were frequently poſſeſs'd with *Devils*, who afflicted them with grievous and tormenting Diſeaſes, is the joint Conceſſion both of (*g*) *Jamblicus* and *Minutius Fælix* *; and that our Bleſſed *Lord* had the Power of curing theſe, (*h*) and of deſtroying the Dominion of evil Spirits, wherever he came, is the great Complaint of

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(*a*) *Huetii*, Quæſt. Alnet, lib. ii. c. 13.

* This *Platoniſt*, upon reading the Beginning of St *John*'s Goſpel, ſwore by *Jupiter*, "That the *Barbarian* (as "he called him) had hit upon the right Notion, when he affirm'd, that the *Word*, which made all Things, was *in* "*the Beginning*, in Place of prime Dignity and Authority with God, and was that God, who created all Things, "and in whom every Thing that was made, had, according to its Nature, its Life and Being; that he was *incarnate*, "and cloath'd with a Body, wherein he manifeſted the Glory and Magnificence of his Nature; and that after "his Death he return'd to the Repoſſeſſion of his Divinity, and became the ſame God which he was, before his aſſuming "a Body, and taking the human Nature and Fleſh upon him." *Euſeb.* Præp. 9. Evang. lib. xi.

(*b*) *Huetii*, Quæſt. Alnet. lib. ii. c. 15.

(*c*) Ibid. Demonſ. Prop. iii.

* In his Relation of ſome portentous Significations of Stars, he adds: "Eſt quoque alia venerabilior, & ſanctior "Hiſtoria, quæ perhibet ortu Stellæ cujuſdam inſolitæ non morbos, morteſque prænunciatas, ſed Deſcenſum Dei vene"rabilis, ad humanæ Servationis, rerumque mortalium Gratiam, quam à *Chaldæis* obſervatam fuiſſe teſtantur, qu "Deum nuper natum muneribus venerati ſunt." *Hammond*'s Annotations on *Matth.* ii. 2.

* The Words of *Huetius* concerning this Matter are theſe,—— "Scribit *Plinius* exortum fuiſſe aliquando *Come*"*tam* candidum, argenteo crine ita fulgentem, ut vix contueri poſſet quiſquam, ſpecieque humanâ Dei effigiem in ſe "oſtendentem." Quæſt. Alnet. lib. ii. c. 16.

(*d*) Lib. ii. c. 25.

(*e*) Antiq. lib. xviii. c. 7.

† He compos'd an Hiſtory, digeſted by *Olympiads*, as far as the Year of Chriſt 140. In his Hiſtory he takes notice, that in the *Olympiad*, which determines about the Middle of the 33d Year of the common *Æra*, there happen'd the greateſt Eclipſe of the Sun, that ever had been ſeen, inſomuch, that the Stars were viſible at Noon-Day, and that, afterwards, there was a great Earthquake in *Bithynia*. Several Criticks believe, that this was the Darkneſs, which happen'd at the Death of *Jeſus Chriſt*, which is a Matter we ſhall have Occaſion to enquire into, when we come to that Part of his Hiſtory.

(*f*) *Huetii*, Demonſ. Prop. iii.

(*g*) De Myſter. Sect. ii. c. 6.

* The Words of *Minutius* are worth obſerving,——— "Impuri Spiritus vitam turbant, ſomnos inquietant, ir"repunt etiam corporibus occultè, ut ſpiritus tenues; morbos fingunt, terrent mentes, membra diſtorquent, & ad "cultum ſui cogunt. In Octavo.

(*h*) *Huetii*, Demonſ. Prop. iii.

A. M.
4034, &c.
Ann. Dom.
30, &c.

From the Beginning of the Goſpels to
Matth. ix. 8.
Mark ii. 23.
Luke vi. 1.

of *Porphyry*, who makes it no Wonder, that their Cities ſhould be waſted with Plagues, *ſince* Æſculapius, *and the reſt of the Gods, ever ſince the Admiſſion of the Chriſtian Religion, were either become uſeleſs*, or *fled*. So *prevalent* is the Force of Truth, that it ſeldom fails to draw *Confeſſions* from thoſe, who leaſt of all intend them.

DISSERTATION I.

Of the Four EVANGELISTS, *and their* Writings.

BEFORE we proceed any farther in the Hiſtory of our Bleſſed *Saviour*'s Life, it may not be amiſs to give ſome ſhort Account of the four *Evangeliſts*, that have recorded it. I call them *four*, becauſe, whatever *ſpurious* Pieces gain'd Credit in the World afterwards, the Tradition of the *Church*, from the Beginning of the *ſecond Century*, makes it evident, that the *Goſpels* then receiv'd were only the four *Goſpels*, which we now own.

St Matthew's *Life*.

St *MATTHEW*, who ſtands in the Front of theſe *Evangeliſts*, and is generally allow'd to be the firſt, who committed the *Goſpel* to Writing, was the Son of *Alpheus*, a *Galilean* by Birth, a *Jew* by Religion, and a *Publican* by Profeſſion. Among the *Jews*, as well as other Nations, the Cuſtom, at this Time, prevailed of having more Names than one; and therefore we find his Brother *Evangeliſts*, St *Mark (i)*, and *Luke (k)*, giving him the Name of *Levi*, with a civil Intent to avoid all Mention of his former not ſo reputable Profeſſion, before he was called to the *Apoſtleſhip*; but (what is no leſs an Inſtance of his own Modeſty) in the *Goſpel* written by himſelf he not only takes the Name, by which he was moſt commonly known, but generally adds the odious *Epithet* to it of *Matthew the Publican*; intending thereby, no doubt, to magnify the Grace of God, and the Condeſcenſion of our Bleſſed *Saviour*, who did not diſdain to take, into the higheſt Dignity of the Chriſtian Church, thoſe, whom the World rejected, and accounted vile.

(l) WHETHER he was born in *Nazareth* or no, 'tis certain, that his ordinary Abode was at *Capernaum*, *(m)* becauſe his proper Buſineſs was, to gather the Cuſtoms on Goods, that came by the Sea of *Galilee*, and the Tribute, which Paſſengers were to pay, that went by Water; for which Purpoſe there was a *Cuſtom-Houſe* by the Sea-Side, where *Matthew* had his *Office, or Toll-Booth, there ſitting at the Receipt of Cuſtom*. Our Lord, having lately cur'd a famous *Paralytick*, retir'd out of the Town, to walk by the *Sea-Side*, where he taught the People, that flock'd after him; and, having eſpy'd *Matthew* in his Office, he aſk'd him to become one of his Diſciples; whereupon, without any Manner of Heſitation, without ſtaying ſo much as to ſettle his Accounts, and put his Affairs in Order, *he left all, and followed him*.

WE cannot but ſuppoſe, that, as he liv'd in *Capernaum*, the Place of our *Lord*'s uſual *Reſidence*, and where his Sermons and Miracles were ſo frequent, he muſt have been acquainted with his Perſon and Doctrine before this Time; and, conſequently, in a good Preparation to receive the *Call* with Gladneſs. And, that he did ſo, a good Evidence it ſeems to be his entertaining

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(i) Chap. ii. 14.

(k) Chap. v. 27.

(l) *Kirſtin*, in Vitâ 4 Evang. ſays he was, Part xxii.

(m) *Cave*'s Lives of the Apoſtles.

entertaining our *Lord* and his *Diſciples* at Dinner next Day in his Houſe; whither he invited ſeveral of his own *Profeſſion*, in Hopes, no doubt, that our *Saviour*'s Company and Converſe might make the like Impreſſion upon them.

From his Election to the Apoſtolate, he continu'd conſtantly with our *Lord*, during his Abode upon Earth; and, after his *Aſcenſion*, for the Space of eight Years, preach'd the *Goſpel*, in ſeveral Parts of *Judea*: But, being now to betake himſelf to the Converſion of the *Gentiles*, he was intreated by the *Jews*, who had been converted to the *Chriſtian Faith*, to commit to Writing the Hiſtory of our *Lord*'s Life and Actions, and to leave it among them, as a ſtanding Record of what he had preach'd to them; which, accordingly, he did, and ſo compos'd the *Goſpel*, which we have now under his Name.

(n) The Countries, in which he preach'd, were chiefly *Parthia* †, and *Æthiopia*, in the latter of which he converted Multitudes, ſettled Churches, and ordain'd Miniſters to confirm, and build them up; and, having ſignaliz'd his Zeal in the Miniſtry of the Goſpel, and his Contempt of the World in a Life † of moſt exemplary Abſtinence, he is, moſt probably, thought to have ſuffer'd Martyrdom at *Nadabar*, a City in *Æthiopia*; but of the Time, and Manner of his Death, no certain Account is tranſmitted to us.

His Writings.

At the Requeſt of the *Jewiſh* Converts, (as we ſaid) and, as ſome add, at the Command of the reſt of the Apoſtles, St *Matthew* wrote his Goſpel, about eight or nine Years after our *Lord*'s Reſurrection: For, that it was extant, before the *Diſperſion* of the *Apoſtles*, is plain from *Bartholomew* carrying it with him into *India*, where (as *Euſebius* *(o)* informs us) it was found by *Panœtus*, when he went to propagate the Faith in thoſe Parts, and by ſuch, as retain'd the Knowledge of *Chriſt*, was reputed a valuable *Treaſure*.

As it was primarily deſign'd for the Benefit of the *Jewiſh Converts* †, whatever ſome *Moderns* may ſay to the contrary,

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(n) *Cave*'s Lives of the Apoſtles.

† As for what is related by *Nicephorus*, of his going into the Country of the *Cannibals*, and conſtituting *Plato*, one of his Followers, Biſhop of *Myrmena*; of Chriſt's appearing to him in the Form of a beautiful Youth, and giving him a Wand, which he pitching into the Ground, it immediately grew up into a Tree; of his ſtrange converting the Prince of that Country; of his numerous Miracles, peaceable Death, and ſumptuous Funeral, with abundance more of the like Nature, they are juſtly to be reckon'd among thoſe *Fabulous* Reports, that have no Ground, either of Truth or Probability, to ſupport them. *Cave*'s Lives of the Apoſtles.

† *Clemens Alexandrinus* tells us, that he abſtain'd from the Eating of Fleſh, and that the chief of his Diet was, Herbs, Roots, Seeds, and Berries. *Pædag.* lib. ii. c. 1.

(o) Hiſt. Eccl. lib. v. c. 10.

† Thoſe, who maintain, that St *Matthew* wrote in *Greek*, produce theſe Arguments for their Opinion. 1ſt, That ſome of the Fathers (ſuch as *Origen*, *Epiphanius*, and St *Jerom*) quote, indeed, the *Hebrew* of St *Matthew*, but quote it as a Book of no great Authority, which they would not have done, had it been the *true Original*. 2d, That, had St *Matthew* wrote in *Hebrew*, the *Hebrew* Names in the Goſpel would not have been interpreted into *Greek*, nor would he have quoted the *Old Teſtament*, according to the *Septuagint* Tranſlation. 3d, That the *Greek* Language was then very common in *Paleſtine*, and all the *Eaſt*. And, 4th, ſince all the other Authors of the *New Teſtament* wrote in *Greek*, why ſhould St *Matthew* alone write his Goſpel in *Hebrew*? But to theſe Arguments it may be reply'd, 1ſt, That the *uniform* Teſtimony of all the Ancients, who tell us that St *Matthew* wrote his Goſpel in *Hebrew*, is certainly of very great Weight; but then we muſt know, that there were *two* of theſe Copies of St *Matthew*, the one *pure* and *uncorrupted*, of which they have ſpoken with great Eſteem, the other deprav'd by *Hereticks*, which they have contemn'd, and look'd upon as *Apocryphal*. 2d, The *Hebrew* Names, interpreted into *Greek*, prove the very contrary to what would be inferr'd from it; for this demonſtrates that the Tranſlation was *Greek*, and the *Original Hebrew*. 3d, Of the Ten Paſſages in the *Old Teſtament*, that St *Matthew* cites in his Goſpel, there are ſeven of them, which reſemble the *Hebrew* more than the *Septuagint*; in the other three, the *Septuagint* and the *Hebrew* themſelves agree; but the plain Truth is, that St *Matthew* quotes by Memory, and relates, not ſo much the *Words*, as the *Senſe* of the Paſſages. 4th, However common the *Greek* Tongue might be in *Paleſtine* among the better Sort of People, yet it is certain, that the Generality of the *Jews* ſpoke commonly what they call *Hebrew*, which was *Syriack* and *Chaldee* mix'd with *Hebrew*. And, 5th, Tho' all the reſt of the *New Teſtament* were written in *Greek*, yet, that is no Argument why this Part of it ſhould; tho', if Convenience were conſider'd, it ſhould rather, one would think, be adapted to the general Uſe and Capacity of thoſe for whom it was wrote. The Diſpute, however,

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trary, the Voice † of all *Antiquity* muſt carry it againſt them, that it was originally wrote in *Hebrew*, not in the antient pure *Hebrew*, (for that, in a great Meaſure, was loſt among the Vulgar) but in a Language commonly us'd at that Time by the *Jews* of *Paleſtine*, (and therefore ſtill called the *Hebrew* Tongue, becauſe wrote in *Hebrew* Characters) which was the *Syriack*, with a Mixture of *Hebrew* and *Chaldee*.

This Goſpel of St *Matthew* was, for a long Time, in Uſe among the *Jews*, who had been converted to *Chriſtianity*, and when, ſome Time before the *Romans* laid Siege to *Jeruſalem*, they retir'd to *Pella*, they carry'd it thither along with them; from whence it was diffus'd into *Decapolis*, and all the Countries beyond *Jordan*, where the *Judaizing Chriſtians* ſtill made Uſe of it in the Time of *Epiphanius (p)* and *Euſebius (q)* of *Cæſarea*. But theſe *Chriſtians (r)* did not preſerve this Sacred *Depoſitum* with all the Fidelity they ſhould have done. They added to it ſeveral Things, which perhaps they might have heard from the Mouths of the *Apoſtles*, or from their immediate Diſciples, and this in Time brought it under the Suſpicion of other *Believers*. The *Ebionites*, at length, got it into their Hands, and by their Additions, and Defalcations, in Favour of ſome Errors they had fallen into concerning the *Divinity* of our *Saviour*, and the *Virginity* of the Bleſſed Mother, ſo corrupted it, that, at length, it was given up by other Churches which adher'd to the *Form of ſound Doctrine*. It continu'd however a long Time in its primitive Purity in the Hands of the *Nazarenes*, or firſt Believers in *Paleſtine*, who (tho' they were *zealous* in the Obſervation of the *Law)* embrac'd no ſuch Opinions, as the *Ebionites* did, nor made any Alterations in the Goſpel. But, after the Extinction of this *Sect*, we hear no more of the genuine Goſpel of St *Matthew*, becauſe the antient *Greek* Verſion, which, in the Apoſtolick Times, was made from it, having always preſerv'd its primitive Integrity, did, long before this, univerſally prevail, and was look'd upon as *Authentick* as the *Original*; for, tho' its Author be uncertain, yet every one, who mentions it, always aſcribes it to ſome one *Apoſtle*, or other.

When St *Matthew* began to write, the great Queſtion among the *Jews* was, whether our Bleſſed *Saviour* was the true *Meſſiah* or no, and the main Tendency of his Goſpel ſeems to prove this. For he ſhews, by his mighty Deeds, that he was the *Chriſt*, the *Son of God*; that his Mother *Mary* was a Virgin; that he was not come to *deſtroy* the Law, but to *fulfil* it; and that his Miracles were not *magical* Operations, nor the Effects of any human Art, but inconteſtable Proofs of the Power of God, and of his Divine Miſſion. *(s)* St *Ambroſe* obſerves, that none of the Apoſtles have enter'd ſo far into the Particulars of our *Saviour*'s Actions †, as has St *Matthew*; that none of them have related the Hiſtory of the *Wiſe-Men* coming

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is about *Matter of Fact*, and this is a Fact atteſted by all the *Ancients*, many of whom had ſeen the Original, and were capable of making a Judgment of it. *Whitby*'s Prefatory Diſcourſe to the Four Evangeliſts, and *Calmet*'s Dictionary, under the Word *Matthew*.

† All the Ancients, with one Conſent, aſſure us, that St *Matthew* wrote in *Hebrew*. *Papias*, *Irenæus*, *Origen*, *Euſebius*, St *Cyril of Jeruſalem*, *Epiphanius*, St *Jerom*, St *Auſtin*, St *Chryſoſtom*, the Author of the *Latin Cammentary* on St *Mark*, which is aſcrib'd to St *Chryſoſtom*, and the Author of the *Synopſis of the Scripture*, which bears the Name of *Athanaſius*, are a *Cloud* of Witneſſes, who depoſe this; and therefore ſtrange it is, that any ſhould queſtion its being originally written in that Language, when the Thing is ſo univerſally and uncontroulably aſſerted by all Antiquity, not one, that I know of, after the ſtricteſt Enquiry I could make, diſſenting in this Matter, and who certainly had far greater Opportunities of being ſatisfy'd in theſe Things, than we can have at ſo great a Diſtance. *Du Pin*'s Hiſtory of the Canon, Vol. II. c. 2. and *Cave*'s Lives of the Apoſtles.

(p) Epiphan. Hæreſ. 29. c. 7. *(q)* Hiſt. Eccl. lib. iii. c. 25. *(r) Calmet*'s Dictionary, and Preface to St *Matthew*'s Goſpel. *(s)* Ambroſ. Pref. in Luc.

† If we compare St *Matthew* with the three other *Evangeliſts*, we may perceive a remarkable Difference in the Order and Succeſſion of our Saviour's Actions, from Chap. iv. 22, to Chap. xiv. 13, which has much perplex'd Chronologers and Interpreters. Some pretend, that St *Matthew* ſhould be follow'd, but others think it more reaſonable to ſubmit

coming from the *Eaſt*, or the Parable of the *wiſe* and *fooliſh Virgins*, and ſome others, but he; that, in ſhort, he has given us more Rules for the Conduct of Life, and more Leſſons of *Morality*, ſuitable to our Neceſſities, than any; and all this, *(t)* in a natural and eaſy Stile, (tho' ſometimes mix'd with *Hebraiſms)* ſuch as becomes an *Hiſtorian*, and, eſpecially, a *Sacred* Hiſtorian, whoſe Narration ſhould be free from Affectation, and all ſuch trifling Ornaments, as do not agree with the Gravity and Dignity of his *Subject*.

St Mark's *Life.*

THO' the Name of *Mark* ſeems to be of *Roman* Extraction, yet the *Evangeliſt* now before us was born of *Jewiſh* Parents, and originally deſcended from the Tribe of *Levi*. What his proper Name was, or upon what Change or Accident of Life he might aſſume *this*, we have no Manner of Intelligence; but, as it was no unuſual Thing for the *Jews*, when they went into the *European* Provinces of the *Roman* Empire, to conform to the Cuſtoms of the Country, and, while they continu'd there, to be called by ſome Name of common Uſe; ſo ſome have conjectur'd, that, when *Mark* attended upon St *Peter* to *Rome*, he might at that Time take upon him this Name, which (as he never return'd to *Judea* to re-aſſume his own) he for ever after retain'd. In the Writings of the Apoſtles we read of ſeveral called by this Name. There is *John* (*u*), whoſe Sir-Name was *Mark* (*x*); *Mark, the Siſter's Son of Barnabas*; *Mark*, *(y)* who was *employed in the Miniſtry*; *Mark*, whom St *Paul* calls his *Fellow-Labourer* (*z*); and *Mark*, whom St *Peter* (*a*) *ſtiles his Son:* But which of theſe was the *Evangeliſt*, or whether the *Evangeliſt* might not be a Perſon diſtinct from each of theſe, has been a Matter of ſome Doubt among the Learned.

THAT he was one of the *ſeventy* Diſciples, and, among them, one of thoſe, who took Offence at our *Lord*'s Diſcourſe of (*b*) *eating his Fleſh, and drinking his Blood*, ſome of the *Antients* have affirm'd; but *Euſebius* (*c*), from *Papias*, who was Biſhop of *Hierapolis*, and liv'd near thoſe Times, tells us poſitively, that he was no Hearer or Follower of our *Saviour*. He was converted by ſome of the *Apoſtles*, and moſt likely by St *Peter*, to whom he was a conſtant Retainer, and ſerv'd him in the Capacity of an *Amanuenſis*, and an *Interpreter*. *(d)* For, tho' the Apoſtles were divinely inſpir'd, and, among other miraculous Powers, had the *Gift of Languages* conferr'd on them; yet the *Interpretation of Tongues* ſeems to be a Gift, more peculiar to ſome, than others, and it might be St *Mark*'s Talent, either by Word, or Writing, to expound St *Peter*'s Diſcourſes to thoſe, who underſtood not the Language, wherein they were deliver'd.

HE accompany'd St *Peter* in all his Travels, preach'd *Chriſtianity* in *Italy*, and at *Rome*, and, at the Requeſt of the *Chriſtians* in thoſe Parts, compos'd his Goſpel, which St *Peter* afterwards revis'd and approv'd. From *Italy* he went into *Egypt*, and, having fix'd his chief Reſidence in *Alexandria*, he *there*, and in the Country round about, propagated the Chriſtian Faith with ſuch Succeſs, that Multitudes both of Men and Women, not only became *Converts*, but engag'd themſelves likewiſe in a more ſtrict Profeſſion † of the Religion that he taught them, than ordinary.

ſubmit to the Authority of the other *three*, eſpecially, ſince St *Mark*, who follows him cloſe enough in every other Thing, forſakes him in this Particular. However this be, it can prove no Prejudice to the Truth of Facts, which are the eſſential Part of the *Goſpel*; and, as to the Order of Time, the ſacred Authors are not always ſollicitous to follow it exactly. *Calmet*'s Dictionary, under the Word *Matthew*.

(t) Beauſobre's Preface ſur St *Matthieu*.

(*u*) Acts xii. 12.

(*x*) Col. iv. 10.

(y) 2 Tim. iv. 11.

(*z*) Philemon, ver. 24.

(*a*) 1 Pet. v. 13.

(*b*) John vi. 60.

(*c*) Hiſt. Eccl. lib. iii. c. 39.

(d) Cave's Lives of the Apoſtles.

† *Philo*, in his *Treatiſe on a contemplative Life*, gives us a long Account, and high Commendation of a *Set* of People, (whom he calls Θεραπευταὶ) who, in a pleaſant Place near the *Maræotick* Lake in *Egypt*, form'd themſelves into

FROM *Alexandria* he remov'd *Weſtward*; and paſſing through the Countries of *Marmarica*, *Pentapolis*, and ſome others in his Way to *Libya*, (tho' the People were barbarous in their Manners, as well as idolatrous in their Worſhip) by his Preaching, and Miracles, he not only converted, but, before he departed, confirm'd them in the Profeſſion of the Goſpel. Upon his Return to *Alexandria* he preach'd with all Boldneſs, order'd and diſpos'd of the Affairs of the *Church*, and wiſely provided for the Continuance thereof, by conſtituting Governors and Paſtors in it. (*e*) The great Number of Miracles, which he wrought, and the Reproaches, which ſome of the Converts made upon the ſenſeleſs Idols of the *Egyptians*, ſo exaſperated their Rage, that they were reſolv'd to deſtroy this *Introducer* of a new Religion among them. It was at the Time of *Eaſter*, when the great Solemnities of their God *Serapis* happen'd to be celebrated, at which *Feſtival*, the Minds of the People, being excited to a paſſionate Vindication of the Honour of their *Idol*, broke in upon St *Mark*, then engag'd in the ſolemn Celebration of Divine Worſhip, and, binding his Feet, they dragg'd him thro' the Streets, and other rugged Places, to a Precipice near the Sea; but, for that Night, they thruſt him into a dark Priſon, where his Soul, by a Divine Viſion, was ſtrengthen'd, and encourag'd under the Ruins of a ſhatter'd Body. Early next Morning the *Tragedy* began again. For, in the ſame Manner, as they had done the Day before, they dragg'd him about, till, his Fleſh being rak'd off, and his Veins empty'd of Blood, his Spirits failed, and he expir'd: But their Malice dy'd not with him, for, taking the poor Remains of his Body, they threw them into a Fire, and ſo burnt them; but his Bones and Aſhes the *Chriſtians* gather'd up, and decently intomb'd near the Place, where he uſually preach'd.

His Writings.

(*f*) AFTER the Defeat of *Simon Magus* (whereof we ſhall have Occaſion to ſay more hereafter) the Reputation of the *Chriſtian* Religion grew ſo great, and Converts at *Rome* became ſo many, that they were deſirous to have in Writing thoſe Doctrines which had hitherto been imparted to them by Word of Mouth only. St *Mark*, to whom this Requeſt was made, accordingly ſet himſelf to recollect, what he, by long Converſation, had learned from St *Peter*, who, (when the other had finiſh'd the Work) peruſ'd, approv'd, and recommended it to the Uſe of the Churches: And for this Reaſon it is, by ſome of the Antients, ſtil'd St *Peter's* Goſpel; not that St *Peter* dictated it to St *Mark*, but becauſe St *Mark* did chiefly compoſe it out of that Account, which St *Peter* uſually deliver'd in his Diſcourſes to the People: And accordingly St *Chryſoſtom* (*g*) obſerves, that the *Evangeliſt*, in his nervous Stile and Manner of Expreſſion, takes a great Delight to imitate St *Peter*.

† THIS *Goſpel* indeed was principally deſign'd for the Uſe of the *Chriſtians* at *Rome*,

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into *religious* Societies, and liv'd a ſtrict Philoſophick Life, and theſe, *Euſebius* (Hiſt. Eccl. lib. ii. c. 16.) affirms to have been *Chriſtians*, converted and brought under theſe admirable Rules by St *Mark*, at his coming into *Egypt*: But whoever ſeriouſly conſiders *Philo*'s Account, will plainly find, that he intends it of *Jews*, and Profeſſors of the *Moſaick* Religion, and not of *Chriſtians*; partly, becauſe it is improbable, that *Philo*, being a *Jew*, ſhould give ſo great a Character and Commendation of *Chriſtians*, who were ſo hateful to the *Jews* at that Time in all Places of the World; partly, becauſe *Philo* ſpeaks of them, as an Inſtitution of a conſiderable Standing, whereas *Chriſtians* had but lately appear'd in the World, and were later come into *Egypt*; and partly, becauſe many Things in *Philo*'s Account do no Way ſuit with the State and Manners of *Chriſtians* at that Time. *Cave*'s Life of St *Mark*.

(*e*) *Cave*'s Lives of the Apoſtles. (*f*) *Stanhope*, on the Epiſtles and Goſpels, Vol. IV. (*g*) *Hom.* iii. in Matt.

† The *original Greek* Copy, under St *Mark*'s own Hand, is ſaid to be extant at *Venice* at this Day, written (as they tell us) by him at *Aquileia*, and thence, after many hundred Years, tranſlated to *Venice*, where it is ſtill preſerv'd, tho' the Letters ſo worn out with Length of Time, that they are not capable of being read. There are likewiſe ſome *Greek* Manuſcripts, wherein the *twelve laſt Verſes* of this *Goſpel* are omitted; but they are extant in the greateſt Number of the moſt ancient and authentick Copies, as well as in the Works of *Irenæus*, an Author of *prior* Date to any

Rome, and from hence ſome may be apt to think it highly congruous, that it ſhould at firſt be written in the *Latin* Tongue: But it muſt be conſider'd, *(h)* that as the *Jewiſh* Converts, in that City, underſtood but little *Latin*, ſo there were very few *Romans*, that did not underſtand *Greek*, which as (appears from the Writers of that Age) was the *genteel* and *faſhionable* Language of thoſe Times; nor can any good Reaſons be aſſign'd, why it ſhould be more inconvenient for St *Mark* to write his Goſpel in *Greek*, for the Uſe of the *Romans*, than that St *Paul* ſhould, in the ſame Language, write his Epiſtle to that Church.

We cannot compare St *Matthew* and St *Mark* together, but muſt perceive, that the latter had ſeen the Writings of the former, becauſe he often uſes the ſame Terms, relates the ſame Facts, and takes notice of the ſame Circumſtances; but we muſt not therefore infer, that all he intended in his Work was ſimply to *abridge* him: *(i)* Becauſe he begins his Goſpel in a different Manner; he omits ſeveral Things, particularly our *Lord*'s *Genealogy*; he varies from him in the Order of his Narration; he relates ſome Facts, that the other has omitted; he enlarges upon others in many Particulars, and (what is no mean Argument of his *Truth* and *Impartiality* in all the reſt) the ſhameful *Lapſe* and Denial of his beloved Maſter St *Peter* he ſets down, with more, and more aggravating Circumſtances, than any of the other *Evangeliſts* have recorded.

St Luke's Life.

St *LUKE*, who, by ſome antient Authors, is called *Lucius*, and *Lucanus*, was a *Syrian* by Birth, a Native of *Antioch*, and by Profeſſion a *Phyſician*. *Antioch (k)*, the *Metropolis* of *Syria*, was, at this Time, a City celebrated for the *Pleaſantneſs* of its *Situation*, the *Fertility* of its *Soil*, the *Riches* of its *Traffic*, the *Wiſdom* of its *Senate*, the *Learning* of its *Profeſſors*, and the Civility and *Politeneſs* of its *Inhabitants* by the Pens of ſome of the greateſt Orators of their Times; and yet, above all theſe, it was renown'd for this one peculiar Honour, that, in this Place it was, *where the Diſciples were firſt named Chriſtians*.

In *Antioch* there was a famous *Univerſity* well repleniſhed with learned Profeſſors of all Arts and Sciences, where St *Luke* could not miſs of a *liberal* Education; however, he did not only ſtudy in *Antioch*, but in all the Schools of *Greece* and *Egypt*, whereby he became accompliſh'd in every Part of *human Literature*: And, as the *Greek* Academies were then more eſpecially famous for the Study of *Phyſick*, our *Evangeliſt*, for ſome Time, apply'd himſelf ſolely to the Practice of *That*; and, after his Converſion, continu'd very likely, in the ſame *Profeſſion*, which was far from being *inconſiſtent*, but rather *ſubſervient* to the Miniſtry of the *Goſpel*, or the Cure of Souls.

As to his other Accompliſhment, the Art of *Painting*, the Antients knew nothing of it. *Nicephorus (l)* is the firſt Author, that mentions it, and tho' a great deal of Pains has been taken to prove, that ſome *Pieces*, ſtill extant, were drawn by his own Hand, yet the antient *Inſcription* found in a *Vault*, near St *Mary*'s Church, in the *Via lata* at *Rome*, (the Place where St *Paul*'s Houſe is ſaid to have ſtood) where Mention is made of a *Picture* of the *Bleſſed Virgin*, *as one of the ſeven painted by St* Luke, is an Argument of better Authority for his Skill in that Art, than any, that the Jeſuit *Gretſer*, in his laborious Treatiſe, *(m)* has produc'd. But whether ever our *Evangeliſt* painted the *Bleſſed Virgin* or not, 'tis certain, that he has left us ſo many *Particulars* (omitted by others) relating to the Conception, Birth,

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any of the *Manuſcripts*, that want them. It is not to be queſtion'd therefore, but that they originally belong'd to St *Mark*'s Goſpel, and were ſuppreſs'd by ſome ignorant or conceited *Tranſcriber*, upon the Account of ſome ſeeming Contradictions between St *Matthew*, and this other *Evangeliſt*, which, with a ſmall Skill in *critical* Learning, may be eaſily reconciled. *Cave*'s Lives of the Apoſtles, and *Beauſobre*'s Preface ſur S. *Marc*.

(b) *Cave*'s Lives of the Apoſtles. *(i)* *Beauſobre*'s Preface ſur S. *Marc*. *(k)* *Cave*'s Lives of the Apoſtles.

(l) Lib. ii. c. 43. *(m)* De Imagine non Manuf. & à St *Lucâ* pict. c. 18, 19.

A. M.
4034, &c.
Ann. Dom.
30, &c.

Birth, and Infancy of her Son, *(n)* that he ſeems to have been acquainted with her, and to have had ſome Share in her *Confidence.*

That he was one of the *ſeventy* Diſciples is a Notion inconſiſtent with his own *Declaration* in the Preface to his *Goſpel*; wherein he informs us, that the *Facts*, therein contain'd, were communicated to him by others, who had been *(o) Eye-Witneſſes, and Miniſters of the Word from the Beginning:* And therefore the moſt probable Opinion is, that, as the *Jews* liv'd in great Numbers, and had their *Synagogues*, and Schools of Education at *Antioch*, St *Luke* was, at firſt, a *Jewiſh Proſelyte*, but, afterwards, by St *Paul*, (while he abode in this City) converted to the *Chriſtian* Faith. A Companion of his Travels, and Sufferings, he plainly appears to have been, if not from his firſt Converſion, at leaſt from the Time of St *Paul*'s firſt going into *Macedonia*; for *there*, in his Account of the Apoſtle's Actions, he changes his Stile, and *(p)* includes himſelf ever after, as a *Party* concern'd in the *Narrative.*

The Truth is, he follow'd him in all his Dangers, was with him at ſeveral Arraignments at *Jeruſalem*, and accompany'd him in his deſperate Voyage to *Rome*, where he ſtill attended on him, to ſerve his Neceſſities, and ſupply thoſe *miniſterial* Offices, which the Apoſtle's Confinement would not ſuffer him to undergo. Nay, it appears from a Paſſage of St *Paul (q)* to *Timothy*, that he return'd with him to *Rome* the *ſecond* Time, waiting on him in the ſame Capacity, and eſpecially in carrying Meſſages to thoſe *Churches*, where they had planted *Chriſtianity:* Nor can we well forbear thinking, that he continued his Attendance on him, until the Apoſtle had finiſh'd his *Courſe*, and crown'd his *Miniſtry* with his *Martyrdom*; by which kind Offices he infinitely endear'd himſelf to St *Paul*, who own'd him for his *Fellow-Labourer*, and called him the *beloved Phyſician, (r)* and *the Brother, whoſe Praiſe is in the Goſpel, throughout all the Churches.*

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

After the Death of St *Paul*, how he diſpos'd of himſelf is not ſo certain. Some are of Opinion, that he return'd into the *Eaſt*, and, in *Egypt* and *Lydia*, preach'd the Goſpel, wrought Miracles, converted Multitudes, and conſtituted Guides and Miniſters of Religion; but others rather think, that he travelled into *Dalmatia, Gallia, Italy*, and *Macedonia*, where he ſpar'd no Pains, nor declin'd any Dangers, that he might faithfully diſcharge the Truſt, committed to him. *(s)* Upon his coming into *Greece*, thoſe, who make him die a violent Death, (for ſome are of a contrary Opinion) tell us, that he preach'd with great Succeſs, and baptiz'd many Converts into the *Chriſtian* Faith, till a Party of *Infidels*, making Head againſt him, drew him to Execution, and, for Want of a Croſs, whereon to diſpatch him, hang'd him upon an *Olive-Tree*, in the *eightieth* Year of his Age.

His Writings.

We have two Pieces of his, *viz.* his *Goſpel*, and the *Hiſtory of the Apoſtolick Acts*, wrote for the Uſe of the *Churches*, and both dedicated to *Theophilus:* But who this *Theophilus* was, 'tis not ſo eaſy a Matter to determine, ſince many of the Antients themſelves have taken this Name in a general *appellative* Senſe, for a *Lover of God*, a Title common to every good Chriſtian; but others (with better Reaſon) have thought, that it is the proper Name of ſome Perſon of *Diſtinction*, ſince the Title of *moſt excellent* is annex'd to it, which is the uſual Form of Addreſs to *Princes* and great Men. But who this Perſon of Diſtinction was, 'tis impoſſible to tell, only we may ſuppoſe, that it was ſome conſiderable *Magiſtrate*, whom St *Luke* had converted, and to whom he now dedicated his Books, not only as a Teſtimony of honourable Reſpect, but as a Means of giving him a farther Information

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(n) Grotius, on Luke ii. 51. *(o)* Luke i. 2. *(p)* Acts xvi. 10. *(q)* 2 Tim. iv. 11.
(r) 2 Cor. viii. 18. *(s) Cave*'s Life of St *Luke*.

mation of thoſe Things, wherein he had inſtructed him.

(*t*) The *Occaſion* of his writing his *Goſpel* was (as himſelf intimates) the raſh and wrong Accounts given to the World by ſome, who, either out of Ignorance, or Deſign, had miſrepreſented the Actions and Doctrines of *Chriſt*, and ſow'd the Seeds of *Error* in the *Church*. 'Tis certain, that this *Evangeliſt* is more *circumſtantial* in relating the Facts, and more exact in the Method, and Order of them, than either of the two, who wrote before him. (*u*) The Hiſtory of *Zacharias*, the Generation of *John the Baptiſt*, the Angel's coming to the *Bleſſed Virgin*, *Elizabeth*'s Salutation of her at the firſt Interview, the Occaſion of *Joſeph* and *Mary*'s going to *Bethlehem*, the Circumſtances of our *Saviour*'s Birth there, the Publication of it to the *Shepherds*, and the Teſtimony which *Simeon* and *Anna* gave to him in the Temple; theſe, and ſeveral other *Pieces* of Hiſtory, as well as the Parables of the loſt *Sheep*, loſt *Piece* of Money, and returning *Prodigal* Son, *&c.* are not related by any other *Evangeliſt*. His Hiſtory therefore is an excellent *Supplement* of what they have omitted; nor does it in the leaſt detract from the Authority of his Relations, that he himſelf was not preſent at the doing them: For, if we conſider who were the Perſons from whom he deriv'd his Account of Things, he had a Stock of Intelligence ſufficiently *authentick* to proceed upon; and, when he had finiſh'd it, had the Sanction and Approbation of an Apoſtle, divinely inſpir'd, (as himſelf likewiſe was) even of the great Apoſtle of the *Gentiles*, to confirm it.

Whoever looks into the Beginning of St *Luke*'s Hiſtory of the *Apoſtolick Acts*, may eaſily perceive, that it is a *Continuation* of what he had related in his *Goſpel*; for it takes up the Story at our Saviour's Aſcenſion, and continues it to St *Paul*'s Arrival at *Rome* after his Appeal to *Cæſar*, and ſo, properly ſpeaking, is but one Hiſtory divided into two Parts. The main Difference between the *Goſpel* and the *Acts* is, that, in the former, he writes from the Information he had from others, but ſuch as were true and *authentick* Witneſſes; in the latter, from his own Knowledge, and *perſonal* Concern in the Things he relates.

His chief Deſign, in the Compoſition of this Work, was, to write a true Hiſtory of the *Apoſtles*, and of the Foundation of the *Chriſtian* Church, in Oppoſition to the *falſe Acts*, and *falſe Hiſtories*, which began then to be diſpers'd about the World. This Hiſtory, however, does not compriſe the *Acts* of *all* the Apoſtles, but confines itſelf chiefly to the moſt remarkable Paſſages of two, St *Peter* and St *Paul*, and even of theſe two it gives us but a ſhort and ſummary Account. St *Peter*'s Story carries it down no lower, than his Deliverance from *Herod*'s impriſoning him, and the Death of his Perſecutor, which happen'd in the Year of Our Lord 44; and yet the Apoſtle liv'd four and twenty Years after this. And, in like Manner, the Hiſtory of St *Paul* is far from being compleat. For as, from the Time of his Converſion, there is very little ſaid of him, to his coming to *Iconium*, which was twelve Years after; ſo his Story proceeds no farther, than to his firſt coming to *Rome*, in the Year of Our Lord 58, and yet, after this, he liv'd ten Years, and, having preach'd the Goſpel in *Spain*, and other Parts of the *Weſt*, at laſt return'd to *Rome*, and there ſuffer'd Martyrdom.

(*x*) It muſt be own'd however, that the *Evangeliſt* is more particular in his Account of St *Paul*, than of any other of the Apoſtles, and that not only, becauſe he was more ſignally *active* in the Cauſe of *Chriſtianity*, but becauſe St *Luke* was his conſtant Attendant, an *Eye-Witneſs* of the whole Carriage of his Life, and privy to his moſt intimate Tranſactions, and therefore capable of giving

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(*t*) *Stanhope*, on the Epiſtles and Goſpels, Vol. IV. Life of St *Luke*.

(*u*) *Pool*'s Argument on St *Luke*.

(*x*) *Cave*'s

A. M. 4034, &c.
Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

a more full and ſatisfactory Relation of them.

(*y*) The *Evangeliſt*'s Deſign, in ſhort, was not to compoſe a large *Volume*, but only to ſingle out ſome few Things, which he thought neceſſary for the Inſtruction of the *Faithful*, and, in this Reſpect, his Work may be called an *Hiſtorical Demonſtration* of the Truth of the *Chriſtian* Religion; ſince therein we perceive our *Lord*'s Promiſes fulfilled, in his Miſſion of the Holy Ghoſt, in his Reſurrection and Aſcenſion into Heaven, in the Sovereign Power he exerciſes there, in the Miracles he enabled his Followers to work, in the Riſe and wonderful Progreſs of his Religion, and, in one Word, in the *Chriſtian* Church becoming the Church *univerſal* by the Call to the *Gentiles*.

We have only one Thing more to remark concerning this Hiſtory, *viz.* That, as St *Luke* wrote it at *Rome*, and at the End of St *Paul*'s two Years Impriſonment there, with which he concludes his Story; ſo his Way and Manner of Writing is exact, and accurate; his Stile polite and elegant, ſublime and noble, and yet eaſy and perſpicuous, flowing with a *natural* Grace and Sweetneſs, admirably adapted to an *hiſtorical* Deſign, and, all along, expreſs'd in a Vein of purer and more refin'd Language, than is to be found in the other *Writers of the Sacred Story*.

St John's *Life.*

St *JOHN*, tho' the laſt in Order, yet firſt in Quality among the *Evangeliſts*, was by Birth a *Galilean*, the Son of *Zebedee* and *Salome*, (one of thoſe devout Women, who conſtantly attended our *Lord* in his Miniſtry) and Brother to *James*, who (to diſtinguiſh him from another Apoſtle of the ſame Name) is generally called *James the Great*. Before his adjoining himſelf to *Chriſt*, he ſeems to have been a Diſciple to *John the Baptiſt*, and is thought to have been that *other Diſciple*, who (in the firſt Chapter (*z*) of his *Goſpel* is ſaid to have been *preſent with* Andrew, when *John* declar'd *Jeſus* to *be the Lamb of God*, and thereupon to have follow'd him to the Place of his Abode.

He was by much the youngeſt of the Apoſtles, yet was he admitted into as great a Share of his Maſter's Confidence, as any. He was one of thoſe, to whom he communicated the moſt private Paſſages of his Life; one of thoſe, whom he took with him, when he went and reſtor'd *Jairus*'s Daughter to Life; one of thoſe, to whom he exhibited a Specimen of his Divinity, in his *Transfiguration* on the Mount; one of thoſe, who were preſent at his Conference with *Moſes* and *Elias*, and heard that Voice, which declar'd him *the beloved Son of God*; and one of thoſe, who were Companions of his Solitude, and moſt retir'd Devotions, and bitter Agonies in the Garden. Thus, of the three, who were made the Witneſſes of their Maſter's Actions, which he ſaw convenient to conceal, St *John* had conſtantly the Privilege to make *one*. Nay, even of theſe three, he ſeems, in ſome Reſpects, to have the *Preference*; to be known by the moſt deſireable of all Titles, *the Diſciple whom Jeſus loved*; to have the Honour of † *leaning* upon his *Lord*'s *Boſom* at Meat; to have the Intimacy with him, to aſk him a *Queſtion*, viz. (who in the Company was the Traitor?) Which even St *Peter* himſelf had not Courage to do; and (what is the higheſt Inſtance of his Affection) to have his Mother, his ſorrowful and diſconſolate Mother, with his laſt dying Breath, committed to his Care and Comfort: (*a*) Which peculiar Tokens of his Maſter's Favour and Eſteem ſome have aſcrib'd to the Apoſtle's eminent *Modeſty*, others to his *unſpotted* Chaſtity; others think it an *Indulgence* due to his *Youth*, but they ſeem to have the brighteſt Notion, who impute it to a Nearneſs of Relation, and a peculiar Sweetneſs of Diſpoſition, conſpiring to recommend him.

Upon

(*y*) *Beauſobre*'s Pref. ſur les Actes des Apôtres.

(*z*) Ver. 35, 40.

† Among the *Eaſtern* People the Cuſtom was not to ſit on Chairs, as it is with us, but to lie along at Meals upon Couches; ſo that the *ſecond* lay with his Head in the Boſom of him, that was before him.

(*a*) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

A. M. 4034, &c. Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

(*b*) Upon the *Diviſion* of the *Provinces*, which the Apoſtles made among themſelves, *Aſia* fell to St *John*'s Share, tho' he did not immediately enter upon his *Charge*, but ſtay'd at *Jeruſalem*, at leaſt till the Death of the *Bleſſed Virgin*, which was about *fifteen* Years after our *Lord*'s Aſcenſion. After he was thus releas'd from his Truſt, he took his Journey into *Aſia*, and induſtriouſly apply'd himſelf to propagate *Chriſtianity*, preaching where the Goſpel had not yet taken Place, and confirming it where it had been already planted. Many *Churches* of Note and Eminence were of his Foundation; but the chief Place of his Reſidence was at *Epheſus*, where, tho' St *Paul* had, many Years before, ſettled a Church, and conſtituted *Timothy* Biſhop of it, yet conſidering, that it was a City of exceeding great Reſort, both upon the Account of its *Traffick*, and the Conveniency of its Port, the *Apoſtle* thought he could not be ſeated more commodiouſly than here for diſperſing the Knowledge of his Doctrines, to *Natives* of ſeveral Nations and Quarters at once.

After ſeveral Years (ſome ſay twenty-ſeven) ſpent here, he was accus'd to *Domitian* (who had then begun a ſevere *Perſecution*) as a great Aſſerter of *Atheiſm* and Impiety, and a publick *Subverter* of the Religion of the Empire; ſo that, by his Command, the *Proconſul* of *Aſia* ſent him bound to *Rome*, where, as *Tertullian* relates, (in a Manner importing the *Fact* abundantly notorious) he was plung'd into a *Cauldron* of Oil ſet on Fire; but God, who had reſerv'd him for farther Services to the Truth, reſtrain'd the Heat of it, (as he did in the *fiery Furnace* of Old) and ſo preſerv'd him from this ſeemingly unavoidable Deſtruction. The *Emperor* however, unmov'd with his miraculous Deliverance, order'd him to be baniſh'd to *Patmos*, a ſmall diſconſolate *Iſland* in the *Archipelago*, where he remain'd ſeveral Years, inſtructing the Inhabitants in the Faith of *Chriſt*; and where he was vouchſaf'd thoſe *Viſions*, and *prophetical* Repreſentations, which he then recorded in his Book of *Revelation*, reaping this great Advantage from his *Exile*, that, tho' he was cut off from the Society of Men, he was the more entertain'd with immediate Converſes of Heaven.

Upon the Death of *Domitian*, and the Succeſſion of *Nerva*, who reſcinded all the *odious* Acts of his Predeceſſor, and, by publick *Edict*, re-called thoſe, whom the other's Fury had baniſh'd, St *John* took the Opportunity to return into *Aſia*, and fix'd his Seat again at *Epheſus*; the rather, becauſe the People of that Place had lately martyr'd their Biſhop *Timothy*. Here, with the Aſſiſtance of ſeven other Biſhops, he took upon him the Government of the large Dioceſe of *Aſia-Minor*, erected *Oratories*, and diſpos'd of the Clergy in the beſt Manner, that the Circumſtances of thoſe Times would permit; and having ſpent his Time in an indefatigable Execution of his Charge, travelling from *Eaſt* to *Weſt* to inſtruct the World in the Principles of the holy Religion which he was ſent to propagate; and * ſhunning no Difficulties or Dangers, to redeem Mens Minds from Vice, Error, or Idolatry, he finiſh'd

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(*b*) *Cave*'s Life of St *John*.

* *Euſebius* (Hiſt. Eccl. lib. iii. c. 33.) gives us a very remarkable Inſtance of this, ——— In his Viſitation of the Churches near *Epheſus*, he was much taken with a beautiful young Man, whom he took, and, with a ſpecial Charge, committed him to the Education and Inſtruction of the Biſhop of the Place, who undertook the Charge, inſtructed, and baptiz'd him. After this, he thought he might a little relax the Reins of Diſcipline, but the Youth made a bad Uſe of his Liberty, and, being debauch'd by evil Company, made himſelf Captain of a *Gang* of High-way-men, the moſt looſe, cruel, and profligate Wretches of the Country. St *John*, at his Return, underſtanding this, and, having ſharply reprov'd the Negligence of his Tutor, reſolv'd to find him out, and without any Conſideration of what Danger he enter'd upon, in venturing himſelf among Perſons of deſperate Fortunes and abandon'd Conſciences, he went to the Mountains, where their uſual Haunt was; and, being there taken up by the *Centinel*, he deſir'd to be brought before their Commander, who no ſooner eſpied him coming towards him, but immediately fled. The aged *Apoſtle* follow'd after, but, being not able to overtake him, he paſſionately intreated him to ſtay, promiſing to undertake with God for his Peace and Pardon. He did ſo, and both melted into Tears, and the Apoſtle having pray'd with, and for him, return'd him a true Ponitent and Convert to the Church. *Cave*'s Life of St *John*.

A. M. 4034, &c. Ann. Dom. 30, &c.

From the Beginning of the Goſpels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

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the Ancients generally reſembled him to an *Eagle*, ſoaring aloft within the Clouds, whither the weak Eye of Man was not able to follow him: For, *as the Evangelical Writings* (ſays (r) St *Baſil*) *tranſcend all the other Parts of the Holy Scriptures; becauſe, in other Parts, God ſpeaks to us by his Servants the Prophets; but, in the Goſpels, our* Lord WHO IS GOD *bleſſed for evermore, ſpeaks to us himſelf: So, among all the Evangelical Preachers, none is like St* John, *the Son of Thunder, for the Sublimity of his Diſcourſes, beyond any Man's Capacity duly to reach and comprehend.*

Word for Word: For, being an *Hebrew of the Hebrews*, and admirably ſkilled in the Language of his Country, this, probably, made him leſs exact in his *Greek* Compoſures, wherein he had no Advantage, beſides what was immediately communicated from above. But what he wanted in the *Politeneſs* of his *Stile*, was abundantly made up in the *Excellence* and *Sublimity* of his *Matter*. *Cave*'s Life of St *John*.

(r) Hom. xvi. Tom. i.

CHAP. II.

From the Beginning of the ſecond Paſſover, *to our* LORD'S Transfiguration. *In all, one Year, and about four Months.*

The HISTORY.

A. M. 4035, &c. Ann. Dom. 31, &c.

The ſecond Paſſover. John v. 1.

From Matth. xii. 1. Mark. ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

OUR Bleſſed *Saviour* was now in the ſecond Year of his publick Miniſtry, when the near Approach of the *Paſſover* † (which was the *Second* after his *Baptiſm*) called him to *Jeruſalem*. On the *South-Eaſt* Side of the City, there was a famous Pool †, and an Hoſpital called *Betheſda* †, which conſiſted of five Portico's, in which lay a great Multitude of poor impotent People, with Diſtempers of all Kinds, waiting

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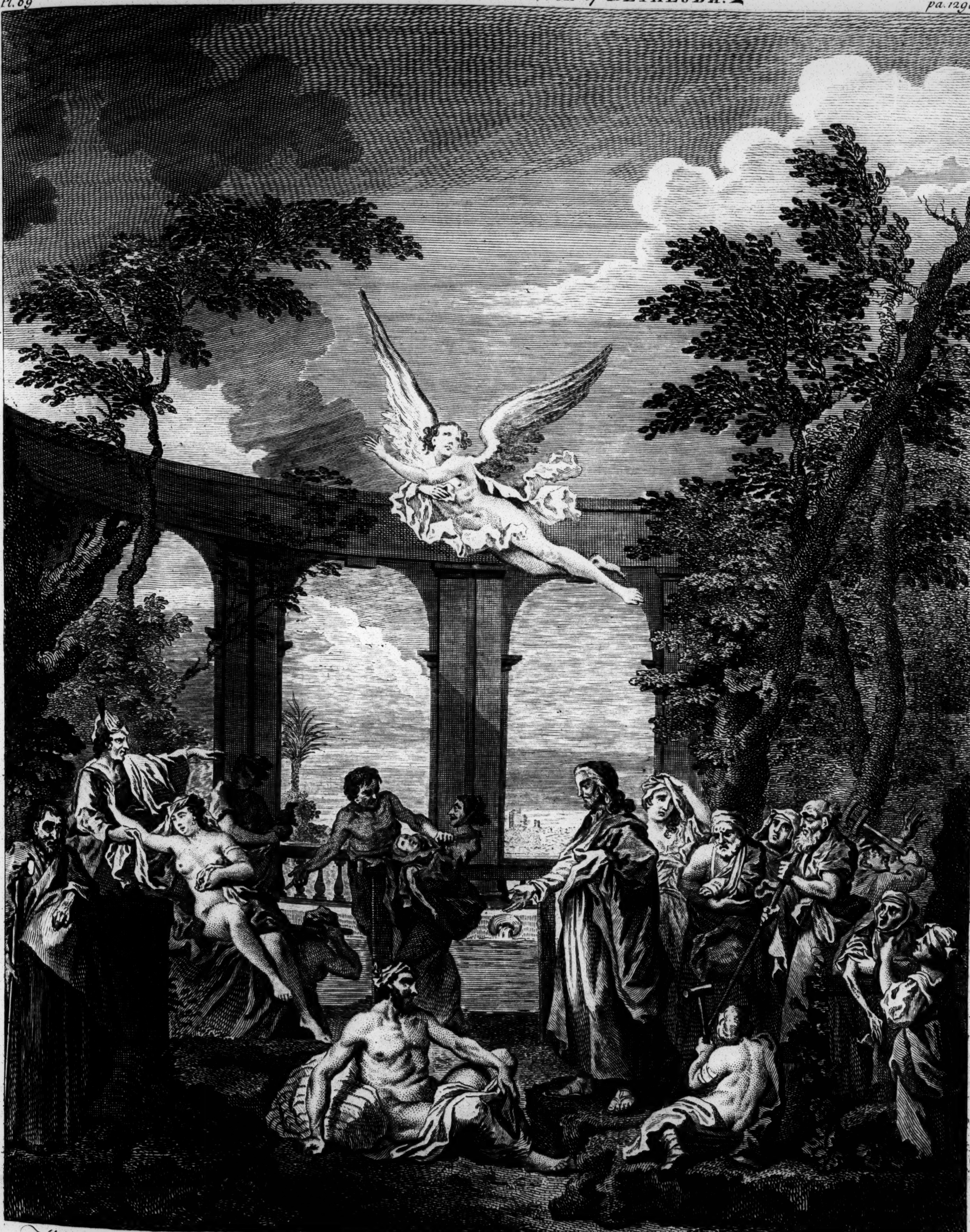
† From the Time, that our Lord firſt began his Miniſtry, to the Concluſion of it, there had been four *Paſſovers* held at *Jeruſalem*; all, except the laſt, are not mention'd by the three firſt *Evangeliſts*, but St *John* has been mindful to ſet every one down. The firſt, Chap. ii. 13. The ſecond, Chap. v. 1. The third, Chap. vi. 4. And the fourth, Chap. xiii. 1. *Pool*'s Annotations.

† The Word Κολυμβήθρα ſignifies any Pool, or Head of Water, that is deep enough for a Man to ſwim in: But, as in hot Countries more eſpecially, the Uſe of conſtant Bathing was highly neceſſary, for which Purpoſe it was uſual, in every great City, to have publick Baths erected, ſome have imagin'd, that this Pool was a large Baſon of Water of this Kind; and that the *Portico's* about it were Places, made for the Conveniency of dreſſing or undreſſing in the Shade, for thoſe, that were minded to bathe. However this be, 'tis certain, that, in ancient Times, there were two Pools, within the Compaſs of the Mount, on which the Temple ſtood, the one called the *upper Pool*, 2 Kings. xviii. 17. and the other, the *Pool of* Siloam, *by the King's Garden*, Neh. iii. 15. That St *Jerom* (who himſelf had been at *Jeruſalem*) makes mention of two *Reſervoirs*, one filled with the Rains, that fall in the Winter, and the other, with Water of a deep red Colour, as if it ſtill contain'd a Tinge of the Victims, that formerly were waſh'd in it; and that Mr *Maundrell*, in his Travels, Page 107, informs us, that, when he was there, he ſaw ſtill remaining what was reputed the Pool of *Betheſda*, whereof he gives us the particular Dimenſions, and tells us, that, at its *Weſt* End, there ſeem to be ſome old Arches, not unlikely the *Porches*, in which ſat that Multitude of Lame, Halt, and Blind, which are mention'd by St *John*, Chap. v. Dr *Pearce*'s Vindication of our Saviour's Miracles, and *Wells*'s Geography of the New Teſtament, Chap. iv.

† Some will have this Word to ſignify a *Drain*, or *Sink-Houſe*, becauſe the Water, which came from the Temple, and the Place, where the Victims were waſh'd, by ſubterraneous Paſſages ran into it; but moſt Interpreters expound

Jesus Cureth the Lame-man at the Pool of Bethesda.



There was at Jeruſalem a Pool call'd Bethesda, frequented by a multitude of Impotent folk, of Blind, Halt, & Wither'd, to be cur'd by Bathing, after an Angel had Troubled the Waters; among whom was a certain man, that had been ill 38 Years; but had no one to help him in, wherefore Jesus said unto him, Riſe, take up thy Bed & Walk. — John Ch. V. Ver^{s} 2 . 8

Engrav'd by Ravenet from Hogarth's Painting in S^{t}. Bartholomews Hoſpital for S. Auſten in Newgate Street, 1748.

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waiting for the moving of the Water; for, at certain Times, an Angel came from Heaven, and, putting the Pool in a Fermentation, convey'd ſuch a *medicinal* Virtue into it, that the firſt Perſon, who enter'd it, after ſuch Commotion, was cur'd of whatſoever Diſtemper he had. On the Sabbath-Day our *Saviour* came to this Place; and, ſeeing a poor *Paralytick* †, who had been in that Condition for the Space of eight and thirty Years, and lain there a long while in Expectance of a Cure, but all in vain, becauſe, whenever the Water was mov'd, ſome one or other always ſtepp'd in before, and prevented him; † he immediately healed him with a Word's ſpeaking, and at the ſame Time † order'd him to take up his Bed, and walk Home: But, while he was doing this, the *Jews* exclaim'd againſt him for bearing a Burthen on the *Sabbath-Day*, which was † directly *(a)* contrary to their Law. The Man

Our Saviour cures the Paralytick *on the Sabbath Day, and vindicates himſelf for ſo doing before the* Sanhedrim.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

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it an *Houſe of Mercy*, ſo called, *ſay ſome*, becauſe the erecting of *Baths* was an Act of great Kindneſs to the common People, whoſe Indiſpoſitions, in hot Countries, requir'd frequent Bathing; tho' the Generality rather think, that it more properly had that Name, from God's great Goodneſs ſhewn to his People, in giving this healing Virtue to theſe Waters. *Pool*'s Annotations, and *Pearce*'s Vindication of our Saviour's Miracles.

† The Word ἀσθενία, which we render *Infirmity*, or *Weakneſs*, is indeed a general Name for almoſt all Diſtempers, but here it is ſo limited in its Signification, by the Circumſtances occurring in the Man's Hiſtory, that it can properly denote no other Diſeaſe, than what we call a *confirm'd Palſy*. For, beſides that the Symptoms of no other Diſtemper do ſo exactly agree with the Deſcription given of this Infirmity, both in Point of its long Continuance, and extream Weakneſs; the very Word *Weakneſs*, in its moſt obvious Senſe, anſwers exactly to ſuch a *Relaxation* of the *nervous Syſtem*, as the Palſy is known to be, and (what is no mean Circumſtance) our Saviour makes uſe of the ſame Form and Method of Cure to this very Man, that he applies to another Paralytick, *Riſe, take up thy Bed, and walk*, Matth. ix. 6.

† If it be aſk'd, how it came to paſs, that of the Multitude of infirm People, who lay at this Pool, our Saviour ſhould think fit to cure but one? The Anſwer is obvious, becauſe he was an Object moſt to be compaſſionated of any in the Place, not only becauſe he was too feeble to ſtep into the Water himſelf, and too poor to have any to aſſiſt him; but, more eſpecially, becauſe he had been now a long while in this Condition, and yet ſtill depended upon the good Providence of God for an Opportunity to be cur'd at one Time or other. To cure at once whole Multitudes, indeed, ſounds more *popular*, and carries the Face of more extenſive Goodneſs; but, beſides that our Saviour might, in this Caſe, very probably conform to the Rule of Cure eſtabliſh'd *providentially* at *Betheſda*, which was to heal but *one Perſon at one Time*, his great Deſign in every Action of this Kind was to prove his Character and Commiſſion from God, to which End one ſingle and inconteſtable Miracle was as ſufficient an Evidence, as a Thouſand. The ſhort is, ſince our Lord was at Liberty *to do what he would with his own*, or to beſtow his Favours where he pleas'd, his Goodneſs was conſpicuous in chuſing the moſt helpleſs Object, and his Wiſdom no leſs manifeſt, in leaving the reſt to the ſtanding Miracle of the Pool. Biſhop *Smallbroke*'s Vindication of our Saviour's Miracles, Page 525.

† It is very obſervable, that, whenever *our Lord* did any Miracle, he generally adjoin'd ſome Circumſtance or other to denote the Truth and Reality of it. Thus, after his Multiplication of the Loaves and Fiſhes, he order'd his Diſciples to gather up the *Fragments*, which amounted to twelve Baſkets full. Upon his changing the Water into Wine at *Cana*, he commanded the Servants to carry it to the *Ruler* of the *Feaſt*, for him to taſte it. When he had healed the Leper near *Capernaum*, he ſent him to preſent his Oblation, in Teſtimony of his Cure; and here, for the ſame Reaſon, *viz.* the Demonſtration of the Compleatneſs of his Cure, he bids the *Paralytick take up his Bed, and go home*. But why did he this on the Sabbath-Day? Even to make his Divine Power and Miſſion more univerſally known, eſpecially in *Jeruſalem*, the *Capital* of the Nation, and *Center* of the *Jewiſh* Church, by firſt working this Miracle on the Sabbath-Day, when there were more People at Liberty to view and conſider it; and then, ſending his Patient along the Streets, in a very uncommon Manner, and to make the People more *inquiſitive*, with his Bed upon his Back. *Calmet*'s Commentary.

† The Prohibition runs in theſe Words: ——— *Thus ſaith the Lord, Take heed to yourſelves, and bear no Burthen on the Sabbath-Day, nor bring it in by the Gates of* Jeruſalem, *neither carry forth a Burthen out of your Houſes on the Sabbath-Day, neither do ye any Work, but hallow ye the Sabbath-Day, as I commanded your Fathers*, Jer. xvii. 21, 22. and, according to the *Jewiſh Canons*, thoſe, who did this, were puniſhable, either by Death, or Scourging. It muſt be acknowledg'd therefore, that our Saviour's Injunction to the late impotent Man was contrary to the *Letter* of the Law, but then it may be juſtly ſaid, that it was not contrary to the *Senſe* and Intention of it. The Law only prohibited *civil* Labour, and reſtrain'd Men from carrying ſuch Burthens, as they were wont to do in the Way of their Trade; but it did not forbid the doing of any Thing, that might be a Teſtimony of God's Mercy or Goodneſs to Mankind. As therefore the *Sabbath* was made for the Honour of God, and this Action was a publick Monument of his Mercy and Power, the Man, properly ſpeaking, did not break the Sabbath, neither did our Lord deſerve any Cenſure from the *Jews*; eſpecially conſidering, that, as he was a *Prophet*, even by their own Rules, he had Power to require what was contrary to the *ceremonial* Reſt of the Sabbath. *Pool*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

(a) Jer. xvii. 21.

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Man excus'd himſelf by declaring, that the Perſon, who had miraculouſly cur'd him, commanded him ſo to do, which he thought a ſufficient Warrant; but, when they underſtood that it was *Jeſus*, they (b) brought him before the *Sanhedrim*, with a Deſign to take away his Life, as an open Prophaner of the *Sabbath*. Here, in Defence of himſelf, he alledg'd,—— That, "ſince God (from whoſe Reſt they took the Obſervation of the *Sabbath*) did, on that Day, and all others, exerciſe the Works of Providence, Preſervation, and Mercy, there could be no Reaſon, why he, who was his Son, and inveſted with full Authority from him, (as (c) he proves immediately in a ſet Speech before the *Council*) might not employ himſelf on the *Sabbath*, as well as any other Day, in Actions of the like Nature;" Which provok'd the *Jews* ſtill more and more againſt him, for they look'd upon him now, not only as a *Sabbath-Breaker*, but a *Blaſphemer* likewiſe, who, by making himſelf the Son of God †, had claim'd a *Co-Equality* with him.

John v. 17.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xii. 1. Mark ii. 23. Luke vi. 1.

He vindicates his Diſciples for eating the Ears of Corn on the Sabbath Day.

WHAT the Reſult of our *Saviour's* Defence before the *Sanhedrim* was, we cannot tell, becauſe none of the *Evangeliſts* have acquainted us; but the *Sequel* of the Hiſtory informs us, that it no Ways abated the Malice of the *Phariſees*, becauſe, on the very next *Sabbath-Day*, upon his Diſciples pulling ſome *Ears of Corn* †, (as they paſs'd through the Fields) rubbing them in their Hands, and ſo eating them, becauſe they were really hungry, they began again to clamour againſt this Violation of the *Sabbath*; until our *Saviour*, in Vindication of his Diſciples, both from the Example of *David* † and his Attendants, (who eat the *Shew-Bread* †, which

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(b) John v. 16. (c) Ver. 19. ad Finem.

† From hence it ſeems to follow, that, tho' the *Jews* had very high Conceptions of the *Meſſiah*, and were confident, that, when he came, he would be a mighty *Prince*, and *ſubdue* all other *Nations under his Feet*; yet they never once imagin'd that he would be *God*, or, in the ſtrict and ſublime Senſe of the Word, *the Son of God*, tho', in the very Prophecies, which (as they themſelves acknowledge) relate to the *Meſſiah*, he is called IMMANUEL, *Iſaiah* vii. 14. and, elſewhere, *the Mighty God, the Everlaſting Father, the Prince of Peace*, Iſaiah ix. 6. *Whitby*'s Annotations.

† What our Lord's Diſciples did, in this Caſe, could not be accounted any unjuſt Invaſion of another's Property, becauſe the Law had indulg'd them thus far: ——— *When thou goeſt into thy Neighbour's Standing-Corn, thou mayeſt pluck the Ears with thy Hand; but thou ſhalt not move a Sickle to thy Neighbour's Standing-Corn*, Deut. xxiii. 25. It was not then for *plucking the Ears of Corn*, much leſs (as ſome ſay) for breaking their *Faſts*, before they had celebrated the *publick Offices*, (which was contrary to the Cuſtom of the *Jews*, Acts ii. 15.) that the *Phariſees* took Exceptions to the Diſciples; but for plucking them on the *Sabbath-Day*, whereof they thought this Action (which, at other Times, was lawful enough) to be a Violation, and, accordingly, our Saviour's whole Vindication of them turns upon this Suppoſition. *Hammond*'s and *Whitby*'s Annotations.

† There is ſomething very cogent in our Saviour's Argument, taken from *David*'s Practice, becauſe, according to the Conceſſion of the *Jews* themſelves, his Example contains two Things tending to excuſe the Violation of the *Sabbath*; 1. That they ſuppoſe, that *David*, and his Men, fled on the *Sabbath-Day*, and yet were not guilty of breaking the Reſt of the *Sabbath*; for *our Maſters think it lawful*, ſay they, *in him, whom the* Gentiles, *or Thieves purſue, to profane the Sabbath, by the Preſervation of his Life, even as* David, *when* Saul *purſued to kill him, fled, and eſcaped.* 2. That their own *Canons* allow'd the *Laity* to eat of the *Shew Bread* for the Preſervation of Life; for *it is a ſmall Thing*, ſay they, *to hold, that it is lawful for us to eat of the Bread remov'd from the Table; it would be lawful for us, in the Extremity of Hunger, even to eat of the Bread, now ſanctified upon the Table, if there were no other.* And indeed this Opinion, that it was lawful to violate the Sabbath for Preſervation of Life, ſeems plainly to have obtain'd, before the Tranſlation of the *Septuagint*, who render the Words in *Exod.* xii. 16. to this Purpoſe, *Ye ſhall do no ſervile Work on it, but that which ſhall be done for the Safety of Life.* *Whitby*'s Annotations.

† The *Shew-Bread* (which in *Hebrew* is literally *the Bread of Faces*) was ſo called, not becauſe it was ſet upon the golden Table, which was in the *Sanctuary*, but becauſe it was plac'd *before the Lord*, i. e. not far from the *Ark of the Covenant*, which was the *Symbol* of his more immediate Preſence. Theſe Loaves, according to the Number of the *Tribes*, were *twelve*: They were made *four-ſquare*, cover'd over with *Leaves of Gold*, and were of a conſiderable *Bigneſs*, having about three Quarts of Flour in each. They were ſerv'd up *hot* every *Sabbath-Day*, and, at the ſame Time, the ſtale ones, which had been expos'd the whole preceding Week, were taken away, and allow'd to be eat by none, but the Prieſts, and that only, in the *holy Place*, which was the *Tabernacle* at firſt, and afterwards the *Temple*, Lev. xxiv. 5, &c. and the Reaſon of this Inſtitution ſeems to have been, to repreſent, in a more lively Manner, to the People, God's Government and Preſence among them; that, as the *Tabernacle* firſt, and then the *Temple* was his Palace and Place of Reſidence, ſo theſe weekly Services of Bread, Wine, and Salt, (ſay the *Jews*) were to denote his Habitation among them, as if he had been an *earthly* Prince, for whom ſuch Proviſions are made. *Calmet*'s Dictionary under the Word, and *Lamy*'s Introduction.

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From Matth. xii. 1. Mark ii. 23 Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

which it was unlawful for the Laity to eat) when they were hungry, and from the Example of their own *Prieſts*, who perform'd the Work of the Temple on the *Sabbath-Day*, endeavour'd to convince them, "that Works of *Neceſſity* were "ſometimes permitted, even to the Breach "of a *ritual* Command; that Acts of "Mercy were the beſt and moſt accep"table Method of ſerving God upon "any Day whatever; that it was invert"ing the Order of Things, to ſuppoſe, "that *Man was made for the Sabbath, and* "*not the Sabbath for the Benefit of Man*: "But, if even it were not ſo, that he, as "the Son of God ‖, and, conſequently, "*Lord of the Sabbath*, had a Power to "diſpenſe with the *ceremonial* Laws (*d*) "concerning it."

Matth. xii. 9. Mark iii. 1. Luke vi. 6. *And himſelf, for curing the Man with the wither'd Hand on the ſame.*

Not long after this, our *Saviour* left *Jeruſalem*, and return'd into *Galilee*, where on another *Sabbath-Day*, while he was preaching, there ſtood before him a Man, whoſe Right-Hand was ſhrunk, and wither'd; and, when the *Scribes* and *Phariſees* inſidiouſly watch'd him, whether he would cure him, or not, our *Lord* bad him ſtand up in the Midſt of the Aſſembly as an Object of publick *Commiſeration*, and, turning to theſe *ſuperſtitious* Obſervers of the *Sabbath*, put the Queſtion ‖ to them, whether they *thought it lawful, on the Sabbath-Day, to do good, or ill, actually to ſave Life, or negligently to deſtroy it?* And then, from their own Practice, in running to the Relief of any *dumb* Creature, on the *Sabbath-Day*, he fairly inferr'd, that, whatever their *hypocritical* Pretences might be, they themſelves eſteem'd it lawful to do Good on that Day; and ſo, looking about him with ſome Marks of *Indignation* for their ſtrange Perverſeneſs, he commanded the poor Man to ſtretch out his lame Hand, and that very Moment it became as ſound as the other.

Matth. xii. 14. Mark iii. 6. Luke vi. 11.

The *Phariſees* however, tho' *ſilenc'd* by his Arguments, and *ſurpriz'd* at his Miracles, would not ſurceaſe their Malice, but join'd in Conſultation with the *Herodians* (tho' a Sect quite oppoſite to them in *Principles*) how they might take away his

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‖ There are ſome, who pretend to infer, from the Paſſage of St *Mark*, Chap. ii. 27, that the Words in St *Matthew, The Son of Man is Lord alſo of the Sabbath*, Chap. xii. 8, are of the ſame Import with, *The Sabbath was made for Man*, ſo that *the Son of Man* is here put for *all Men* in general, and, conſequently, the Senſe of the Words muſt be, that every one is *Lord of the Sabbath*, to obſerve or diſpenſe with it, according to the Call or Exigency of his Affairs. But, beſides that the Phraſe, *Son of Man*, which is us'd no leſs than eighty-eight Times in the *New Teſtament*, is, in all other Places, ſet to denote our Bleſſed *Lord*, and in *Dan*. vii. 13, from whence it is *originally* taken, it is thought by all ancient *Jews*, as well as *Chriſtians*, to ſignify the *Meſſiah* only; 'tis plain, that theſe two Paſſages are diſtinct Propoſitions in St *Mark*, Chap. ii. 27, 28. and that they can relate to no other than our Saviour *Chriſt*, becauſe he tells the *Phariſees*, and therein means of himſelf, that, in that Place, *there was one greater than the Temple*, i. e. whoſe *Prophetick* Office was of more Conſequence to the World, than the *Sacerdotal* Adminiſtrations in the Temple, and ought therefore, leaſt of all, to be interrupted by a *ſuperſtitious* Obſervation of the *Sabbath*. *The Sabbath was made for Man*, muſt therefore ſignify, that it was firſt appointed for the *Good* and *Benefit* of Man; and; being ſo, it cannot reaſonably be ſuppos'd to oblige him to any Thing, ſo contrary to *Humanity*, as ſtarving, or debilitating his Nature; and therefore, as *the Son of Man came not to deſtroy Mens Lives, but to ſave them*, he muſt have Power, in ſuch Caſes as concern the Good and Welfare of Mankind, to diſpenſe with the ſtrict *Reſt* of the *Sabbath*, which the Law requir'd. *Calmet*'s Commentary, and *Hammond*'s and *Whitby*'s Annotations.

(*d*) Mark ii. 27.

‖ This is not contrary to what St *Matthew*, Chap. xii. 10, tells us, *viz.* That *they aſked him*, becauſe both are true. They aſk'd him, *Whether it was lawful to heal?* And he, in Reply, ſays, *I alſo will aſk you one Thing; Is it lawful, on the Sabbath Day, to do Good, or to do Evil?* Luke vi. 9. We are not, however, to ſuppoſe, that, by *doing Evil*, our Saviour propounded to the *Phariſees*, Whether, on the *Sabbath-Day*, it was lawful to do That, which, on any other Day, is utterly unlawful; for then, without doubt, they would have had a ready Anſwer for him; but only, whether, according to the Inſtitution of the *Sabbath*, it was lawful to do Good, or not to do it, to ſave Life, or not to ſave it, when a Man had it equally in his Power. And the Reaſon, why our Saviour inſtances in *ſaving a Life* is, becauſe it was a *Maxim* then among the *Jews*, that, *on the* Sabbath-Day, *all* ſervile *Work was prohibited, except where the Life of any Man or Beaſt was concerned*; but the *modern Jews* are of a contrary Opinion, and, in Hatred to *Chriſtians*, (as *Grotius* thinks) have loaded the Obſervation of the *Sabbath* with ſuch *trifling* and *ſuperſtitious* Practices, as their *Fore-fathers* and *ancient Doctors* knew nothing of. *Whitby*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

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his Life; which when our *Saviour* underſtood, he withdrew with his *Diſciples* *, toward the *Sea-Side*? but, which Way ſoever he went, his Name was now grown ſo *famous*, that vaſt Multitudes, not only out of *Galilee*, but from *Jeruſalem*, from the Provinces of *Judea*, and *Idumæa* †, and all the Country about *Jordan*, as far as the *Mediterranean* Sea, to the Coaſts of *Tyre* and *Sidon*, hearing the Report of his miraculous Power to cure all Diſeaſes with a Word of his Mouth, the Touch of his Hand, or barely the Touch of his Garment, came, with their *Sick*, and *Poſſeſs'd*, for Help, and, as faſt as they came, he cur'd them. Nay, to ſuch a Degree was his Fame increas'd, that the very *Devils* and unclean Spirits publickly confeſs'd, that he was *the Son of God*, till, upon all Occaſions, they were reſtrain'd, and compelled to Silence.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

Matth. x. 1. Mark iii. 13. Luke vi. 12.

His chuſing his twelve Apoſtles.

FINDING ſome Inconvenience in the Preſſures of the People, he order'd his Diſciples, for the Time to come, to have a ſmall Veſſel always in Readineſs for him to ſtep into upon Occaſion; and ſo retir'd to a *ſolitary* Mountain †, where he continu'd all Night in Prayer, intending next Morning to make an Election of ſome *particular* Perſons, both to be *Witneſſes* of his Actions and Diſcourſes, and, after his Departure out of the World, his *Vicegerents* upon Earth, *Founders* of his Church, and *Propagators* of his Goſpel.

THE Number of theſe, according to the *Patriarchs*, was twelve; *Simon* (who is likewiſe nam'd *Peter*) and *Andrew*; *James* † (commonly called *the Great*) and *John*;

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* It was a *Direction*, which our Saviour gave to his Diſciples, *when they perſecute you in this City, flee to another*, Matth. x. 23. and a *Rule*, which himſelf put in Practice: For, when, by his Doctrine and Miracles, he could do no Good upon Men by Reaſon of *the Hardneſs of their Hearts*, Mark iii. 5. he uſually departed, and retir'd, that he might *give Place to their Wrath*, and ſecure himſelf from their Malice, *Matth.* xii. 15. and *John* viii. 59. When the Providence of God brings Tryals upon us, we may reaſonably hope, that his Mercy will be magnify'd in our Reſcue from them; but there is not the ſame Aſſurance due to thoſe Troubles, which our own Forwardneſs or Indiſcretion involve us in. God hath no where promis'd to work Miracles for our Deliverance, nor engag'd to ſave thoſe, who are not careful to ſave themſelves. He hath commanded us *to take up our Croſs*, when he lays it in our Way, but he hath not commanded, that we ſhould go out and ſeek it; nay, or that we ſhould meet it, when we can paſs by another Way, and honeſtly, and with a good Conſcience, eſcape from it. *He* hath promis'd *to ſuccour them that are tempted*, i. e. Such, as are purely *paſſive* in the Thing; but, when Men break their Ranks, and, without Orders from their Commander, will needs march up (as it were) to the Mouth of a loaded Cannon, by turning their own Tempters, this is not Courage, but Fool-hardineſs; and, whatever Expectations theſe Men may cheriſh of God's Aſſiſtance in ſuch Caſes, they are not the Effects of a vigorous Faith, and well-grounded Truſt, but of a blind and hot-headed Preſumption. *Stanhope*'s Occaſional Sermons.

† Though this be no more, than a *Greek* Name deriv'd from the *Hebrew Edom*, yet it is not to be underſtood of the original Habitation of the *Edomites*, Mount *Seir*, but rather of that *ſouthern* Part of the Province of *Judea*, which, during the Captivity of the *Jews* at *Babylon*, being left deſtitute, or not ſufficiently inhabited by its Natives, ſeems to have been poſſeſs'd by the neighbouring *Idumæans*. Theſe *Idumæans*, when afterwards conquer'd by the *Maccabees*, choſe rather to embrace the *Jewiſh* Religion, than to quit the Habitations, they had taken Poſſeſſion of; and, though hereupon they were incorporated into the Body of the *Jewiſh* Nation, yet that Tract of *Judea*, which they inhabited, did not ſo ſoon loſe the Name of *Idumæa* deriv'd from them, but retain'd it, not only in our Saviour's Days, but for a conſiderable Time afterwards. *Wells*'s Geography of the New Teſtament.

† Some have thought that the Words, ἐν τῇ προσευχῇ τȣ̃ Θεȣ̃, ſhould be render'd *in an Houſe of Prayer of God*, or, in a *Synagogue* dedicated to the Service of God; but then they will be concern'd to find out any *Houſe of Prayer*, which at this Time ſtood on a Mountain, or any Place, (except the Temple) which was called by that Name: Nor can we conceive, why our Lord ſhould *go out into a Mountain to pray*, if it were not for the *Privacy*, and Retirement of it, which he could not have had in any *common* Place of Divine Worſhip. Our Saviour, however, being about to ſend out his Twelve Apoſtles, thought that ſo great a Work, as This, could not be done, without offering up his ſolemn Addreſſes to God for their Succeſs; and, accordingly, having found out a Place of Retirement, he thither betook himſelf, and, as the *Evangeliſts* inform us, continu'd *all Night in Prayer*, leaving the *Biſhops* and *Governors* of his *Church* an Example, what they are to do in the great and momentous Affair of appointing Perſons to the Miniſtry of the Goſpel. *Whitby*'s and *Pool*'s Annotations.

† Theſe two Brothers our Saviour calls *Boanerges*, a Word compos'd of two *Hebrew*, or *Syriack* Words, but what have ſuffer'd ſome Alteration in their paſſing into the *Greek* Language. For, whether it be, that the *Greek* Tranſcriber has miſtaken them, or that this might be the *corrupt* Way of pronouncing them in *Galilee*, certain it is, that the *Originals* are *Beni Rehem*, denoting *Sons of Thunder*, or *of a Tempeſt*; a Name given them in Alluſion to the natural *Heat* and *Zeal* of their Temper, and that *Vehemence* and *Efficacy*, wherewith our Saviour foreſaw, that they would preach

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John; *Philip*, and *Bartholomew* †; *Matthew*, and *Thomas* †; *James*, (commonly called *the Leſs)* and *Simon* † the *Canaanite*; *Judas*, the Brother of this *James*, and † *Judas Iſcariot*, who ſo juſtly deſerv'd the Title of *Traytor* †. To theſe he gave the Name of *Apoſtles* †, and, as he perceiv'd the Multitude gathering round him, theſe he called nearer than the reſt to him, and began that moſt excellent

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix 37. John vii. 1.

preach the *Goſpel*. Of the former of theſe they gave an early Inſtance, in their Deſire to *call down Fire from Heaven* to conſume the *Samaritans*, Luke ix. 54. and, in the *Acts of the Apoſtles*, we find, that *Peter* and *John* are the chief Actors and Speakers in the Defence and Propagation of the Goſpel, and that the Zeal of *James* and *Peter* ſeems to be the Reaſon, why the one was ſlain by *Herod*, and the other *impriſoned*, in order to the like Execution. *Calmet*'s Commentary, and *Beauſobre*'s and *Whitby*'s Annotations.

† The Name, given here to this *Apoſtle*, is not his *proper*, but *patronymical* Name, and imports only the Son of *Tholomew*, or *Tolmai*: So that we are ſtill at a Loſs for his *perſonal* Name, unleſs we will admit of the Conjecture, that he was indeed no other, than *Nathanael*. To this Purpoſe, it is remarkable, 1ſt, That as no other *Evangeliſt* makes mention of *Nathanael*, but St *John*, ſo he never once makes mention of *Bartholomew*. 2dly, That, in the *Catalogue* of the Apoſtles, *Philip* and *Bartholomew* are always coupled together, and were, very probably, ſent out together to preach the Goſpel: And fit Companions they were, ſuppoſing *Nathanael* to be the Man, with whom, 'tis plain, that *Philip* had an Intimacy, and was the firſt Inſtrument of bringing him to *Jeſus*. 3dly, That, this *Nathanael* is, by St *John*, Chap. xxi. 2, nam'd in Company with ſeveral of the *Apoſtles*, upon our Saviour's *ſhewing himſelf at the Sea of* Tiberias, after his Reſurrection, which, the *Evangeliſt* tells us, was the *third* Time of his doing ſo, Ver. 14. and ſome Preſumption, that he was one of *them*. 4thly, That, at the two former Times, 'tis expreſsly ſaid, that he appear'd to the *Eleven*, John xx. 19, 26. And here, at the *third* Time of his Appearance, thoſe, that are nam'd with *Nathanael*, are all of that Number. From theſe Conſiderations 'tis more than probable, that *Nathanael* was one of the Apoſtles; which can only be accounted for, by ſuppoſing that St *John* calls the ſame Perſon by his proper Name, *Nathanael*, whom the other *Evangeliſt* calls by his *patronymical*, Bartholomew. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† *Thomas*, in *Hebrew*, or *Syriack* either, ſignifies a *Twin*, and ſo is the ſame with *Didymus*, that other Name, whereby this *Apoſtle* is ſometimes called.

† Some are of Opinion, that *Simon* is here called the *Canaanite* from *Cana*, a little Town in *Galilee*, the Place of his Birth and Habitation; but others rather think, ſince this Apoſtle is by St *Luke*, Chap. vi. 15, called *Zelotes*, the Κανανίτης and Ζηλωτὴς are perfectly the ſame, juſt as *Cephas* and *Peter*, *Tabitha* and *Dorcas* are. That there was a Faction among the *Jews*, a little before the Deſtruction of their City and Nation, who aſſum'd to themſelves the Title of *Zealots*, *(out of an hypocritical Oſtentation of Holineſs, tho', at the ſame Time, in their Hearts and Practices, they were the lewdeſt of Men)* we have given a ſufficient Account above, Page 1144. but whether that Faction was in Being in our Saviour's Time, or, whether to be of the Number of ſuch *Zealots* may not be an Injury and Reproach to this Apoſtle's Memory, is much to be doubted. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† This Man's *Sirname* may be taken, either from the Place of his Birth, which was *Cariath*, in the Tribe of *Iſſachar*, whereof we have Mention in *Joſh.* xv. 25. and *Amos* ii. 2. or from the *Syriack* Word *Secariat*, denoting the *Purſe* or *Wallet*, which it was the Office of this *Judas* to carry; or from the Word *Aſhara*, or *Iſcara*, which ſignifies to *ſtrangle*; and therefore, a Name, which the *Evangeliſts* might give him after his Death: But all theſe *Etymologies* are no more than mere *Conjectures*. *Hammond*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

† The Wiſdom of *Chriſt* ſaw fit to admit *Judas* into the Number of his Diſciples, that, by him, the *Counſel of God*, in giving up his Son to Death, and the Predictions of the Prophets might be fulfilled, *Acts* i. 16. This very Perſon, however, is by our Lord ſent to preach the Goſpel, to cure Diſeaſes, and to caſt out Devils, who had *himſelf a Devil*, John vi. 70. thereby to teach us, that the Miſſion of a Perſon may be *valid*, tho' he be not *ſanctify'd*, and that, in Things belonging to the *Miniſterial* Office, we ſhould hearken even to ſuch Perſons, and obey them. *Whitby*'s Annotations.

† The Word Ἀπόστολος ſignifies an *Envoy*, and was a Name given by the *Jews* to any *Meſſenger* in general, but more eſpecially to ſuch Perſons, as were ſent by the *High-Prieſt*, and Heads of the People, to collect the Tithes, and other Dues belonging to the *Temple* or *Synagogue*, or to carry their Orders and *Mandates* to the *Cities* and *Provinces*, when any Affairs relating to Religion were tranſacted; and to this Cuſtom St *Paul* ſeems to allude, where he ſtiles himſelf *an Apoſtle, not of Man, neither by Man, but of* Jeſus Chriſt, *Gal.* i. 1. Our Saviour indeed, as he was no Lover of *Innovations*, took the Word from among the *Jews*; but then he rais'd it to a much higher, and more honourable Signification; for himſelf declares, that he ſent out his Apoſtles, even as his Father ſent out him, *John* xx. 21. *i. e.* with a full Commiſſion to act in his Stead, even as he did in God's: And, accordingly, we may obſerve, that, as the *Father gave Judgment to the Son*, John v. 22. ſo, in Effect, the *Son* gives *Judgment to the Apoſtles*, Matth. xix. 28. and Luke xxii. 30. that, as the Father gave the Son Power to *forgive Sins upon Earth*, Matth. ix. 6. ſo the *Son* gives Power to the Apoſtles to *remit Sins on Earth* likewiſe, *John* xx. 23. that, as the Father gave the Son the Honour *to ſit down with him on his Throne*, ſo the Son gave the Apoſtles the Privilege to *ſit with him on Thrones*, Matth. xix. 28. and Luke xxii. 30. and that, as the Father gave the Son to be the *Foundation or Corner-Stone* of the Church, *Matth.* xxi. 42. ſo the Son gave the *Apoſtles* to be Foundations upon a Foundation; for ſo the Church is ſaid to be built upon the *Foundation of the Apoſtles, Chriſt being the chief Corner-Stone*, Eph. ii. 20. *Hammond*'s Annotations.

cellent *Diſcourſe*, which compriſes all the great *Principles* of the *Chriſtian* Religion, and is commonly called the † *Sermon on the Mount*.

Matth. v. 1. Luke vi. 20. *His famous Sermon on the Mount.*

Herein he *pronounces* divers Bleſſings, both *Spiritual* and *Temporal*, to ſuch, as the Generality of the World eſteem'd *miſerable:* To the *Poor* in *Spirit*, or Humble-minded; to the Kind and Merciful; to the pious Mourners; to the Peace-Makers; to the Meek and Patient; to the Pure in Heart; to ſuch, as hunger and thirſt after Righteouſneſs; and to ſuch, as are perſecuted upon the Account thereof. Herein he *inſtructs* the Apoſtles, more eſpecially, in their Duty; and, in ſeveral Compariſons, ſetting before them the high Station, wherein he had ſo lately plac'd them, and how much it would redound to their Honour, if they behav'd well, and to their Diſhonour, if otherwiſe; he recommends to them, above all other Things, Purity of Life and Converſation. Herein he *expounds* the true Meaning, and ſhews the juſt Extent of ſeveral *moral* Precepts, *viz.* The Laws againſt Murther, againſt Adultery, againſt Perjury; That concerning *Retaliation*, and That of *loving* our Neighbour; and reſcues them from the wretched *Gloſſes*, and *Interpretations*, which the *Jews* had put upon them. Herein he *explains* and teaches the proper Method of performing, with Acceptance, the ſeveral Duties of Charity to the Poor, Prayer, and Faſting. Herein he *diſſuades* us from all *covetous* Inclinations, and anxious Thoughts concerning the Things of this World, from a *Conſciouſneſs* of our being under the *Providential* Care of God; and, having laid down ſeveral other Precepts, and Inſtructions, he concludes the Whole with this Admonition, —— *That whoever heard, believed, and practiſed the Things, contained in his Diſcourſes, would, in the Event, be like a wiſe Builder, who laid the Foundation of his Houſe upon a Rock, not to be affected by Wind or Weather; but that he, who heard and practiſed them not, would be like a Man, who built his Houſe upon the Sand, ſoon to be blown down by the Winds, and waſhed away by the Floods* †.

Matth. viii. 1. Mark i. 4. Luke v. 12.

This *Sermon* was deliver'd with ſuch a Grace and Majeſty, as gained the *Applauſe* of the whole Audience, and made them very readily declare their Senſe of the Difference between ſuch Divine *Diſcourſes*, and the jejune *Harangues* † of their ordinary

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† The Mountain, where our *Lord* deliver'd his Diſcourſe, is generally ſuppos'd to be *Tabor*; for, by comparing St *Mark*, Chap. iii. 13. with the other two *Evangeliſts*, Matthew, Chap. xiv. 23. and *Luke*, Chap. vi. 12, &c. we may perceive, that it was not far diſtant from ſome Part of the Sea of *Tiberias*, whither our Lord had retir'd very lately from the *Phariſees*, and about five or ſix Leagues from *Capernaum*, whither he return'd after his Deſcent from this Mount. But then the Queſtion is, whether this *Sermon* be the ſame with what we find recorded by St *Luke*, Chap. vi. 20? Now, in order to reſolve this, we may obſerve, 1ſt, That the *Sermon* in St *Matthew* was deliver'd before the Healing of the Leper, Chap. viii. 2. whereas St *Luke*, who promiſes to diſcourſe in Order of what *Chriſt* did, gives us firſt the Story of the Leper, Chap. v. 12. and then an Account of Chriſt's *Sermon*, Chap. vi. 20. 2dly, That the Sermon in St *Matthew* our Lord preach'd on the *Mount*, and *called* his *Diſciples up* to him, whereas St *Luke* informs us, that our Lord *came down* with his Diſciples from a Mount, and ſtood in the Plain, and from thence preach'd what he recorded, Ver. 20. And, 3dly, That St *Luke* omits the much greater Part of the Sermon, as it is recorded by St *Matthew*; mentions only *four Beatitudes*, whereas St *Matthew* ſpeaks of *eight*; and has added four *Woes*, Ver. 24, &c. whereof we find no Indications in St *Matthew*. Since the Sermons then are ſo very different in their *Matter*, as well as in the Circumſtances of Time and Place, 'tis reaſonable to ſuppoſe, that they are not the *ſame*, tho' conſidering, that, after both the Sermons, we find our Lord returning to *Capernaum*, and healing the Centurion's Servant, *Matth.* viii. 5. and *Luke* vii. 1. we may probably conjecture, that he ſpake the Sermon in St *Matthew*, whilſt he was ſitting on the Mount, to his Diſciples; but that, in St *Luke*, he afterwards ſpake, when he came down into the Plain, Chap. vi. 20, in the Audience of all the People, Chap. vii. 1. *Whitby's* Annotations.

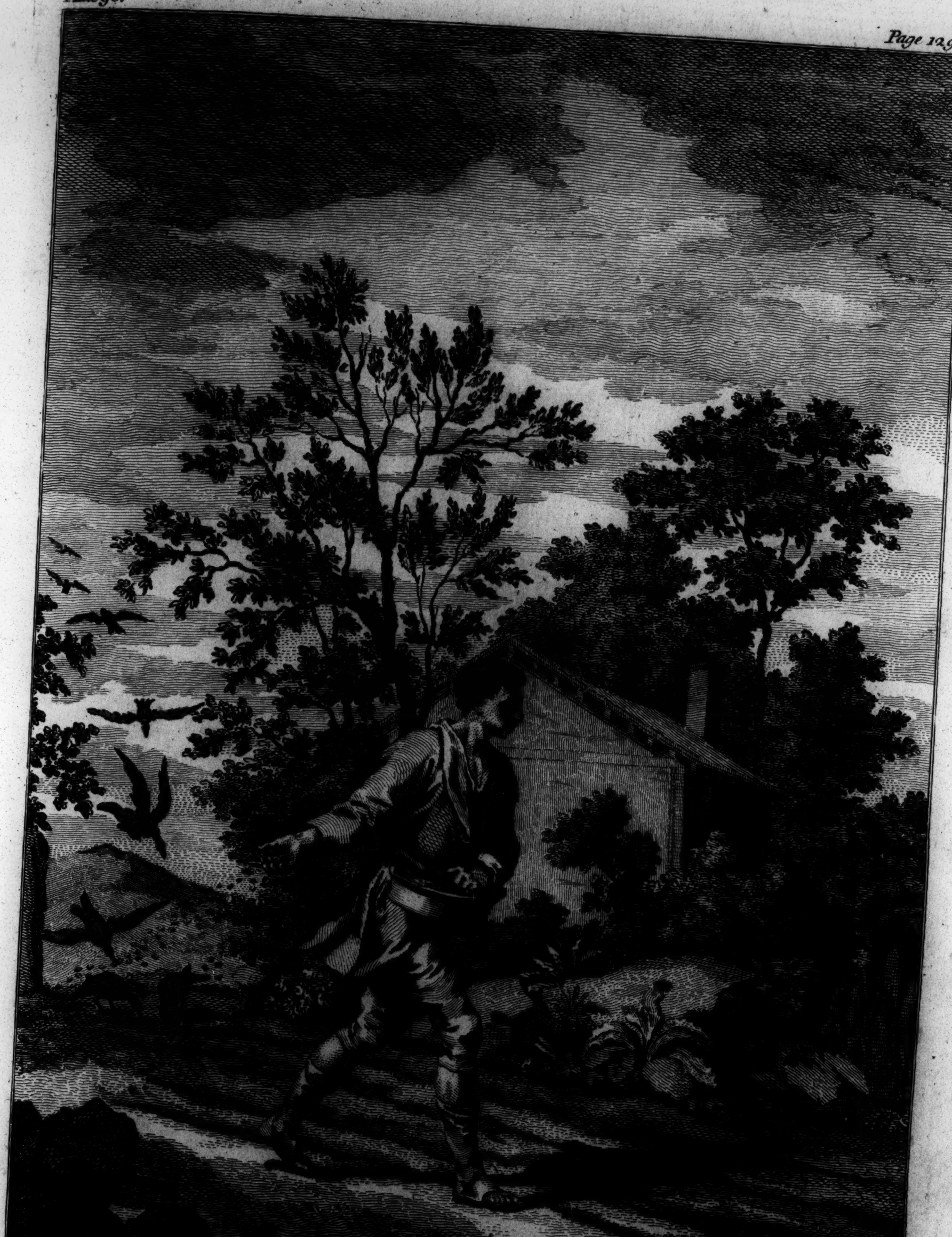
† The Word, which we render *Floods*, is in the *Greek* ποταμοὶ, which, tho' it chiefly ſignifies *Rivers*, i. e. ſuch Streams, as ariſe from Springs, does frequently denote *Land-Floods*, or *Torrents*, which are occaſion'd by any tempeſtuous ſudden Rains; for ſo *Euſtathius* explains the Word, in his Notes upon this Paſſage in *Homer*, Iliad iv.

Ὡς δ' ὅτε χείμαῤῥοι ποταμοὶ κατ' ὄρεσφι ῥέοντες,
Ἐς, μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
Κρουνῶν ἐκ μεγάλων, &c.

† The Words in the Text are, *He taught them, as one who had Authority, and not as the Scribes*, Matth. vii. 29. But they certainly are miſtaken, who interpret the Words in this Senſe: ———— " He taught them, as the Author " of

Plate 90.

Page 1296.

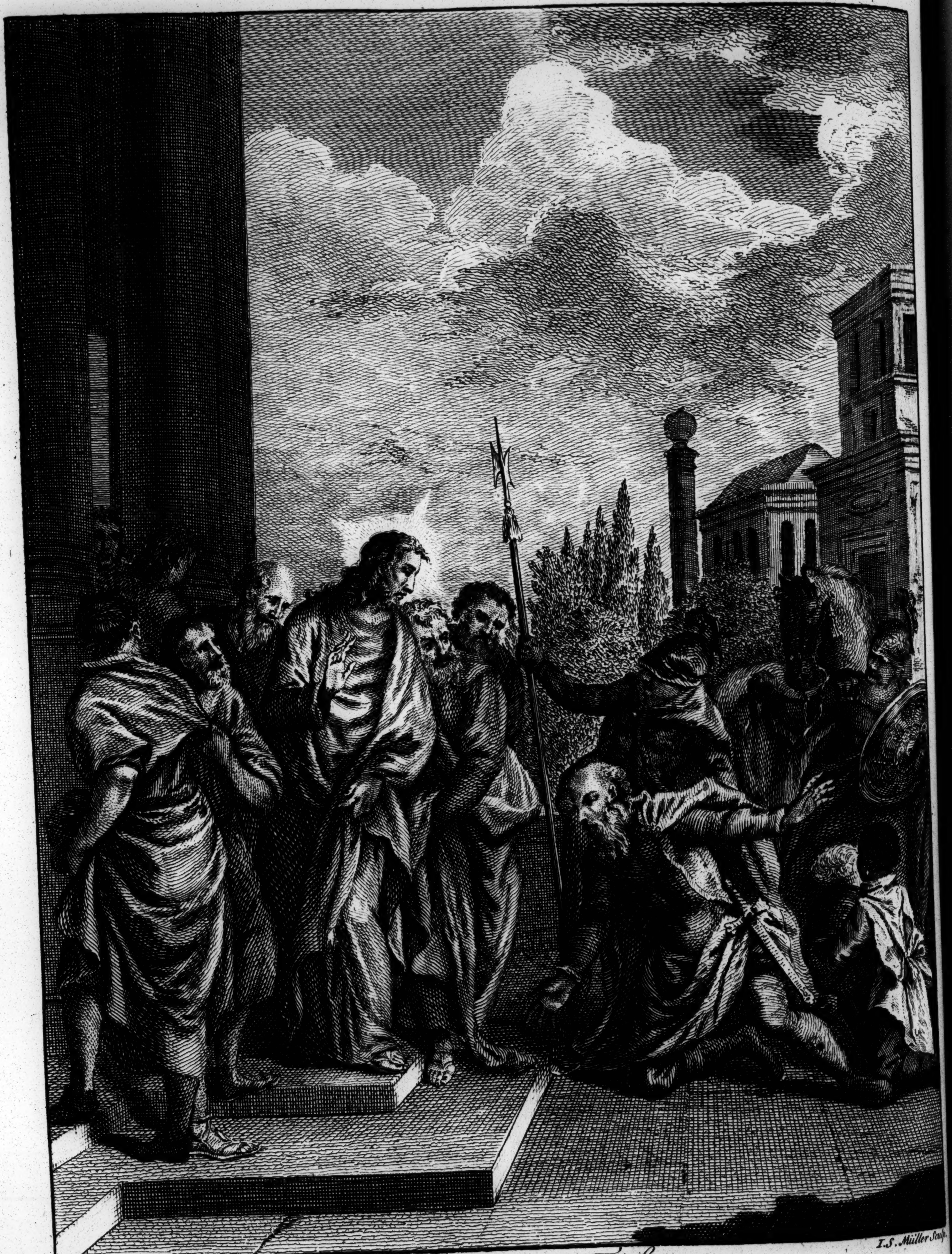


S. Wale delin.

Basire sc.

Behold a Sower *went forth to sow, and when he had sowed, some Seeds fell by the Way side, and the Fowls came and devoured them up.*

St. Matt. Chap. 13 Ver. 3 & 4.



P. Calliar pinx.

I.S. Müller Sculp.

The Centurions Faith

The centurion anſwered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, & my servant shall be healed. Matthew Chap: VIII. Ver: 8.

page

Pl. 91

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ordinary Teachers, the *Scribes*; and, to confirm his *Doctrine* by the Teſtimony of *Miracles*, our Bleſſed Saviour, upon his Deſcent from the Mount, healed a *Leper*, and then remitted him to the *Prieſt*, to make his Oblation, in Acknowledgment of his Cure.

Matth. viii. 5. Luke vii. 1. *His curing the* Centurion's *Servant, and raiſing the Widow's Son at* Naim.

AT his Return to *Capernaum*, he cur'd, at a Diſtance, the *favourite* Servant of the *Roman Centurion* [†], who had made an ample Declaration of his *Divine* Power, and thereupon receiv'd from him as ample Commendation of his Faith; and, at his Arrival at the Gates of *Naim* [†], he reſtor'd to Life a Widow's only Son, as the People were carrying him out to his Funeral, to the great Joy and Comfort of his *Parent*, and the no leſs Wonder and Aſtoniſhment of the *Spectators*, who, upon this Occaſion, glorify'd God, and publickly declar'd, that (e) *a mighty Prophet was ſprung up among them*; *and that God* [†] *had viſited his People.*

Luke vii. 11.

From Math. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Math. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

His Anſwer to the Baptiſt's *Diſciples, and Commendation of him.*

UPON the Fame of this, and ſeveral other Miracles, which our *Saviour* did daily, *John* the *Baptiſt*, who was ſtill in Priſon, ſent two of his Diſciples to enquire of him, [†] whether he himſelf was the promis'd *Meſſiah*, or ſome other Perſon was to appear in that *Character*? As our *Lord* was, at that Time, working many Miracles [‖], curing *the Deaf*, *the Blind*, *the*

" of the Doctrine, which he preach'd; as one, who had Authority, in his own Name, to propound the Terms of Life " and Death;" becauſe it is not only contrary to the Nature of his *Prophetick* Office, but to his own frequent Declarations, that the *Doctrine, which he taught, was not his own, but his, who ſent him*; *and that he ſpake, not of himſelf, or in his own Name, but as he had heard from his Father, and as he had commanded him to ſpeak*, John vii. 16, 17, 18. viii. 28. xii. 49. xiv. 10. and, therefore, the truer Interpretation is, what *Lightfoot* and others give us, *viz. That he ſpake as a Prophet, having Authority from God to deliver his Meſſage to them,* and not as the *Scribes*, who pretended *only to deliver the Traditions of their Forefathers, and to teach them no more, than what they had learned from* Hillel, Shammai, Abtalion, &c. *Whitby*'s Annotations.

[†] He was an *Officer*, commanding an *hundred* Men, much of the ſame Rank and Station of one of our *Captains*, and belong'd to the *Iron Legion*, (as it was called) which was uſually quarter'd in *Judea*. *Howell*'s Hiſtory in the Notes.

[†] *Naim*, or *Nain*, ſo called for the Pleaſantneſs of its Situation, was a Town of *Galilee*, about two Leagues from *Nazareth*, and not ſo much from Mount *Tabor*, between which, and the City, ran the River *Kiſon*. From our Saviour's meeting the Funeral coming out at the Gates, we may learn, that it was a Cuſtom among the *Jews* to bury their Dead in the Day-Time, when the neareſt Friends and Relations follow'd the Corps, which was uſually carry'd in Proceſſion through the Streets and publick Places, to the *Cœmiteries*, which were generally at a conſiderable Diſtance from the City, becauſe they look'd upon their Graves, as Places full of *Pollution*; whereas we *Chriſtians*, in Hopes of a joyful Reſurrection, and upon Preſumption, that many of thoſe, whoſe Bodies are repoſited in the Earth, are in a State of Felicity in Heaven, look upon theſe Places with great Reſpect and Veneration, and, accordingly, have our Tombs erected always very near, and, ſometimes, within the Body of our Churches. *Whitby*'s Table of Places, and *Calmet*'s Commentary on *Luke* vii. 12.

(e) Luke vii. 16.

[†] The People of *Naim* do, in theſe Words, acknowledge *Jeſus* to be the *Meſſiah*, or that great Prophet, whom *Moſes* had promis'd to the *Jews*: *The Lord thy God will raiſe up unto thee a Prophet, from the Midſt of thee, of thy Brethren, like unto me, unto him ſhall ye hearken*, Deut. xviii. 15. for they deſcribe this Prophet in the very ſame Terms, that *Zacharias*, the Father of *John the Baptiſt*, makes uſe of to denote the *Meſſiah*; *The Lord hath viſited his People*, Luke i. 68. *Calmet*'s Commentary.

[†] The Words in the Text are, *Art thou he, that ſhould come*, or rather, *he that is coming?* For the Prophecies of the *Meſſiah* in the *Old Teſtament* were ſo plain, and yet his Perſon, or Name, ſo unknown to the *Jews*, that they were wont to expreſs it by ſome Circumlocution, and more eſpecially by this of ὁ ἐρχόμενος, *he that cometh*, for ſo he is term'd, *Matth.* iii. 11. xxi. 9. *Luke* vii. 20. xix. 38. *John* xii. 13. and *Heb.* x. 37, &c. and this Name they gather'd from *Habakkuk*, where he is called, *he that ſhall come*, Chap. ii. 3. and from *Daniel*, where he is ſtiled, *he that cometh with the Clouds of Heaven*, Chap. vii. 13. *Hammond*'s and *Whitby*'s Annotations.

[‖] If it be aſk'd, How the Seeing of theſe Things done by our Saviour could be a ſufficient Argument to *John*'s Diſciples, that he was, in Truth, the *Meſſiah?* The Reply is, that the Performance of theſe Things was exactly anſwering the Character, which the Prophet had given of the *Meſſiah*, viz. That, *at the Coming of God to ſave them, the Eyes of the Blind ſhould be opened, and the Ears of the Deaf unſtopped*; that *the Lame ſhould leap as an Hart, and the Tongue of the Dumb ſhould ſing*, Iſaiah xxxv. 4, &c. And, therefore, inſtead of giving them a direct Anſwer, which might be liable to the old *Objection* of his *bearing Record of himſelf*, John viii. 13. our Saviour refers them to the Miracles, they ſaw him do; Miracles of the ſame Kind that were predicted of the *Meſſiah*; and then leaves it to their own Maſter to draw the Concluſions from thence; which was a Method of Conviction more ſhort and ſtrong, and withal more agreeable to our Saviour's Modeſty and great Humility, than any long Detail of Arguments would have prov'd. *Pool*'s Annotations, and *Calmet*'s Commentary.

A. M. 4035, *&c.* Ann. Dom. 31, *&c.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14 Mark ix. 14. Luke ix. 37. John vii. 1.

the Lame, &c. And inſtructing the People, that were gather'd about him; inſtead of giving a direct Anſwer to their Queſtion, he bad them go, and report what they ſaw to their Maſter. And, having thus diſmiſs'd them, he began to diſcourſe to the People concerning *John*, giving a large *Encomium* of the *Auſterity* and Holineſs of his Perſon, † the Greatneſs of his *Function*, and Divinity of his *Commiſſion*; and hence taking occaſion to blame the Perverſeneſs of the Age, in rejecting both his and the *Baptiſt*'s Teſtimony, (tho' the *Baptiſt* was a Man of a *mortify'd* Deportment, and he a Perſon of a free and affable Behaviour, ſo that † nothing would pleaſe them) he proceeded to upbraid the ſeveral Cities, where moſt of his Miracles had been wrought, *viz.* *Chorazin*, *Bethſaida*, and, more eſpecially, *Capernaum*, with their Obſtinacy and Impenitence; and, having declar'd, that the *Myſteries* of the *Goſpel-Revelation* were better adapted to the Humble and Modeſt, than to the Proud and *Worldly-Wiſe*, he concludes his Diſcourſe, with an Exhortation to ſuch, as were thus qualify'd to be his *(f)* Diſciples; *Come unto me* †, *all ye, that labour, and are heavy laden, and I will give you Reſt*, &c.

Matth. ix. 7. Luke vii. 24.

Luke vii. 36. *His apologizing for the Woman in Simon's Houſe, and abſolving her from her Sins.*

No ſooner had he finiſh'd this Diſcourſe, but a rich *Phariſee* (whoſe Name was *Simon*) † invited him to Dinner; but, while he was at Table, there happen'd an Incident

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† *Maimonides* obſerves, that, tho' the *Jews* generally reckon *eleven Degrees* of Prophecy, yet two of theſe were ſomething more ſublime and excellent, than ordinary *Prophecy*. The one of theſe was what they called the *Gradus Moſaicus*, when the Prophet had a familiar Converſe with God upon all Occaſions; and the other, when he had his *Revelations*, not from a Dream or Extaſy, but an immediate Dictate of the *Holy Ghoſt*. Of this Sort was *John the Baptiſt*, who was plainly told by the Father, *Matth.* iii. 17. *John* xiii. 3. and as plainly proclaim'd it to others, that Jeſus *was the Lamb of God*. Other Prophets ſpoke of the Coming of *Chriſt*, but then they did it in a dark and obſcure Manner. They ſaw him only at a *Diſtance*, in a *Dream*, or in a *Viſion of the Night*, and couch'd their Predictions under a Veil of *enigmatical* Phraſes; but the *Baptiſt* ſpake of him openly, and diſtinctly. He knew him; he was converſant with him; he pointed him out to the People; had, in ſhort, the Honour of baptizing him, and hearing the Voice from Heaven teſtifying of him, *This is my beloved Son, in whom I am well pleaſed.* And, upon theſe Accounts, we find him called a great and illuſtrious Perſon, *Luke* i. 15. one *filled with the Holy Ghoſt*, and, by Way of Excellence, the *Prophet of the Moſt High*, Ver. 76. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† The Words of our Saviour, to illuſtrate this, are theſe, —— *We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented*, Matth. xi. 17. which ſeem to be a *Proverb* founded upon a Cuſtom among the *Jewiſh* Children to imitate what they ſaw done by others upon greater Occaſions, and particularly the Cuſtom in *Feſtivities*, or Funerals; when, in the *former*, as ſoon as the *Muſician* ſtruck up a Tune, the Company began to dance to his Pipe; and, in the *latter*, as ſoon as ſome old *Women* had begun the mournful *Song*, the reſt follow'd, lamenting, and beating their Breaſts. Theſe the Children were us'd to act, and perſonate in the Streets at Play; and, when one had begun the *Muſician*'s Part, and another the old *Woman*'s Part, and the reſt did not follow them in *theirs*, this gave Occaſion to the *proverbial* Saying, which our Saviour applies to the preſent Purpoſe, in this Senſe: "I and *John* have both of us invited you to enter into the *Kingdom of Heaven*, or to turn to God by Re-" pentance. *John*, by the Auſterity of his Life, and I, by my Affability and Courteſy, have endeavour'd to re-" commend ourſelves, but all to no Purpoſe. You will neither *mourn* with him, nor *laugh* with me; but, for that " very Reaſon, cenſure and revile our different Behaviour, accounting him, for his reſerv'd Temper, no better than a *melancholick* Kind of *Mad-man*; and me, for my open and free Converſation, a *mere Glutton and Wine-bibber*." *Hammond*'s Annotations, and *Calmet*'s Commentary.

(f) Matth. xi. 28.

† *To come unto Chriſt*, in the Phraſe of the *New Teſtament*, is to believe in him, and to become one of his Diſciples; and this Invitation our Saviour gives to all Mankind in general, and to the *Jews* in particular. To all Mankind, foraſmuch as *all* (without the Knowledge of *Chriſt*) are heavy laden with the Burthen of their Sins, and the Calamities incident to Life; are ſurrounded with a Cloud of Ignorance, and held in Bondage through the Fear of Death: And, to the *Jews* in particular, foraſmuch as they, under their *Diſpenſation*, were oppreſs'd with a Load of Ceremonies, *a Yoke, which neither they, nor their Fathers, were able to bear*, Acts xv. 10. beſides the additional Weight, which the *Phariſees* laid upon them, by their *Traditions, heavy Burthens, and grievous to be borne*, Matth. xxiii. 4. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† Is it not a little ſtrange, that any Interpreters ſhould ever imagine, that this is the ſame Story with what we find related in *Matth.* xxvi. *Mark* xiv. and *John* xii. ſince the Hiſtories agree ſcarce in any Thing, unleſs it be in bringing the *Alabaſter Box of Ointment*, and *Anointing* our Saviour's Feet, which, in theſe Countries, eſpecially at great *Entertainments*, was no uncommon Thing? But, now, the *Anointing*, in the other *Evangeliſts*, was done at *Bethany*, within two Miles of *Jeruſalem*; this, in St *Luke*, in *Galilee*; *that*, in the Houſe of one *Simon the Leper*; *this*, in the Houſe

A. M. 4035, &c.
Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Incident ſomewhat remarkable: For a certain Woman, who, not long before †, had been noted for a *lewd* Liver, came into the Houſe, and †, throwing herſelf at the Feet of *Jeſus*, waſh'd them with the Tears, which flow'd from her Eyes, and then, having wip'd them with her Hair, ſhe kiſs'd them, and anointed them with very precious Ointment †.

SIMON, who ſtill retain'd ſomething of the *cenſorious* Spirit of his *Sect*, ſeeing this Woman thus buſy in expreſſing her Love and Veneration for *Jeſus*, began to think within himſelf, that † he could not poſſibly be a Prophet; otherwiſe, he would have known the Woman to be infamous, and, conſequently, not ſuffer'd her to touch him: But our *Saviour*, who well

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Houſe of one *Simon a Phariſee*; *that*, but a little before our Saviour's Paſſion; *this*, a conſiderable Time before it. At *that*, *Judas* was offended for the Waſte of the Ointment; at *this*, *Simon* for the Woman's touching our Saviour: Upon *that* Occaſion our Lord vindicates the Woman from one Head of Argument, and, upon *this*, from another. So that all Circumſtances make it plain, that theſe were different Actions, done by different Perſons, and at different Times. *Pool*'s Annotations.

† Who this Woman was, the Goſpel no where tells us. We read indeed of three Perſons, who, by ſeveral *Evangeliſts*, are ſaid to have anointed our Lord's Head and Feet, *viz.* *Mary Magdalene*, *Mary* the Siſter of *Lazarus*, and this other Woman, whom St *Luke* calls *a Sinner*: And ſome *Commentators* makes theſe three to be one and the ſame Perſon. It is to be obſerv'd, however, that the Siſter of *Lazarus* is all along repreſented as a Perſon of great Sobriety and Virtue, who always liv'd at *Bethany*, was none of our Lord's Attendants, nor ever came into *Galilee*; and, conſequently, was a Woman diſtinct from *Mary Magdalene*, who was of his Retinue, *Luke* viii. 2; and from this other Woman, who anointed his Feet in *Simon*'s *Houſe*: But, whether this *Mary Magdalene*, and this Woman, here called *a Sinner*, might not be the ſame Perſon, is not ſo eaſy to determine. The *Characteriſtick* of *Magdalene* is, that ſhe was the Perſon, *out of whom our Lord had caſt ſeven Devils*; but then, if the Ejection of theſe Devils be underſtood (as ſome will have it) in an *allegorical* Senſe, the Words will well enough ſuit with *the Sinner* in St *Luke*; or, ſuppoſe they were *real* Devils, the Ejection of them might be ſome Time before her coming into *Simon*'s Houſe, and, (as our Saviour's Vindication of her ſeems to imply) her *Reformation* conſequent thereupon, tho' *Simon* knew nothing of it. For theſe Reaſons ſome have imagin'd, that the *Sinner* in St *Luke* and *Mary Magdalene* were both the ſame Perſon; and, that ſhe was called *Magdalene*, from the Town and Caſtle of *Magdal*, where her Huſband, who had been a Man of great Diſtinction, but then dead, had lately his Habitation. It muſt not be diſſembled however, that the moſt general and prevailing Opinion is, that theſe were two different and diſtinct Women. *Calmet*'s Diſſert. ſur les trois Maries, and *Hammond*'s Annotations.

† The Manner of the *Eaſtern* People was to lie upon a Kind of *Bed*, or *Couch*, while they were at Meat; to put off their *Sandals*, before they lay down; and to have their *Servants* and *Domeſticks* ſtand behind at their Feet; ſo that this Woman wanted not an Opportunity to expreſs her Devotion to our Lord, while he was in this Poſture. *Beauſobre*'s Annotations.

† That it was a cuſtomary Thing among the *Ancients*, eſpecially at great Entertainments, to uſe *Ointments*, and coſtly *Perfumes*, appears from ſeveral Authorities. The *Pſalmiſt* plainly informs us, that this was the Cuſtom of the *Jews*, when, in Acknowledgment of God's great Bounty to him, he declares, *Thou haſt prepared a Table for me*; *thou haſt anointed my Head with Oil, and my Cup ſhall be full*, Pſal. xxiii. 5. The *Scholiaſt* upon *Ariſtophanes* acquaints us with the ſame Cuſtom among the *Greeks*, when he makes it a Rule, that *they, who invite to an Entertainment, ſhould bring forth to their Gueſts* Crowns *and* Ointments, ςεφάνυς ϗ μύρα παρετίθεσαν. And that, among the *Romans*, the like Uſage prevailed, is evident from that *ſharp*, but *jocular* Epigram in *Martial*:

> Unguentum fateor bonum dediſti
> Convivis here, ſed nihil ſcidiſti.
> Res falſa eſt, bene olere, & eſurire.
> Qui non cœnat, & ungitur, Fabulle,
> Hic verò mihi mortuus videtur. Lib. iii.

The general Cuſtom indeed, upon theſe Occaſions, was, to anoint the Head, and very ſeldom the Feet: But, beſides that the latter was a Token of more Humility, and no leſs Eſteem in this Woman, ſhe could not perhaps have an Opportunity of coming at our *Saviour*'s Head, without giving ſome Diſturbance to the Company. *Hammond*'s Annotations.

† Tho' the *Jewiſh* Religion permitted *Harlots* of their own Nation to enjoy all the Privileges of other Women, except that their *Oblations* were rejected as *impure*, yet the *Phariſees*, who pretended to a greater Degree of Sanctity than others, would not admit them to civil Uſage, or the common Benefits of Society, and thought Religion itſelf and the Honour of every *Prophet* concern'd in this Preciſeneſs. This was the Reaſon of *Simon*'s making this Objection within himſelf: But, therein, he draws three falſe Concluſions, 1ſt, That, had *Jeſus* been a Prophet, he muſt have known what the Woman was; as if Prophets knew every Thing, and were able to look into the Secrets of the Heart. 2dly, That, as this Woman was a Sinner, our Saviour ſhould not have ſuffer'd her to touch him; as if the *external* Touch of a Perſon, engag'd in any vicious Courſe, could communicate Pollution to one, that was innocent. And, 3dly, That this Woman, whom he knew to be a Sinner ſome Time before, was ſtill in the ſame Condition; as if it were not in the Power of God at any Time to touch the Heart, and, in a Moment, to inſpire ſincere Repentance. *Calmet*'s Commentary.

well underſtood *Simon*'s Thoughts, propos'd to him a *Parable* of a certain *Creditor*, who had two *Debtors*, one of which ow'd him ten Times as much as the other, but, becauſe both of them were *Inſolvent*, he frankly forgave them both; and then, gaining from him a Confeſſion, that the *Debtor*, to whom the larger Sum was forgiven, would, in Gratitude, be bound to love the *Creditor* moſt, he turn'd to the Woman, and (by Way of Application) not only apologiz'd both for her Behaviour and his own, but reproach'd his *Hoſt* likewiſe, for having omitted ſome Inſtances of Reſpect and *Civility*, which this *contemptible* Woman (as he eſteem'd her) had abundantly ſupply'd. And therefore, in Return for ſuch uncommon Kindneſs, he gave her a full *Pardon*, and Abſolution of her Sins, which ſome in the Company ſeem'd to reſent, as an Invaſion of the Divine *Prerogative*; but that gave him no Manner of Uneaſineſs.

Luke viii. 1. *His curing a Demoniack at* Capernaum, *whereupon the* Phariſees *blaſpheme, and he ſharply reproves them.*

Upon his leaving *Naim*, he made a Progreſs, for ſome Months, round other Parts of *Galilee*, accompany'd with his Apoſtles, and ſeveral *devout* Women, whom he had cur'd of ſundry Diſeaſes, and who, in Gratitude, attended his Perſon, and, out of their own Subſtance, adminiſter'd † to his Neceſſities: Till returning, at length, to his own City *Capernaum*, ſuch Multitudes of People, upon the Rumour of his being come again, reſorted to him, that neither he, nor his Diſciples could find Time to eat. But *his Meat was to do the Will of God*, by healing the Sick, and relieving the Oppreſs'd; and therefore, as ſoon as a poor *Demoniac*, both blind and dumb, was brought before him, he immediately reſtor'd him both to his Speech and Eye-Sight, inſomuch, that all, who ſaw it, were greatly aſtoniſh'd, and, with a general Voice, declar'd that the Perſon, who did ſuch wonderful Works, could be no other, than the promis'd *Meſſiah*.

Matth. xii. 22.

Matth. xii. Mark iii. 22. Luke xi. 15.

The *Phariſees* however, and *Doctors* of the Law, who came from *Jeruſalem*, gave another Turn to this Miracle. They aſcrib'd it to the Power of the Devil †, even to *Beelzebub* †, the Chief of the Devils;

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† It was cuſtomary, ſays St *Jerom*, on *Matth.* xxvii. 55. among the *Jews*, for Women, and eſpecially for Widows, to miniſter Neceſſaries to their *Teachers*; and this, without any Scandal or Imputation upon their Honour. Our Saviour lays it down as a general Rule, that *the Labourer is worthy of his Hire*, Luke x. 7. and the Apoſtle accounts it no more than Juſtice, that they, who *ſow* to others *ſpiritual Things*, ſhould be allow'd to reap their *carnal*, 1 Cor. ix. 11. Of what Condition or Quality theſe Women were, that attended our Lord, we are not told: They might be Virgins, Widows, or Wives, who had an Allowance for themſelves from their Huſbands: However, it could be no Injuſtice done their Families, to give unto him, who was Lord of all, that they and their Huſbands poſſeſs'd; and who, *tho' he was rich, yet, for our Sakes, became poor, that we, through his Poverty, might be rich*, 2 Cor. viii. 9. *Whitby*'s and *Pool*'s Annotations.

† That, which made the *Phariſees* thus calumniate our Saviour's Miracles, was, their finding the People induc'd by them to believe, that he was the *Son of David*, Matth. xii. 23. which was but another Word for the *Meſſiah*, the *King of the* Jews. For, tho' they might have ſome Apprehenſions, that, if this Belief obtain'd, it might poſſibly bring the Power of the *Romans* upon them, *John* xi. 48. yet, their chief Fear was, that the Greatneſs of his Miracles and Excellence of his Doctrine would put an End to their Credit, and Authority among the People, ſince they were conſcious to themſelves, that they could not vye with him in either. *Whitby*'s Annotations.

† By ſeveral Paſſages in the *Goſpel* it ſeems evident, that the *Jews*, at this Time, had a Notion of a Kind of Empire, and Subordination among the *infernal* Powers, and that the Prince of this Empire was called *Beelzebub*. *Beelzebub* ſignifies properly *God of Flies*; but, why a Name of ſo mean an Import ſhould denote the Head of the *Apoſtate* Angels, it is not ſo eaſy a Matter to determine, unleſs we will admit of this Conjecture, *viz.* That, as the People of *Ekron* had an *Idol*, which they ſtiled *Beelſamen*, i. e. the *God of Heaven*, by other Nations called *Jupiter Olympius*; the *Jews*, who us'd to give *Nick-Names*, or Names of Contempt, to all falſe Gods, called it ſometimes *Beelzebub*, or the *God-Fly*, becauſe theſe Heathens worſhipp'd it under the Figure of that *Inſect*; and ſometimes *Beelzebul*, or the *God of Ordure*, becauſe ſome Sort of Flies delight to feed on Excrements. However this be, 'tis certain, that the Apoſtles, in ſeveral Places of their Writings, do ſeem to inſinuate, that, among the *Apoſtate* Spirits, there was one ſuperior to the reſt, whom therefore they *call the Prince of Darkneſs*, Luke xxii. 53. *the Prince of this World*, John xii. 31. and the *Prince of the Power of the Air*, Eph. ii. 2. who, in the Days of *Tobit*, went under the Name of *Aſmodeus*, Chap. iii. 8. and is now by the *Jews* generally called *Sammael*, and by the *Chriſtians*, *Lucifer*. *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Devils; and therefore † our "Bleſſed *Saviour*, by the Compariſon of a Kingdom, or Houſe divided againſt itſelf, (which is the readieſt Way to bring it to Deſolation) ſhews the Abſurdity of their Allegations, ſince, by that Means, the Devil would take the moſt effectual Courſe to deſtroy his own Empire. Nay, he argues from their own Pretenſions of having certain allow'd *Exorciſts* † among them, that evil Spirits might be caſt out by the Finger of God; that, when they were apparently ſo, 'twas very manifeſt, that the *Kingdom* of God, or the *Meſſiah*, was come among them; that obſtinately to reſiſt the Evidence of ſuch Miracles, or to aſcribe them to a *Diabolical* Power, was that *Sin againſt the Holy Ghoſt*, which is of a Nature unpardonable; and that, ſince they had been ſo impious, as to blaſpheme the Holy Spirit, by which he wrought them, nothing leſs could be expected, than that the Devils, ejected by him, finding no where among the *Heathens* ſuch deſirable Habitations of Reſt and Contentment, as among them, would endeavour to return, with ſeveral others worſe than themſelves, and, by their prodigious Wickedneſs and obſtinate Infidelity finding them more prepar'd, than ever, to receive them, would there take up their *ſettled* Abode; and having made them more incredulous and obdurate, more impure and wicked, more hypocritical and blaſphemous, than they were before, would bring upon them too a more lamentable Deſtruction."

Matth. xii. 38. Luke xi. 29. *Reproves the* Scribes *and* Phariſees *for demanding a Sign.*

All this however hinder'd not the *Scribes* and *Phariſees* from demanding of our *Saviour* ſome new Sign or Miracle in Evidence of his Miſſion; but, as he had given them a ſufficient Number of *theſe* already, he only referr'd them to *one*, that would not come to paſs till after his Death, namely, that of *Jonas*, whoſe Deliverance from the Whale's ‡ Belly, after three Days Confinement, was an eminent Type of his *Reſurrection*, after as long a Continuance ‖ of his Body in the Bowels of the Earth: And thence he took occaſion to

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† The Argument, which our Saviour employs againſt the *Jews* upon this Occaſion, is, what we call *ad hominem*. He ſuppoſes, as they did, that among evil Spirits there was a Form of Government, which was to laſt unto the End of the World, and in it a certain *Subordination*, which made it ſubſiſt, and, from this Principle, he argues —— "That it was impoſſible, that an Empire, divided againſt itſelf, ſhould laſt long; incongruous to think, that a Prince, who knew his own Intereſt, would ſend Part of his Forces to engage his own *Generals*, and compel them to ſurrender to the Enemy, what they had lately taken from them; and therefore a Thing utterly incredible, that the *Prince* of the Devils ſhould give Orders to other inferior Devils, to quit the Bodies, which they had taken Poſſeſſion of, and, conſequently, that he ſhould expel any in the Name, or by the Authority of *Beelzebub*." *Calmet*'s Commentary.

† That it was cuſtomary among the *Jews* to caſt out Devils by the Invocation of the Name of the Moſt High, we may learn from *Juſtin Martyr*, who, in his Dialogue with *Trypho*, tells him, that *if any* Jew *exorcis'd a Devil, in the Name of the* God *of* Abraham, Iſaac, *and* Jacob, *perhaps he would obey him*; from what *Irenæus* tells us, *viz.* That, *by the Invocation of the Name of God, even before the Advent of our Lord, Men were ſav'd from evil Spirits, and all Kind of Demons*; and from what *Origen* (cont. Celſ.) affirms, *viz.* That *the Name of the* God *of* Abraham, Iſaac, *and* Jacob, *being us'd by the* Jews, *in the Incantation of Devils, did great Miracles*: And, if this was a common Practice among the *Jews*, then will the Force of our Saviour's Argument be this, —— "You make no Doubt, but that your Exorciſts, who uſe the Name of God, do eject Devils by Virtue of that Name; and, how *partial* is it then in you to paſs an unjuſt Cenſure upon me, in whom you ſee far greater Evidences of the *Finger of God*, in my caſting out all Manner of evil Spirits, and healing all Kinds of Diſeaſes? *Whitby*'s Annotations.

‡ The Word, in the Original, ſignifies not a *Whale*, but any *large Fiſh*; and ſome Naturaliſts are of Opinion, that it was not a *Whale*, whoſe Gullet is too narrow for that Purpoſe, but rather, what the *Greeks* calls the *Lamia*, or *Dog-Fiſh*, (as we ſhew'd elſewhere) whoſe Throat is more *capacious*, that ſwallow'd up *Jonah*. Vid. Page 887.

‖ But how can our Saviour be ſaid to have continu'd as long *in the Grave*, as *Jonah* did in the *Whale's Belly*, when there were no more than two Nights, and one whole Day, between his Death and his Reſurrection? Now, for a Reſolution of this, we muſt obſerve, 1ſt, That the *Hebrews* began their Computation of a *natural* Day from the *Evening*, or Night preceding; ſo that, from one *Sun-ſet* to another *Sun-ſet*, they reckon'd a compleat Day, even as *Moſes* does, when he ſays, *The Evening and the Morning were the firſt Day*, Gen. i. 5. 2dly, That it is a common Thing with them, as well as other Nations, to put *Part* of a Day for the *whole*; ſo that whatever is done in any

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to remind them, "that the Inhabitants of "*Nineveh* †, a Pagan City, and alſo the "Queen of *Sheba* † ſhould riſe up in "Judgment † againſt that *Generation*, "and *condemn* it, becauſe the *former* repented at the Preaching of *Jonas*, and "the *latter* took a vaſt Journey to partake "of the Benefits of *Solomon*'s Wiſdom, "whereas they refus'd to hearken to one, "who was inconteſtably † greater than "either *Jonas* or *Solomon*".

Mark iii. 21, 31. Luke viii. 19.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Shews, who are his true Relations.

While he was continuing his Diſcourſe in this Manner, Word was brought, that his Mother † and ſome other Kinſfolk were at the Door, deſiring to ſpeak with him (for, fearing either that he might be too much tranſported by his *Miniſtry*, or grow *faint* for Want of eating, or be endanger'd by the Throng, they came to get him away) but, being diſſatiſfy'd with their unſeaſonable Interruption, he took occaſion to inform the Audience, "that "all worldy *Relations* were of leſs Conſideration, than the *Ties* of Duty and "Religion; that the Names † of Mother and Brother, which are *ſanctify'd* "by

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Part of the Day, is properly enough ſaid to be done on that Day: And 3dly, That they uſually reckon That to be done in ſo many Days, or ſo many Days and Nights, which begins in any Part of the firſt, and ends in any Part of the laſt Day. Now, allowing this Manner of Computation, and reckoning that the *firſt* Day began on *Thurſday*, at Sun-ſet, and ended upon *Friday*, at Sun-ſet; ſince our Saviour dy'd on *Friday*, about three in the Afternoon, by putting a *Part* for the *whole*, here we have one Day. *Saturday* is allow'd on all Hands to be another; and, ſince the *third* Day began on *Saturday* at *Sun-ſet*, and our Saviour roſe on the *Morning* following, that *Part* of the Day, being likewiſe put for the whole, is fairly computed for the *Third* The *Hebrew* Child, according to *Law*, was to be circumcis'd the *eighth Day*, but then the Day of its Birth, and of its Circumciſion, were both counted; and, in like Manner, if we reckon the Day, on which *Chriſt died*, for *one*, and that, on which he *roſe*, for *another*, including withal the *Night* belonging to the former, we may properly enough ſay, that, in Imitation of the Prophet *Jonah*, *he was three Days and three Nights in the Heart of the Earth*. *Whitby*'s and *Hammond*'s Annotations, and Biſhop *Kidder*'s Demonſtration, lib. i. c. 8.

† This City is generally ſuppos'd to have been built by *Nimrod*, was ſituate upon the River *Tigris*, and famous once for being the *Metropolis* of the firſt, *i. e.* the *Aſſyrian* Empire. *Wells*'s Geography of the *New Teſtament*.

† *Sheba*, or *Saba*, is a Province of *Arabia Fælix*, lying to the South of *Judea*, and on the extream Part of the Continent, and, being bounded by the *Ocean*, is therefore ſaid to be *the utmoſt Part of the Earth*. *Wells*'s Geography of the *New Teſtament*.

† This is ſpoken in Alluſion to a Cuſtom among the *Jews* and *Romans*, which was, for the *Witneſſes* to riſe from their Seats, when they *accus'd* Criminals, or gave any Evidence againſt them. *Beauſobre*'s Annotations.

† Since God had promis'd *Solomon*, that, as there was *none like him before him*, ſo, after him, *none ſhould ariſe like him* for Wiſdom, 1 *Kings* iii. 12. our Saviour's declaring, that in this Reſpect he was *greater than* Solomon, muſt be plainly avowing himſelf to be more than Man. *Whitby*'s Annotations.

† The Words in the Text are, *His Mother and his Brethren*, Matth. xii. 46. but, as the Word *Brethren* (according to the Language of the *Jews*, Gen. xxix. 12. Levit. x. 4.) is of great *Latitude*, theſe Brothers are ſuppos'd to be either *Joſeph*'s Sons by a former Wife, and ſo our Saviour's *Brothers-in-Law*, or the Children of *Mary*, the Wife of *Cleophas*, and ſo his *Couſin-germans*. There is, indeed, a *Tradition* in the *Church*, that, before his eſpouſing the Virgin *Mary*, *Joſeph* had another Wife, whoſe Name was *Iſcha*, by whom he had ſix Children, four Sons, *James*, *Joſeph*, *Simon*, and *Jude*, and two Daughters, whoſe Names, ſome ſay, were *Eſther*, and *Thamar*, others, *Mary*, and *Salome*. But whoever compares *Matth*. xiii. 55.—xxvii. 56. *Mark* xv. 40. and *John* xix. 25. together, will find, that the four Perſons, there ſaid to be our Saviour's *Brothers*, were the Sons of *Mary*, the Wife of *Cleophas*, (or *Alpheus*, for the Name is all one) and Siſter to the Bleſſed Virgin, and ſo theſe Brothers of his (as we ſaid) were no more, than his *Couſin-germans*. Others, however, ſtrenuouſly maintain the former Opinion, *viz*. That *Mary*, the Mother of *Jeſus*, was their Mother, *i. e.* their *Step-Mother*, and they, conſequently, his *Brothers-in-Law*; and that, 1ſt, Becauſe this Opinion retains the proper Signification of the Word *Brothers*, in which the *Jews* always ſeem to uſe it, when they ſpeak of our Lord's Brothers and Siſters; and, 2dly, Becauſe it agrees with the Senſe of Antiquity, which, ever before St *Jerom*'s Time, (ſays the learned *Pearſon*) look'd upon them, as the Brothers of our Lord, who liv'd with his Mother, and are therefore ſo frequently found together, *Matth*. xii. 46. *John*. ii. 12. *Calmet*'s Commentary, and *Beauſobre*'s and *Whitby*'s Annotations.

† We have another Speech of our Saviour's, much of the ſame Import with this. For, when a certain Woman in the Company, upon hearing his excellent Doctrine, broke out into this Exclamation, *Bleſſed is the Womb, that bare thee, and the Paps, which thou haſt ſucked!* his Reply is, *Yea, rather bleſſed are they, that hear the Word of God, and keep it*, Luke xi. 27, 28. For, *whoſoever ſhall do the Will of my Father, who is in Heaven, the ſame is my Brother, and Siſter, and Mother*, Matth. xii. 50. which Texts do not derogate any Thing from the Honour, truly due to the *Bleſſed Virgin*, as the Mother of the *Meſſiah*; but only ſhew the Folly of ſome, who exalt her *above Chriſt*, whom, conſider'd only as his *Mother*, *Chriſt* himſelf ſeems here to ſet *beneath* every true Believer; tho', conſider'd as a *Believer* likewiſe, ſhe has a juſt Title to Pre-eminence, and 'tis, *by that, ſhe is infinitely more happy, than if ſhe had only been his Mother according to the Fleſh*. Chryſoſt. Hom. xlv. *Calmet*'s Commentary, and *Pool*'s Annotations.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

“by the Laws of God and Nature, were made much more *ſacred*, when a *ſpiritual* Kindred does ſupervene;” and ſo turning to his Diſciples, he declar'd, “that they were his trueſt Relations, *who heard the Word of God, and practiſed it.*”

Matth. xiii. 1. Mark iv. 1. Luke viii. 4. *Inſtructs the Multitude in* Parables.

The ſame Day he went out of the Houſe, where he commonly abode, and, for the greater Conveniency of teaching the People, repair'd to the Sea-*Shore*, where, being follow'd by the ſame Multitudes, to avoid the Throng, he went on board a Veſſel, and from thence taught them in *Parables* (an uſual Way of Inſtruction among the *Jews*, but what he had not practis'd before) thereby to engage the Attention and accommodate himſelf to the Capacity of thoſe that heard him. By the *Parable* of the *Sower*, he repreſented the different *Succeſſes* of the *Goſpel*, according to the different *Diſpoſitions* of its *Hearers*; by the *Tares* growing among the *good Seed*, the Mixture of the Wicked and Godly under the ſame Profeſſion of *Chriſtianity*; by the Grain of *Muſtard-Seed*, and the little Piece of *Leaven*, the wonderful Increaſe and *Propagation* of the *Goſpel* from ſmall Beginnings; by the *Treaſure* in the Field, and the *Pearl* of great Price, the ineſtimable Benefits, that would accrue to the true Profeſſors of Religion; but that the Profeſſion of it would include a *mixt* Multitude, and be therefore like a *Net*, caſt into the Sea, which incloſes Fiſhes of all Kinds, ſome good, and ſome bad, the *Good* to be preſerv'd, but the *Bad* caſt away. This is the *Explication*, which our *Lord* gave his Diſciples of theſe ſeveral *Parables*; and when, by their Anſwer, he perceiv'd that they underſtood them all, he concluded his Diſcourſe with one *Similitude* more, *viz.* That *(g) every Goſpel-Teacher ought to reſemble a well furniſhed Houſe-Keeper* †, *who brings all Things out of his Repoſitory, both old and new, according to the Occaſions of his Gueſts.*

Matt. viii. 18. Luke ix. 57.

He had not continu'd long in *Capernaum*, before he reſolv'd to croſs the *Lake*, or *Sea of Galilee*, and, to that Purpoſe, had order'd his Diſciples to prepare a Veſſel for him: But, juſt as he was going on Board, a certain *Scribe* † came, and offer'd to attend him, wherever he went; but when he underſtood, that no *temporal* Emolument was to be obtain'd by ſuch Attendance, he very probably retracted. A Diſciple of his own at the ſame Time deſir'd Leave † to bury his Father, before

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(g) Matth. xiii. 52.

† And, what this *Houſe-keeper* was in his own Family, that ſhould every *Miniſter* of the *Goſpel* be in the *Church of Chriſt*. He ſhould be thoroughly inſtructed in the Word of God, and capable of amaſſing a plentiful Proviſion of all Knowledge, both ſacred and profane. *To bring out of his Treaſure*, or Store-Houſe, *Things new and old*, was a Kind of *proverbial* Saying among the *Hebrews*, and denoted a Man's giving a plentiful or liberal Entertainment to his Friends, and ſuch as came about him. And therefore, as the *Houſe-holder*, if a Man of Subſtance and Sufficiency, of a large Stock, and as large a Mind, will entertain his Friends and Gueſts with Plenty, and Variety of Proviſions, anſwerable to the Difference of Mens Palates, as well as to the Difference of the Seaſons; ſo our *Goſpel-Scribe*, or *Teacher*, in the Entertainment of his ſpiritual *Gueſts*, is not always to ſet before them, only the main *Subſtantials* of Religion, whether for Belief or Practice, but, as the Matter ſhall require, to add alſo *Illuſtration* to the one, and *Enforcement* to the other, ſometimes perſuading, ſometimes terrifying; and, accordingly, addreſſing himſelf to the Afflicted and Deſponding with *Goſpel-Lenitives*, and, to the Hardy and Obſtinate, with *Legal Corroſives*; and, ſince the Reliſh of all is not the ſame, he is to apply to the Vulgar, with plain familiar Similitudes, and to the Learned, with greater Choice of Language and Cloſeneſs of Argument, and ſo ſuit his Diſcourſes to the various Circumſtances, Tempers, and Apprehenſions of his Hearers. *Calmet*'s Commentary, and *South*'s Sermons, Vol. IV.

† What might poſſibly be the Motive of this *Scribe*'s offering to attend our Saviour, the Conjectures of *Commentators* have been different. Some think, that he did it with a ſincere Deſire to become his Diſciple; others, with a Deſign to turn *Spy* upon him; ſome, out of a *Spirit of Vanity*, to diſtinguiſh himſelf, by being a *Retainer* to a Maſter, in ſo great Reputation among the People; and others, out of a *Principle* of *Self-intereſt*, that he might attain ſome Poſt of Honour and Advantage, upon our Lord's Advancement to his Kingdom. This, indeed, ſeems to be the moſt probable Ground of his Reſolution; and, accordingly, the Deſign of our Saviour's Anſwer is, to diſcourage him from being his Diſciple upon ſuch ſecular Views, *the Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his own Head*, Matth. viii. 20. And therefore, much leſs any Accommodation, or Proſpect of Preferment, for his Followers. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† Some are of Opinion, that the Diſciple, who requeſted this, was St *Philip*, who was the firſt that adjoin'd himſelf

Matt. viii. 23. Mark iv. 36. Luke viii. 22.

he went along with him, but he commanded him to follow him, and to leave ſuch Offices to the Children † of this World; and, when another was for taking leave of his Family, and diſpoſing of his Effects, before he went, our *Saviour* let him know, *(h) that whoever laid his Hand on the Plough* †, *and looked back, was not fit for the Kingdom of God.*

Allays the Storm *at Sea, and cures two* Demoniacks *outrageouſly mad.*

While the Ship was under Sail, and *Jeſus* aſleep in the *Stern*, there aroſe a moſt terrible Storm, ſo violent and impetuous, that the whole Ship was almoſt ſwallow'd up by the Waves. Hereupon his Diſciples, in great Conſternation, awoke him; and, when he aroſe, at his rebuking the Waves, they obey'd his Command, and immediately compos'd themſelves into a profound *Calm* †, to the no ſmall Aſtoniſhment of every one that ſaw it.

Matt. viii. 28. Mark v. 1. Luke viii. 26.

The next Morning, as our *Lord* landed on the *Eaſt* Side of the *Lake*, in that Part of the Province of *Trachonitis* †, which is called the Country of the *Gadarens* †, two

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ſelf to *Jeſus*, and that his Father was not actually dead, but only grown ſo very old, that he could not live long; and therefore the Purport of his Addreſs to Chriſt is, "That, for the ſmall Remainder of his Father's Life, he might "be permitted to live with him, but that, after he had paid his laſt Offices to him, he would not fail to return "again, and devote himſelf intirely to his Service:" But others underſtand the Words in a literal Senſe. *Calmet*'s Commentary.

† The Words in the Text are, —— *Let the Dead bury the Dead*, Mat. viii. 22. which is a Form of Speech common in all Sorts of Authors, when in the ſame Place they uſe the ſame Words *twice*, tho' very frequently in different Senſes. Thus the *Pſalmiſt*, ſpeaking of God, ſays, *with the froward thou ſhalt ſhew thyſelf froward*, Pſal. xviii. 26. even as *Moſes* introduces God ſpeaking of himſelf, *If ye walk contrary to me, I will alſo walk contrary to you*, Lev. xxvi. 23, 24. where the Words *forward* and *contrary*, as they relate to God, denote the Puniſhments, which he intended to bring upon the Obſtinate, and are the rather us'd, becauſe the ſame Words went before. And, in like Manner, *Let the Dead bury their Dead, but follow thou me*, may ſignify, let *others* bury the Dead; thou haſt Work of more Conſequence to do. It muſt not be diſſembled however, that, by *the Dead*, both *ſacred* and *profane* Authors do frequently mean, not only thoſe, who, in a *natural* Senſe, are *dead*, but thoſe likewiſe, who in a *ſpiritual* Senſe are ſo, by being *alienated from the Life of God*, and *dead in Treſpaſſes and Sins*. Thus *Clemens* of *Alexandria* tells us, that *the Philoſophy of the Barbarians called thoſe* dead, *who deſerted their Doctrines, and ſubjected their Minds to ſenſual Pleaſures*, which *Philo* calls *the Death of the Soul, entombed in Paſſions, and all Manner of Wickedneſs*. And therefore the full Import of our Saviour's Words muſt be, "Let thoſe, who are unconcern'd for the Things of God, "and unfit to engage in promoting them, perform ſuch Offices, which they can do, as well as others; but thou, who "haſt begun to *follow* me, and to attend upon the Kingdom of God, go on with Reſolution, and without allowing "thyſelf any Avocation from that Work:" Hereby teaching us, that they, who are called to the Preaching of the Goſpel, and the Salvation of Souls, ſhould not ſuffer any *earthly* Buſineſs, which may be done as well by others, who are unfit to be employ'd in *Spirituals*, to give them the leaſt Impediment or Moleſtation. *Hammond*'s and *Whitby*'s Annotations.

(h) Luke ix. 62.

† *To put the Hand to the Plough*, is a *proverbial* Saying, not only among the *Greeks* and *Hebrews*, but many other Nations, and denotes, in general, the Beginning of any Enterprize. This our Saviour applies to *ſpiritual Huſbandry*; and thereby gives us to underſtand, that, as he, who undertakes to *plow*, ſhould not *look behind him*, for Fear of making his Furrows crooked or unequal; ſo he, that engages in the Miniſtry of the *Goſpel*, ſhould not ſuffer himſelf to be encumber'd with much Serving about other Matters, but, in the Language of the *Apoſtle*, *forgetting thoſe Things, that are behind, and reaching forth unto thoſe Things, which are before, preſs toward the Mark, for the Prize of the high Calling of God in* Jeſus Chriſt, Phil. iii. 13, 14. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† The *ſtilling the Raging of the Sea* was ſo peculiar a Prerogative of God, Pſal. lxxxix. 9. and cvii. 25, 29. that it is not at all to be wonder'd, that our Saviour's Diſciples ſhould be convinc'd of a Divine Power reſiding in him, who was able to do this with the *Breath of his Command*. *Whitby*'s Annotations.

‡ This Country, which is ſo called by the *Greeks* from its rough and craggy Mountains, together with *Ituræa*, made, in our Saviour's Time, one *Tetrarchy*, i. e. one fourth Part, or rather Diviſion (for they were not equal Parts) of the Kingdom of *Herod the Great*, when he dy'd. It was antiently called *Argob*, Deut. iii. 13. and, according to the beſt Account, is bounded, to the *Eaſt*, by *Arabia Deſerta*; to the *Weſt*, by *Batanæa*; to the *South*, by *Ituræa*; and to the *North*, by the Country of *Damaſcus*: And, as it was a Province full of rocky Hills, which ſerv'd for an Harbour to a great Number of *Thieves* and *Robbers*, it often found Employment for *Herod the Great* (as we may ſee in the Hiſtory of *Joſephus*) to expel them. *Wells*'s Geography of the New Teſtament, and *Whitby*'s Table.

‡ This, in St *Matthew*, is called the Country of the *Gergeſans*, becauſe it lay in the Neighbourhood of the two Cities, *Gadara* and *Gergeſa*, which were both ſituated within the Diſtrict of *Decapolis*. *Gadara*, which took its Name from the Tribe of *Gad*, (to whom it fell by Lot in the Diviſion of the Land) was a famous City beyond *Jordan*, the Capital of *Peræa* (as *Joſephus* de Bello, lib. v. c. 3, tells us) and ſtood *Eaſtward* of the Sea of *Tiberias*, about ſixty Furlongs from the Shore. *Gergeſa* was a Place of ſome Importance likewiſe according to the ſame *Hiſtorian*; and the Adjacency of theſe two Towns made the *Evangeliſts* call the Country, that lay between them, ſometimes by one Name, and ſometimes by another. *Wells*'s Geography of the New Teſtament.

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two Demoniacs ‖ moſt grievouſly diſtracted, with ſome poor Rags about them, came running towards him, and fell at his Feet, and worſhipp'd him. *Hideous* Spectacles were they both; but one, much fiercer than the other, made diſmal Out-Cries both Day and Night, and cut his Fleſh with ſharp *Stones*; and, tho' he had been often bound with *Fetters* and Chains, yet he as often broke them to Pieces, ranging, (with his *Companion)* among the *Rocks* † and *Tombs*, and ſo very furious and outrageous, that no Traveller durſt paſs that Way. Upon their Approach to *Jeſus*, the Devils (who ſpake by their Mouths) declar'd him to be the *Son of God*, and expreſs'd their Fear of his being come to * *torment them before their Time.* They acknowledg'd their Number to be vaſtly great, and (if he caſt them out of the poſſeſs'd Perſons) implor'd him to ſuffer them to enter into a Herd of Swine, that were feeding on the Mountains not far off. Accordingly he permitted them: Whereupon the whole Herd, to the Number of two Thouſand, ran *violently* upon the Rocks, and, caſting themſelves headlong into the *Lake*, were all drown'd, and utterly loſt.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

He leaves Gadara.

The Keepers of the Swine fled in the utmoſt Fright, and reported this ſtrange Accident in the City of *Gadara*, and the neighbouring Villages, which brought great Multitudes to the Place, where they found the Man (who had been the more furious of the two) ſitting at our *Saviour*'s Feet, cloath'd, and in his perfect Senſes. But, whether it was, that they took amiſs the Deſtruction of the Swine, or thought themſelves unworthy of his Divine Preſence, ſo it was, that they intreated our *Lord* to depart out of their Country; which accordingly he did, † but, inſtead of permitting the Man (out of whom he had caſt the moſt Devils) to go along with him, as he deſir'd, he order'd him (*i*) *to return to his Houſe, and his Friends, and there to declare what wonderful Things the* Lord *had done for him.*

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‖ There is ſome Difference between the *Evangeliſts* in their Account of this Cure: For, whereas St *Mark*, Chap. v. 2. and St *Luke* Chap. viii 27, take notice only of *one* Demoniac; St *Matthew*, Chap. viii. 28, makes mention of *two*. Now, to reconcile this ſeeming Difference, Dr *Lightfoot* ingeniouſly conjectures, that one of theſe two was a *Gergaſen*, and a *Jew*, and ſo, in caſting the Devil out of him, our Lord did no more, than what he had frequently done in *Judea*; but the other a *Gadaren*, i. e. one of an heathen City, as *Joſephus* teſtifies, for which Reaſon St *Mark* and St *Luke* take chiefly notice of him, as a more remarkable Inſtance, becauſe he and the *Syrophœnician* Woman are the only two Heathens, we read of, that our Saviour cur'd. But there is a farther Reaſon for the *Evangeliſt*'s taking notice of *one*, rather than the *other*, and that is,—That the one, in his Behaviour, was more remarkable, than the other; was poſſeſs'd with an *unclean Spirit*, called himſelf *Legion*, and could not be bound with Fetters or Chains; went about naked, and cutting himſelf with Stones; and, when he was cur'd, diſtinguiſh'd himſelf by deſiring to follow *Chriſt:* Circumſtances all, which St *Matthew* omits, but St *Mark* and St *Luke* have particularly related, and, upon theſe Accounts, might very likely think, that he fell more properly under their Conſideration, than the other. *Whitby*'s and *Beauſobre*'s Annotations.

† The *Tombs*, which the *Evangeliſts* here mention, are ſaid to be in the Mountains, and in the Wilderneſs: For the Cuſtom of the *Jews* was, to have their Tombs, like ſo many little Cells, cut out in the Sides of Caverns, and hollow Parts of Rocks and Mountains, at ſome Diſtance from their Towns, and uſually in very lonely and deſert Places; into which it was uſual for the Devils to compel thoſe, whom they poſſeſs'd, in order to confirm Men in the vain Perſuaſion, that the Souls of thoſe, who dy'd in any Crime, were, after Death, turn'd into Devils. *Hammond*'s Annotations.

* St *Jerom*, upon the Paſſage now before us, is apt to imagine, that as *Slaves*, who have a long while run from their Maſter, no ſooner ſee his Face, but they bethink themſelves of the Puniſhment, which they have deſerv'd; ſo the *Devils*, finding our Saviour upon Earth, thought, at firſt Sight, that he was come to judge, and condemn them; and therefore they aſk, *Art thou come hither to torment us before the Time?* i. e. before the Time of the Laſt Judgment, when they expect no other, than to be eternally puniſh'd, or (as the Scripture expreſſes it) *to be caſt into the Lake of Fire and Brimſtone for ever.* *Calmet*'s Commentary.

† One Reaſon, as ſome imagine, why this Man deſir'd to be with Chriſt, was his Fear, leſt the Devil, at his Departure, might ſeize upon him again; and 'twas, partly to avoid the Suſpicion of Vain-Glory, whereof our Lord might have given ſome *Umbrage*, had he carry'd about with him all thoſe, upon whom his greateſt Miracles were wrought, and partly, to ſhew, that in his Abſence he was able to protect ſuch as believe and truſt in him, from the Malice of evil Spirits, that he would not accept of his Company. *Whitby*'s Annotations.

(*i*) Mark v. 19.

A. M.
4035, &c.
Ann. Dom.
31, &c.

Matth. xi. 18.
Mark v. 22.
Luke viii. 41.

And returning to Capernaum, *cures the Woman of her Bloody-Flux.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

AS ſoon as our *Lord* had repaſs'd the *Lake*, and was return'd to *Capernaum*, the People came flocking about him, as uſual; and, while he was teaching them, one *Jairus* †, a chief Ruler of the *Synagogue*, falling proſtrate at his Feet, humbly beſought him to come, and cure his Daughter, who was at the Point of Death; not doubting but that, if he laid his Hands upon her, ſhe would inſtantly recover. The Forwardneſs of the Ruler's Faith claim'd our *Saviour*'s Compaſſion and Aſſiſtance; and therefore he immediately roſe, and follow'd him: But, as he was on the Way, and preſs'd with great Throngs of People, a certain Woman †, who had been diſeas'd with an unnatural *Flux* of Blood for twelve Years, and (in Hopes of a Cure) had in vain ſpent all her Eſtate upon Phyſicians, being now confident, that, if ſhe could but come to touch the *Hem* of his *Garment*, ſhe ſhould be healed, preſs'd forward; and, having got a Touch of it privately, (as ſhe thought) found herſelf perfectly ſound. But ſhe was not unknown to *Jeſus*; and therefore, when he, perceiving that † *Virtue was gone out of him*, turn'd about in the Throng, and demanded who it was, that † *had touched him?* The poor Woman came trembling, and, falling down at his Feet, declar'd to all the Company, both the Cauſe, and miraculous Effects of her touching him, which he was ſo far from blaming, that he commended her Faith, and imputed her Cure to the wonderful Strength of it.

DURING

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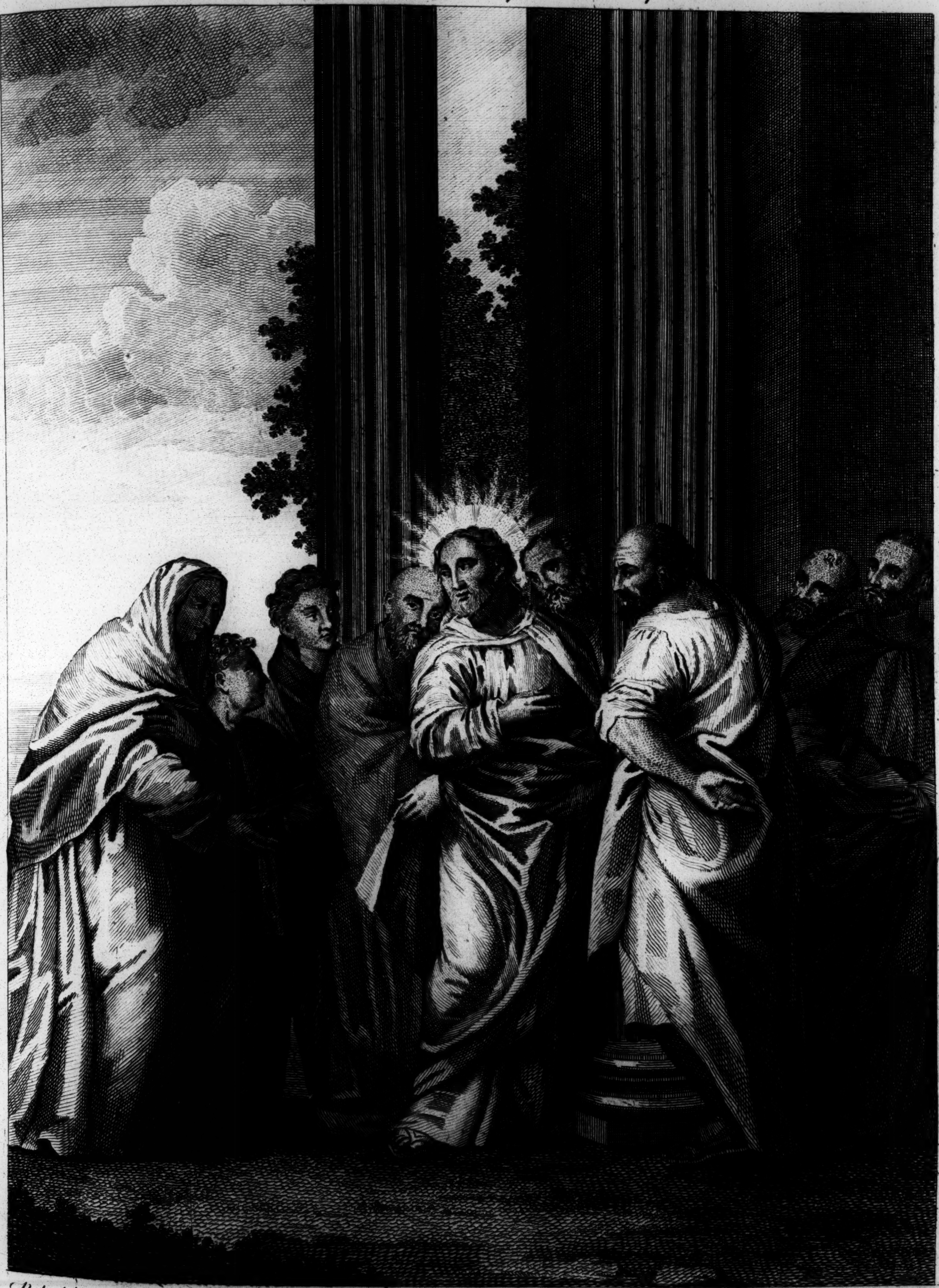
† Some learned Men are of Opinion, that this *Ruler of the Synagogue* was the Preſident of the *Conſiſtory* of the *twenty-three* Judges, who were appointed in every City to puniſh ſuch Offences, as were not *capital*; but 'tis more generally thought, that he was not a Civil Magiſtrate, but a leading Man in the *Synagogue* of *Capernaum*, who had, in a great Meaſure, under his Direction ſuch Things, as related to the Service of God. We are to obſerve however that the Word ἀρχισυνάγωγος is ſometimes taken in a ſtrict Senſe, for the Perſon, who was the *Preſident*, the Head, and Maſter of the *Synagogue*, who (according to this Acceptation) was but *one*; and, at other Times, in a larger Senſe, ſo as to comprehend the *Preſbyters* and *Elders* likewiſe, in which Senſe, the *Rulers of the Synagogue* were more than one. How many there were, it is no where defin'd, becauſe *That* depended upon the Largeneſs of the City, and the Number of thoſe, who frequented the Place of Divine Worſhip; only we may obſerve, that *Jairus* was not the *chief* Preſident, becauſe he is called one of the *Rulers of the Synagogue*, Mark v. 22. *Vertinga* de Regim. Synag. lib. ii. c. 11. *Calmet*'s Commentary, and *Hammond*'s and *Whitby*'s Annotations.

† *Euſebius* tells us for a Certainty, that this Woman was a *Gentile*, living in *Paneas*, or *Cæſarea Philippi*, a Town, ſituate near the Head of the River *Jordan*, Hiſt. Eccl. lib. vii. c. 18. and, upon the Report of others, relates this Story: "That, by the Gate of this Woman's Houſe, was erected a *Braſs Statue*, bearing the *Effigies* of a Woman "upon her Knees in the Poſture of a *Supplicant*; that, oppoſite to her, there ſtood the *Effigies* of a Man in *Braſs*, "reſembling our *Saviour*, ſtretching out his Hand to the Woman; that, at the Feet of this Statue, an *unknown* Plant "ſprung up, which, reaching to the Border of his Garment, became a preſent Remedy againſt all Manner of "Diſeaſes; and that theſe Statues were ſtanding, even unto the Time of the Emperor *Maximianus*, who took them "away from this City." But, (not to inſiſt on the many Exceptions, that might be made to this Story, which favours much of the *Superſtition* of later Times) how a Woman, who, as all the *Evangeliſts* inform us, had *ſpent all that ſhe had*, ſhould be able to erect two ſuch coſtly Statues, or how the *Jews*, in all their Wars, or the *Gentiles*, who were both bitter Enemies to *Chriſtianity*, ſhould ſuffer ſuch a Confirmation of it to remain ſo long, we can by no Means imagine. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† Hence it is evident, that the *Virtue*, whereby our Saviour did theſe miraculous Cures, was not communicated to him, but reſided in him, and, conſequently, proves that he was *God*. For the *Virtue*, whereby the *Prophets* and *Apoſtles* did their Cures, is aſcrib'd to God; as when it is ſaid, that *God did ſpecial Miracles by the Hand of* Paul, *Acts* xix. 11. but the Miracles done by *Chriſt* are imputed to *the Virtue, which went out of him, and healed all that ſought to touch him*, Luke vi. 19. *The Virtue's going out of him*, however, is a *popular Expreſſion*, which muſt not be taken in its *literal* Senſe, as if it were a *Quality* diſtinct from the Perſon of *Chriſt*, and what might paſs from him to another; becauſe the Divine Power reſiding in him was incapable of any *Alienation*, or *Diminution*, be the Cures he perform'd never ſo many, never ſo miraculous; and therefore the only Meaning of the Expreſſion muſt be, that it *went out*, with Regard to us, or, according to our Conceptions and Apprehenſions of Things, when it diſcover'd and manifeſted itſelf in the Cure of ſome Diſeaſe, or any other outward Effects. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† Our Saviour's Diſciples, we find, admir'd at his aſking this Queſtion, *Mark* v. 31. but the Reaſon for his doing ſo, we may ſuppoſe, was, to diſcover to the People the *Greatneſs* of the Miracle, which, without this Examination, might have gone off without being known; to ſhew them the Strength and Virtue of the Woman's Faith and Confidence in his Power; and thence to convince *Jairus*, who began a little to ſtagger in his Faith, that he was able to *revive* his Daughter, even tho' ſhe was dead, if he did but believe. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

CHRIST Cureth a Woman of an Iſsue of Blood.



Behold a **Woman** which was diseas'd with an Iſsue of Blood twelve Years, came behind him &
touched y^{e} hem of his garment. For she said within her self, if I may but touch the hem of his
Garment I shall be whole. But JESUS turn'd him about, & said Daughter be of good comfort
Pl. 93 thy faith hath made the whole. And the **Woman** was made whole from that hour. Mat. IX Ve. 20.

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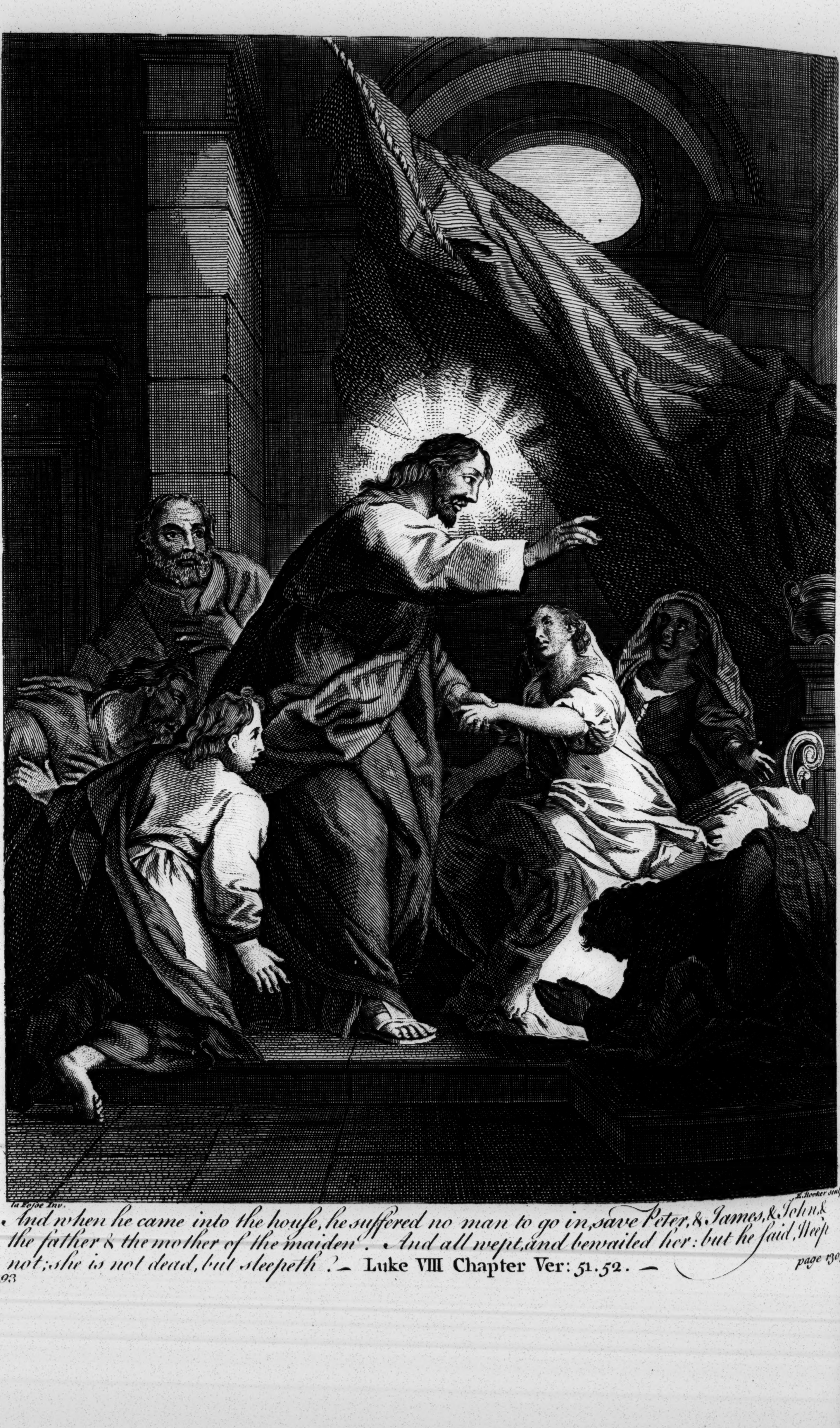

la Fosse Inv. E. Rooker Sculp

And when he came into the houſe, he ſuffered no man to go in, save Peter, & James, & John, & the father & the mother of the maiden. And all wept, and bewailed her: but he ſaid, Weep not; she is not dead, but sleepeth. — Luke VIII Chapter Ver: 51. 52. —

Pl. 93 page 1307

A. M. 4035, &c. Ann. Dom. 31, &c.

Matth. ix. 23. Mark v. 35.

And reſtores Jairus's *Daughter to Life again.*

DURING this Tranſaction, the *Delay* prov'd fatal (as one might imagine) to *Jairus*; for a Meſſage was brought him, that his Daughter was actually dead, and therefore there was no Occaſion to give *Jeſus* any farther Trouble; but our *Saviour*, who over-heard what the Meſſenger ſaid, bid the Father not fear, but only believe, and then he ſhould find the bleſſed Effects of his Faith in the Recovery of his Daughter: But he had ſcarce ſpoke theſe Words, when approaching the Houſe he found the *Muſicians* *, and Mourners already come, who were deploring her Death with *melancholy* Tones, and loud *Lamentations*, according to the Cuſtom of thoſe Times. He deſir'd them however, as he went in, to ceaſe their *funeral Ceremonies*, becauſe, at that Time, † there was no Occaſion for them; and ſo, with the young Woman's Parents, and *Peter*, and *James*, and *John*, going into the Chamber, he approach'd the Bed where ſhe lay, and, taking her by the Hand, commanded her to *ariſe*, at which powerful Word ſhe immediately reviv'd, and walk'd round the Room, to the no ſmall Amazement of her Parents. At his Departure, he order'd them to give her ſomething to eat, and left a ſtrict Charge with them that they ſhould make the Miracle a Secret; but their Joy was too great to *conceal*, what, in Gratitude for ſo great a Mercy, they thought they were oblig'd to *divulge*.

From Matth. xii. 1. Mark ii 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

Matth. ix. 27.

He cures two blind Men, and one dumb Demoniack at Capernaum, *but is badly receiv'd at* Nazareth.

IN his Return from *Jairus* our *Lord* was follow'd in the Streets by two blind Men imploring his Aid, who, as ſoon as he had enter'd the Houſe, came after him, and, when he had cur'd them, were diſmiſs'd with a ſtrict Charge to conceal the Miracle, which, out of the Abundance of their Joy, they could not do. And, no ſooner were the blind Men gone, but the People brought to him a dumb Man poſſeſs'd with a *Devil*, which when he had caſt out, the Perſon immediately recover'd his Speech, to the great Aſtoniſhment of the Multitude, who unanimouſly acknowledg'd, that the like had *never been ſeen in Iſrael*; only the *Phariſees* perſiſted in their old Malice, and inſinuated to the People, (as formerly) *that he ejected Devils by the Help of ſome ſupreme Devil*, who had the reſt under his *Controul*, and with whom he was *confederate*.

Matt. xiii 54. Mark vi. 1.

AFTER a ſhort Stay at *Capernaum*, our *Lord* departed, with his Diſciples, into ſome other Parts of *Galilee*. About a Year before, he had been barbarouſly treated by the Inhabitants of *Nazareth*, the Place of his Education; and yet, notwithſtanding this, he was reſolv'd once more to make them a freſh Tender of Mercy. To this Purpoſe he went into their

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* In all the Books of the *Old Teſtament*, there is not the leaſt Hint given us of any *muſical* Inſtruments employ'd in *Funerals*. We read indeed of a good deal of *Mourning for the Dead*, of Mourners hir'd on purpoſe, and of the diſmal Ditties, which theſe People ſung to excite Sorrow in others: But the Uſe of *Muſick* was reckon'd an incongruous Thing, and no Ways comporting with the *Solemnity* of this ſad Seaſon. Among Heathen Authors there is frequent Mention made of it, as a Thing long in Uſe, both with the *Greeks*, and *Romans*; and therefore we may preſume, that from theſe Nations it was, that the *Jews* borrow'd, and adopted it into their *Funeral* Ceremonies. That among them it was in Uſe in our Saviour's Time, at leaſt among Perſons of the better Rank, is plain from the Paſſage now before us; that it was an eſtabliſh'd Cuſtom in the Time of *Joſephus*, is evident from his own Teſtimony; and that it grew into a Kind of ſuperſtitious Uſe, in the Times following, is evident from what the *Rabbins* enjoin, *viz.* that none, even of the meaner Sort, ſhould, at the Funeral of a Wiſe, have fewer than two *Flutes*, beſides the Voices of old Women, who, by their ſad *Modulation*, were to extort Lamentation from others. *Selden*'s Uxor. Hebr. lib. iii. c. 8. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† The Reaſon, which our Saviour gives for this, is, ——— That *the Maid was not dead, but aſleep*, Mat. ix. 24. Now, in ſeveral Places of the *New Teſtament* eſpecially, Death is called a *Sleep*, John xi. 11. Acts vii. 60. 1 Cor. xv. 6, &c. and therefore our Saviour only makes uſe of this Word of a *ſofter* Signification, not ſo much with a Deſign to impoſe upon thoſe, to whom he directed his Speech, as to teſtify his *Humility*, and great *Modeſty*, in his Deſire to conceal his *Divine* Power. The Perſons he ſpoke to were certainly thoſe, who were preparing for her Interment, and performing the *Funeral Rites* belonging to it; and therefore he only intimates, that ſhe was not ſo dead, as they accounted her, *i. e.* not to come to Life again, before the *Reſurrection*; but, that her Death was no more, that what he could remove, with the ſame Facility, as another might be awaken'd out of Sleep. *Whitby*'s and *Pool*'s Annotations.

A. M. 4035, &c. Ann. Dom. 31, &c.

their *Synagogue* on the *Sabbath-Day*, and taught the People; but, (inſtead of being converted to the Faith) tho' they were *aſtoniſh'd* at his Abilities, they were *ſcandalizing* his Perſon, and began to upbraid him with the Meanneſs † of his *Parentage*, and Employment, as they had done before; inſomuch, that being ſenſible, that † *a Prophet never wanted Honour, but in his own Country*, he did not abide with them long, nor did he work any Miracles there (except the Cure of a few ſick Perſons) by Reaſon of their *Infidelity*.

Matth. ix. 35. Mark vi. 6. *Sends out his Apoſtles, and gives them their Commiſſion.*

UPON his Departure from *Nazareth*, he viſited moſt of the Cities, and Villages of *Galilee*, teaching in the *Synagogues*, preaching the Goſpel, and curing all Kinds of Diſeaſes among the People; and, as he obſerv'd, one Day, the numerous Throngs and Multitudes, that reſorted to him, he look'd upon them with an Eye of Pity and Compaſſion, as ſo many Sheep diſpers'd, and deſtitute of Shepherds, and from thence form'd a Reſolution to ſend out his twelve *Apoſtles* (by two and two together) into the more diſtant Parts of *Judea*, whilſt himſelf continu'd preaching in *Galilee*, and the Places *adjacent*.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. x. 1. Mark vi. 7. Luke ix. 1.

TO this Purpoſe * he inveſted them with a full Power to cure all Diſeaſes, eject Devils, and even raiſe the Dead. He gave them Inſtructions in what Manner they were to behave in the Places, whither they went; but forbad them, at the ſame Time, to addreſs themſelves to any of the *Gentiles*, or *Samaritans*, but only *to the loſt* † *Sheep of the Houſe of Iſrael*. He told them the Conſequences of their *Miniſtry*, which, (after his Death more eſpecially) inſtead of intitling them to *temporal* Advantages, would expoſe them to ſundry Kinds of Perſecutions; but, for their Encouragement, he acquainted them, that thoſe, who rejected their Meſſage, ſhould be treated with Severity, at leaſt at the righteous Judgment of God; whereas thoſe, that receiv'd them kindly, and gave (were it but a *Cup of cold Water*) to the *leaſt* of his Diſciples, for their *Maſter*'s Sake, *ſhould in no wiſe miſs of his Reward*. With this *Commiſſion* the *Apoſtles* went into all the Parts of *Paleſtine*, where the *Jews* inhabited, preaching

Matth. x. 16.

Matth xi. 1. Mark vi. 12. Luke ix. 6.

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† The Word τέκτων is of general Signification, and denotes any Worker, either in Wood, Mettal, or Stone; but the Tradition of the *Church* has all along been, that our Bleſſed Saviour was, what our Tranſlation has ſpecify'd, a *Carpenter*; and *Juſtin Martyr* aſſures us, that he made *Ploughs* and *Yokes*, which, at that Time, were the Carpenters Buſineſs. However, this be, 'tis certain, that, by the *Jewiſh Canons*, all Parents were bound to teach their Children ſome *Trade*; that their moſt celebrated *Rabbins* thought it a great Reproach not to be of ſome *Profeſſion*; and that there was a peculiar Reaſon, why our Saviour ſhould be of one, and that no very *liberal* one neither, even to take off all Suſpicion of his being bred up in *curious* Arts, which his Enemies, at all Times, were forward enough to ſay, notwithſtanding the Diſadvantages of his Education. *Beauſobre*'s and *Whitby*'s Annotations.

† This was a common *Proverb* among other Nations, as well as the *Jews*; and therefore *Ariſtides* was wont to ſay, That *a Philoſopher was never worſe, than at home*. *Grotius* on Matth. xiii. 57.

* Among all the Accounts, which the *Heathens* have given us of their famous *Magicians*, and Workers of Wonders, there are none to be found, who ever pretended to a Power to *delegate* their Virtue to others, or to impart their Power to them, upon the Invocation of their Names, or Belief of their Doctrine. Hence *Arnobius* (adverſ. Gentes, lib. i.) having ſumm'd up the Miracles, which our Saviour did, adds, That he *not only did them by his Power, but permitted many others to do them by Invocation of his Name, nor did he any peculiar and aſtoniſhing Miracles himſelf, that he did not enable his* little ones, *and even Ruſticks to perform:* Whereupon he aſks thoſe, he writes to, *Did ever that* Jupiter, *whom the* Romans *worſhip in their* Capitol, *give the like Power to any Mortal?* And then concludes this to be a Demonſtration of a truly Divine Power: *For to transfer your miraculous Power to a Man, and to give Authority and Strength to a Creature to do That, which you alone can do, is an infallible Evidence of one, who hath Power over all, and the Cauſes of all Things at his Beck.* *Whitby*'s Annotations.

† He calls all *Iſrael Sheep*, tho' they were not obedient to the Voice of Shepherds, as being all choſen People. He calls them *loſt Sheep*, becauſe they were in great Danger of being loſt, and ruin'd, by the Ignorance and Wickedneſs of their Guides; and to them *the Apoſtles were ſent*, becauſe they were the *Children of the Kingdom*, Matth. viii. 12. to whom the Promiſe of the *Meſſiah* was made, *Gen.* xvii. 1. and *of whom as concerning the Fleſh he came*, Rom. ix. 5. and therefore, it was the Divine Will, that they ſhould be firſt honour'd with the Preaching of the Goſpel, and alone enjoy the Miniſtry of *Jeſus Chriſt*, and his Diſciples, while he continu'd upon Earth: But, upon their *rejecting of ſo great Salvation*, the Apoſtle's Commiſſion was enlarg'd. For *it was neceſſary* (ſays St *Paul* to the *Jews*) that *the Word of God ſhould firſt have been ſpoken to you*, but, *ſeeing you put it from you, and judge yourſelves unworthy of everlaſting Life, lo, we turn to the Gentiles*, Acts xiii. 46. *Whitby*'s and *Beauſobre*'s Annotations.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

preaching the *Goſpel*, and the Doctrine of Repentance, as Part of it, working Miracles for its Confirmation, and † *anointing the Sick*, for a Token of their Recovery, whilſt our *Lord* continu'd the Courſe of his Miniſtry in *Galilee*.

The Murder of John the Baptiſt, *and its Occaſion.*

Matth. xiv. 6. Mark vi. 21.

It was now about a Year, ſince *Herod Antipas* had committed *John the Baptiſt* cloſe Priſoner to the Caſtle *Machærus* †, and upon the Return of his Birth-Day †, having made a ſplendid Entertainment for the *Lords*, and chief Officers of his Dominions, he was infinitely pleas'd with the Dancing of a young Lady, Daughter to his unlawful Wife, *Herodias* †, inſomuch, that, in the Height of his Mirth and Jollity, he promis'd (with the Addition of an Oath) to grant her whatever ſhe demanded, † tho' it amounted to *half* of his Dominions. Unwilling to loſe ſo fair an Opportunity, ſhe immediately conſulted with her Mother what Favour to aſk, who, being prompted by the Height of her Malice and Revenge, nam'd the Head of *John the Baptiſt* † to be given her, which the Daughter, accordingly, demanded of the King in the Preſence of the whole Aſſembly.

This ſtrange Requeſt at firſt caus'd an exceeding *Damp* † upon the King's Spirits; but, having recover'd himſelf, (out of a pretended Reverence to his Oath,

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† That it was uſual with the *Jews* to preſcribe *Oil*, as a proper Thing to *anoint* the Sick, in order to their Recovery, Dr. *Lightfoot*, upon *Mark* vi. 13, has fully prov'd; nor can we think that the *Apoſtles*, having no Command from *Chriſt* to do ſo, would have us'd this Ceremony, had it not been cuſtomary among their *Country-men*: But whether they did it *ſymbolically*, in Hopes of obtaining to the Patient the *Oil of Gladneſs*, or only *medicinally*, 'tis certain, that the *Virtue*, which attended it (when us'd by the *Apoſtles*) could not be *natural*, and inherent in the Oil, but muſt be *ſupernatural*, and deriv'd from him, who ſent them, becauſe this Unction always produc'd a certain and conſtant Cure in thoſe, that were anointed. *Whitby*'s Annotations.

† Both the City, and Fort, that were called by this Name, were ſituated beyond *Jordan*, about two Leagues from that River, on the *North-Eaſt* Side of the Lake *Aſphaltites*, or *Dead-Sea*, and not far diſtant from the Place, where the River diſcharges itſelf into it. It was in the Hands of *Aretas*, King of *Arabia*, when he marry'd his Daughter to *Herod Antipas*, but how it afterwards came into *Herod*'s Poſſeſſion (as it certainly was, when he beheaded *John the Baptiſt*) we have no Account from Hiſtory. *Calmet*'s Commentary.

† That it was an uſual Cuſtom with Kings to celebrate the Day of their *Birth*, and that of their *Acceſſion* to the Throne, (for the Word may be apply'd to either) with great Solemnity, we have an Example as old as *Pharaoh*, Gen. xl. 20. nor need we doubt, but that, on ſuch joyful Occaſions, there were *Muſick* and *Dancing*, and all Manner of Diverſions to entertain the Company: But, that Perſons of the firſt Rank and Diſtinction ſhould act any Part in theſe Diverſions, was a rare and unwonted Thing; and therefore, St *Chryſoſtom*, in *Matth.* Hom. xlix, is of Opinion, that *Herodias*, foreſeeing what would happen, forc'd this young Lady upon a Thing, which would have better become an *Actreſs* upon the Stage. *Calmet*'s Commentary.

† *This* Herodias, (as *Joſephus* relates the Matter) *in Contempt of the Laws of her Country, marry'd again to* Herod, *the natural Brother of her Huſband, ſeparating herſelf from him, whilſt living, altho' he had a Child by her*; ſo that being guilty both of *Inceſt*, and *Adultery*, ſhe might well be called his unlawful Wife. Antiq. lib. xviii. c. 17.

† An Offer like this we find *Ahaſuerus* (a great *Aſſyrian* Monarch) making Queen *Eſther*, Chap. v. 3.

† It may not be improper here to take notice of the remarkable Providence of God, in avenging the Death of this righteous Man upon *Herod*, *Herodias*, and her Daughter. 1ſt, As the War between *Herod*, and *Aretas*, King of *Arabia*, was occaſion'd by *Herod*'s wicked Contract with *Herodias* to eject his Daughter, who was his *lawful* Wife, and to marry her, who was his Brother *Philip*'s; ſo *Joſephus* declares, that the *Jews* look'd upon his putting *John* to Death, as the Cauſe of the Miſcarriage of his Army, *God being angry with him for the Death of* John the Baptiſt. 2dly, Envying the Glory of her Brother *Agrippa*, upon whom *Caligula* had conferr'd the Title of a King, *Herodias* prevailed with her Huſband to repair to *Rome*, in order to requeſt the like Favour of the *Emperor*; but the *Emperor*, having receiv'd a bad Impreſſion againſt him, inſtead of granting what he deſir'd, depriv'd him of his Government, and baniſh'd both her and him to *Lyons* in *France*, where they liv'd ingloriouſly, and died miſerably; and this, according to *Joſephus* (Antiq. lib. xviii. c. 9.) *was done, in Puniſhment of her Envy, and of his Readineſs to hearken to her Sollicitations.* And, 3dly, Of her Daughter, it is related, that, as ſhe was going over the Ice in Winter, the Ice brake, and let her in up to the Head, which, upon the meeting of the Ice again, was ſever'd from her Body. And this Story, if it be true (as it is confidently told us by *Nicephorus*, Hiſt. Eccl. lib. i. c. 20.) is a wonderful Inſtance of God's avenging Providence. *Whitby*'s Annotations.

† *Herod* was no more than a *Tetrarch*, or one of thoſe *Four*, among whom his Father's Kingdom was divided; but St *Mark*, Chap. vi. 14, gives him the Title of a King, as himſelf no doubt was fond enough of it, and perhaps, in the Provinces under his Dominion, was generally called by it. Why he came to be concern'd at the young Lady's deſiring ſo ſtrange a Boon, as that of the *Baptiſt*'s Head, is no Wonder. The very Mention of ſuch a Thing from ſuch a Perſon, and in ſuch an Aſſembly, was enough to ſhock any Man of leſs than uncommon *Barbarity*; but then

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A. M. 4035, &c.
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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

and *Reſpect* to his Nobility then preſent) he ſent an Executioner †, who beheaded † *John*, and brought his Head in a *Charger* to the young Lady, which ſhe preſented to her Mother; but, as for his Body, his Diſciples, when they came to hear of his Death, took care † to bury it, and to bring *Jeſus* the News of the *Tragical* Fate, that had befallen their Maſter.

Math. xiv. 1. Mark vi. 30. Luke ix. 7. John vi. 1.

Upon hearing of his Death, our Saviour removes into the Deſert, where he feeds the Multitude.

ABOUT the ſame Time, that *Jeſus* was inform'd of *John*'s Death by his Diſciples, his own Apoſtles return'd from their ſeveral Journies, and gave him an Account all their Tranſactions. The Fame of the Miracles, which our *Saviour*, both by himſelf, and his *Apoſtles*, had wrought, gave *Herod* ſome Umbrage to think, that the Perſon, who did them, was *John*, whom he had unjuſtly murder'd, and who now very probably † was riſen from the Dead to revenge his Blood upon him; and therefore, knowing the Subtlety and Cruelty of that *Prince*, our *Saviour* order'd his Apoſtles to prepare a Veſſel, wherein he, and they only, might croſs the Sea of *Galilee*, and retire for a little while from the Multitude, to a Deſert near *Bethſaida*. But in vain was it for him to think of concealing himſelf: The People,

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the *Evangeliſts* inform us, that *Herod* had conceiv'd a good Opinion of the *Baptiſt*, as a *juſt and holy Man*, and when *he heard him* (as he did it *very gladly*) in *many Things* he follow'd his Advice, *Mark* vi. 20. and not only ſo, but fear'd the Reſentment of the People likewiſe (with whom he was in high Eſteem) when they ſhould come to be inform'd of the Cauſe and Circumſtances of his Death, *Matth*. xiv. 5. There might, however, be another Reaſon, leſs obſerv'd, for *Herod*'s Concern upon this Occaſion. It was now his Birth-Day; and 'twas uſual, even among *Heathen* Princes, at ſuch a Time, to be gay and merry; to think of no ill *Omens*, to ſurceaſe all Contentions, and not ſo much as to deprive of Life, even condemn'd *Criminals*, on that Day, when the Sovereign of the Country receiv'd *his*, leſt they ſhould offend, or *ſadden* the *Genius*, that preſided over their Nativity: And therefore, it is more than probable, that *Herod*, who was more than half a *Pagan*, might have the ſame Notion of the Thing. But, if he had not, it can hardly be thought, but that ſuch an *Execution* would damp the Joy of the Meeting, and procure him more Enemies among the thinking Part of the Company, than the *Non-performance* of a wicked and *illegal* Oath could have done. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† The Word *σπικȣλάτωρ*, which we render *Executioner*, in the Hiſtory of the *Roman* Emperors, ſignifies a *Soldier of the Guard*; and among the *Jews*, *Romans*, *Chaldæans*, and *Egyptians*, it was cuſtomary for one of the King's Guard to be the Executioner of thoſe, whom he had condemned to Death. *Hammond*'s Annotations.

† Thus died the great Fore-runner of our Bleſſed *Saviour*, about two Years, and three Months, after his Entrance upon his publick Miniſtry, in the *thirty-fifth* Year of his Age, and was the firſt, who ſuffered upon the Account of the *Goſpel*, tho' ſeldom called the firſt *Martyr*. "He was indeed a Man (according to the Character "which *Joſephus* gives of him) endued with all Virtue, who exhorted the *Jews* to the Practice of *Juſtice* to-"wards Men, and *Piety* towards God, and alſo to *Baptiſm*, which would become acceptable to God, if they "renounced their Sins, and, to the *Cleanneſs* of their Bodies, added the *Purity* of their Souls." Antiq. lib. xviii. c. 7.

† When *Herodias* had got the *Baptiſt*'s Head in her Poſſeſſion, 'tis ſaid, that ſhe thruſt his Tongue through with her Bodkin, and for Fear, that the Head, if bury'd with the Body, ſhould be re-united, and riſe again to diſturb her unlawful Luſt, and diſquiet *Herod*'s Conſcience, ſhe bury'd it in her own Palace; but where his *Diſciples* bury'd his Body the *Evangeliſts* have not inform'd us, only we are ſo told, that, in the Time of *Julian* the *Apoſtate*, his Tomb was ſhewn at *Samaria*, where the Inhabitants of the Country opened it, and burnt Part of his Bones; but the reſt were ſaved by ſome *Chriſtians*, that carry'd them to one *Philip*, an *Abbot* at *Jeruſalem*, who preſented them to St *Athanaſius*; but ſome Time after, when *Theodoſius* built a Church, in Honour of the *Baptiſt*, in the Place where the Temple of *Serapis* ſtood, Ann. Dom. 396. theſe holy *Reliques* were repoſited in it: Tho' what became of his Head, we no where read, only the Abbot *Villeloin* tells us, in his Memoirs, that he ſaw one at *Amiens*, but that this was the *fifth*, or *ſixth* Head of the *Baptiſt*, that, in the Courſe of his Travels, he had the Honour to kiſs. *Theodoret*. Hiſt. Eccl. lib. iii. c. 3. *Ruffin*. Hiſt. c. 27. and *Calmet*'s Dictionary, under the Word.

† Several of the antient *Jewiſh* Writers, as well as ſome *modern Rabbins*, are of Opinion, that the Souls of Men and Women, when they dy'd, went into other Bodies, inſomuch, that they imagine, that the Soul of *Moſes* was the ſame with That of *Abel*; and That of the *Egyptian*, whom *Moſes* ſlew, the ſame with That of *Cain*: But, whether the *Jews* had this Notion of the *Tranſmigration of Souls* (as *Joſephus*, de Bell. Jud. lib. vii. cap. 25. and *Philo*, de Somniis, ſeem to tell us) it can hardly be thought, that what *Herod* here ſays, in Regard to our Saviour, was ſpoken in *Alluſion* to it; becauſe it is not conceivable, how the Soul of *John*, lately dead, could enter into the Body of *Chriſt*, which for thirty Years, and upwards, had been *informed* by another *Soul*. And therefore his Words muſt be underſtood, not of the *Tranſition* of the *Baptiſt*'s Soul, but of his *Reviviſcence*, or returning to Life again. For, as it was an Opinion among the *Jews*, that, at the Coming of the *Meſſiah*, ſome of their Prophets would riſe from the Dead; *Herod* had ſome Reaſon to ſuppoſe, that *John*, whom all the *Jews held to be a Prophet*, might be permitted to return into the World, and perhaps to avenge his Death upon the *Tyrant*. *Calmet*'s Commentary, and *Whitby*'s Annotations.

Matt. xiv. 15. Mark vi 38. Luke ix. 12.

People, ſeeing where he took Shipping, ran after him on Foot by the *Lake* Side, and, tho' they had a great Circuit of Land to take, were got into the *Deſert*, almoſt as ſoon as he; which ſingular Inſtance of their Zeal ſo affected his Compaſſion, that, tho' he came to that Place for the Sake of Retirement, he could no longer with-hold his Preſence from them; but, aſcending a Mountain, and taking his Diſciples with him, he there *firſt* inſtructed them in ſeveral Things concerning the *Kingdom of God*, and, having *afterwards* cur'd their Sick and Diſeaſed, he, *at laſt*, fed them all to the Number of five Thouſand Men, beſides Women and Children, with five *Barley-Loaves*, and two *ſmall Fiſhes*, (having at firſt invok'd a Bleſſing † upon them) and that with a Plenty ſo *exuberant*, that the very *Fragments* †, which remain'd, filled twelve Baſkets.

Avoids being made King, and walks upon the Surface of the Sea.

This miraculous Multiplication made ſuch an Impreſſion upon the Multitude, that they no longer doubted of his being the *Meſſiah*, and were therefore reſolv'd to ſet him up for their King by main Force; but he, knowing the Miſchief of ſuch a Deſign, conſtrain'd his Diſciples (who were forward enough perhaps to join in the Thing) immediately to take Shipping, and to paſs by *Bethſaida* || to *Capernaum*, whilſt himſelf diſmiſs'd the Multitude; and (when he had ſo done) continu'd, till after Midnight, in Meditation and Prayer.

Matt. xiv. 24. Mark vi. 47. John vi. 17.

In the mean Time, the Ship, where the *Apoſtles* were on Board, was toſs'd with a great Storm in the Middle of the *Lake*. The Waves ran ſo high, and the Wind was ſo contrary, that, as ſoon as Morning appear'd, they had not got much above a *League* on their Voyage, when our *Saviour* came walking † upon the Surface of the Sea, and drew near towards the Ship. This ſtrange Appearance † (which

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† The *Evangeliſts* make uſe of two Words upon this Occaſion; *Bleſſing*, and *giving Thanks*; and, by the *former* of thoſe, ſome Interpreters underſtand the multiplying Virtue, which he then commanded down upon the *Suſtenance*, that he was going to give to the People, and its marvellous Increaſe in the Hands of the *Diſtributers*, whereby it became a Repaſt ſufficient for ſo large a Multitude: Tho' others think, that he did no more, than what we call *ſaying Grace*, i. e. thank'd God for his bountiful Proviſion of all Things, and begg'd his Bleſſing upon what he was going to diſpenſe among the People, that it might tend to the wholſome Nouriſhment of their Bodies. However this be, 'tis enough to warrant the indifferent Uſe of theſe *two* Words, that the Forms of Addreſs to Almighty God, upon the Uſe of his Gifts for our Refreſhment, have uſually been of a mixed Nature, as conſiſting partly of Praiſes, and partly of Petitions; becauſe the End of ſuch Devotions is manifeſtly *twofold*, viz. to render our Acknowledgments to God for his Liberality, and then to beg of him, that the good Creatures, which he hath given us, may be *ſanctify'd* to our Uſe. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

† It was a ſufficient Reaſon for our Saviour's ordering the Fragments to be gather'd up, and put in Baſkets, that, from them, might appear both the *Reality* of the Miracle, and the exceeding *Greatneſs* of the Increaſe; but becauſe our Lord aſſigns another, by ſaying, *Gather up the Fragments, that nothing be loſt*, he hath herein ſhew'd us, that all *Reſerving* for the future is not unlawful; that *Charity* is very conſiſtent with *Frugality*; indeed not only that they may, but that they ſhould, go together; for God will be ſure to make a mighty Difference between the *Virtue*, and the *ſpecious Extream* beyond it; between the *liberal* and the *laviſh* Man. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

|| St *Mark* tells us, that our Saviour order'd his Apoſtles to croſs the Sea, and wait for him *on the other Side*, at *Bethſaida*, Chap. vi. 45. St *John* writes, that accordingly they enter'd into the Ship, but, inſtead of going where they were directed, they ſteer'd their Courſe towards *Capernaum*, Chap. vi. 17. and yet, after all, if we will believe St *Matthew*, they landed at laſt, neither at *Bethſaida*, nor *Capernaum*, but in the Country of *Genneſareth*, Chap. xiv. 34. Now to reconcile this, we need only remember, what all the Evangeliſts tell us, *viz.* that, while the Apoſtles were on Board, there aroſe a *ſtrong Gale* of Wind, which, blowing from the *North*, prov'd, in a Manner, quite contrary to them, ſo that, inſtead of making the Port of *Bethſaida*, which is on the *North* Coaſt of the Sea of *Galilee*, the next Morning they found themſelves on the oppoſite Side, not far from *Tiberias*, and to the *South* of *Capernaum*. Tho' therefore our Saviour order'd them to go to *Bethſaida*, yet they could not do it, becauſe the Wind was againſt them. Their next Attempt therefore was, to get to *Capernaum*, but even that they could not do; but, being forc'd to yield to the Storm, were carry'd a good Way below to the *South* of it, from whence they juſt touch'd at *Nazareth*, and thence proceeded to *Capernaum*. *Calmet*'s Commentary.

† Among ſeveral other Inſtances of God's *Omnipotence*, *Job* mentions this, as one, that *he treadeth upon the Waves of the Sea*. Job ix. 8.

† It was a common Opinion among the *Jews*, that *Spirits* did ſometimes appear, cloath'd in an human *Form*, but what put the Apoſtles at this Time in the greater Fright, was their imagining, that thoſe, who appear'd at Night, were uſually evil *Spirits*, and that *this*, which they now ſaw, might poſſibly be the *Demon*, who had rais'd the Storm. *Beauſobre*'s Annotations.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

(which they took for a *Spirit)* increas'd their Fear not a little. Our *Lord* indeed, to diſpel it, told them who he was; but *Peter,* ſtill doubtful, wanted a *Demonſtration,* which when he permitted him to try, and the Apoſtle, upon the *Experiment,* was ready to *ſink,* he graciouſly reach'd out his Hand, and, with a gentle Rebuke for the Weakneſs of his Faith, ſetting him again upon the Top of the Waves, walk'd along with him to the Veſſel; which they had no ſooner enter'd, but the Winds, knowing their Duty to their *Sovereign,* ceas'd. This the reſt of the Diſciples obſerving, came, and ador'd *Jeſus,* acknowledging his *Omnipotence,* and admiring the *Divinity* of his Power and Perſon; and, as it was not long before the Ship gain'd the Port, great Numbers out of the Country, as ſoon as they underſtood that he was arriv'd, brought their Sick and Diſeaſed on *Beds,* and laid them before him in the Streets, beſeeching him to permit them only to touch the Border *of his Garment, and as many, as touched him, were made whole.*

John vi. 22. *His Diſcourſe to the People, whom he had fed, concerning ſpiritual Food, which gave Diſguſt.*

The Multitudes, whom our *Lord* had miraculouſly fed in the *Deſert* near *Bethſaida,* were in Expectation of finding him, the next Morning, on the Mountain; for they had ſeen the Diſciples take Shipping without their Maſter, and no other Veſſel left for him: But perceiving that he was gone, as well as his Diſciples, and having an Opportunity of other Veſſels from *Tiberias,* they paſs'd over with all Expedition to *Capernaum,* where they found him teaching in the *Synagogues*; and, being in no ſmall Surprize, deſir'd to know of him *how he got thither?* But, inſtead of gratifying their Curioſity † with a direct Anſwer, he who knew their corrupt Expectations, and that they came after him, not ſo much for his miraculous Gifts, as the Gratification of their own Appetites, took occaſion from thence to diſcourſe † to them of a *certain Food,* different from what he had given them in the Deſert of *Bethſaida,* infinitely more deſerving of their *Inquiſition,* and whereof the *Manna* in the Wilderneſs was no more than a Figure, or a Type. What this Food was he ſignify'd to them, *viz.* the Merits of his future *Death* and *Paſſion,* which alone could be available for the obtaining of eternal Life to ſuch, as believ'd in his Divine *Miſſion,* and Deſcent from Heaven.

John vi. 6

But theſe ſublime Truths, which, for the preſent, he thought proper to couch in Terms obſcure and *figurative* enough, ſo gravelled the *Intellects* of his Auditory, that even his Diſciples began to murmur, and many of his Followers, miſtaking the Words in a *literal,* which he intended in a *ſpiritual* Senſe, and thence inferring that he was not ſuch a *Meſſiah,* as they imagin'd, wholly deſerted him; inſomuch, that he began to ſuſpect the *Fidelity* of his very *Apoſtles,* until *Peter* (in behalf of all the reſt) declar'd their fix'd Purpoſe of adhering to him, upon full Conviction, that

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† We may obſerve, from ſeveral Parts of the *Goſpel,* particularly from *Luke* xiii. 23, 24. *John* xii. 34, 35. that it was uſual with our Bleſſed Saviour to anſwer nothing to ſuch curious Queſtions, as had no Tendency to Edification, but to divert the People from them, by propoſing ſome more profitable Subject. *Whitby*'s Annotations.

† Our Bleſſed Saviour, through the greateſt Part of the *ſixth* Chapter of St. *John*'s Goſpel, takes an Occaſion, from the Multitudes coming after him out of a greedy Deſire to be fed, to diſcourſe to them of *ſpiritual* Bleſſings, under the *Metaphors* of *Meat and Drink*; and, for his *Apology* in ſo doing, we may obſerve, that, among the *Oriental* and *Jewiſh* Writers, no *Metaphor* was more common than this; that, to this Purpoſe, *Solomon,* in his Book of *Proverbs,* introduces Wiſdom crying in the Streets, *Come eat of my Bread, and drink of my Wine, which I have mingled,* Prov. ix. 5. For *they that eat me, ſhall yet be hungry, and they that drink me, ſhall yet be thirſty,* ſays the wiſe Son of *Syrach*; *for the Soul* (as *Plato* expreſſes it) *is nouriſh'd by receiving and practiſing good Things; and Wiſdom, Temperance, and Piety, are the Food of a Soul, that can ſuck them in.* That, as our Saviour calls himſelf *the Bread, which came down from Heaven, Philo,* upon the Words of *Moſes* diſcants, *what Food can God rain down from Heaven, but that Heavenly Wiſdom, which he ſends down upon the Soul, that deſires it?* That as he exhorts the People to labour for the Meat, that *periſhes not*; *Philo* declares, that the Wiſdom of God is the *Nurſe* and *Nouriſher of thoſe, that deſire incorruptible Diet*; L. de eo quod deterius, p. 137. and from hence we may perceive, why our Saviour inſiſts ſo much upon this *Metaphor,* even becauſe it was familiar to the *Jews,* and us'd by their moſt celebrated Writers. *Whitby*'s Annotations.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix 14. Luke ix. 37. John vii. 1.

that he was the *Meſſiah*, the Son of the Living God. But, notwithſtanding this *liberal* and frank Confeſſion, our *Lord* gave them to underſtand, that they were not equally *ſound*, for *among the Twelve, whom he had ſelected, One of them was to prove a Traytor*, meaning this of *Judas Iſcariot*, who juſtly deſerv'd that Name, becauſe he afterwards betray'd him.

WHETHER our Bleſſed *Saviour* was at *Jeruſalem* on the *third Paſſover* after his *Baptiſm*, the *Evangeliſts* have not inform'd us; but 'tis very probable, that he, who came to *fulfil all Righteouſneſs*, would not neglect ſo great an *Ordinance*. Upon this Preſumption, 'tis moſt generally believ'd that he was *there*, tho', very likely, he might not ſtay long, but, as ſoon as the *Feſtival* was over, return into *Galilee*, *(k)* becauſe the Rulers, at *Jeruſalem*, lay in wait for an Opportunity to *put him to Death*.

Matth xv. 1. Mark vii. 1. *His vindicating the Uſe of eating with unwaſh'd Hands.*

UPON his Return into *Galilee*, a certain Number of *Scribes* and *Phariſees* † were ſent from *Jeruſalem*, to be *Spies* upon his Actions, and to *criticize* upon his Doctrine. Theſe Men obſerving, that, when he and his Diſciples were to eat, they frequently ſat down without waſhing their Hands, contrary to the common Cuſtom of the *Jews*, which (as they pretended) was founded upon a *Tradition* *, expoſtulated with him the Reaſon for ſo doing: But (inſtead of anſwering them directly) he put another Queſtion to them, by Way of *Recrimination*, viz. Why they, by their pretended *Traditions* †, vacated the Laws of God, particularly, That ſo ſolemn

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(k) John vii. 1.

† The *Sanhedrim*, which ſat at *Jeruſalem*, and was the ſupreme *Court* in all *religious* Affairs, ſent Meſſengers to *John the Baptiſt*, when he began his Preaching, enquiring *who he was*, and by what Authority he baptiz'd, *John* i. 19. and, as the *Phariſees* had charg'd our Saviour's Diſciples, with a Violation of the *Sabbath*, in *plucking* and *rubbing the Ears of the Corn*, and himſelf with the ſame Crime, in curing the Sick on the *Sabbath-Day*, it is not improbable, that theſe Accuſations had reach'd *Jeruſalem*, and that the *Scribes* and *Phariſees*, here mention'd, were *Emiſſaries*, ſent from the *Sanhedrim*, to watch and obſerve our Saviour. And this ſeems the rather to be ſo, becauſe they were ſo very ready (when they could find him guilty of no Violation of the Laws of God) to pick a Quarrel with him about ſome Rites and Ceremonies of the Church, which he, and his Diſciples, thought not ſo very neceſſary to be obſerv'd. *Pool*'s Annotations.

* The *Traditions*, in the *Jewiſh Church*, came to gain Credit, upon this Preſumption, that *Moſes*, when he receiv'd the Law from God on Mount *Sinai*, which he recorded in his five Books, was inſtructed, at the ſame Time, in ſeveral Things, which God enjoin'd him not to commit to Writing, for fear that the *Heathens* ſhould tranſcribe them: That, in theſe Things, *Moſes* inſtructed his Succeſſor *Joſhua*, and from *Joſhua* they were tranſmitted, through the *Elders* of the People, by *oral* Conveyance only, until *Ezra*, after the Return from the *Babyloniſh* Captivity, collected them all together, and made the *Cabbala*, in ſeventy-two Books, which was kept by *Gamaliel*, and others, that ſucceeded, as Heads of the *Sanhedrim*, until the Deſtruction of *Jeruſalem*: That, about an hundred and twenty Years after this, *R. Judas*, the Son of *Simon*, compos'd a Book of them, called the *Miſhna*, i. e. *the ſecond Law*, which is indeed the moſt antient Collection of *Traditions* that the *Jews* have: That, three hundred Years after this, *R. Jonathan*, meeting with *more*, compil'd them into a larger Volume; and an hundred Years after this, another *Rabbi* made a Collection of ſuch, as were found among the *Jews*, who remain'd in *Babylon*: That theſe two (which are a Kind of Supplement and Explication of the *Miſhna*) are called, the one, the *Talmud* of *Jeruſalem*, and the other, of *Babylon*; and that by theſe the *Jews*, at this Day, are govern'd in Matters *Eccleſiaſtical*, all the World over. In Relation to the particular Cuſtom of waſhing before Meat, their *Canon* is, that, *Whoſoever deſpiſeth the Waſhing of Hands, is worthy to be excommunicated; he comes to Poverty, and will be extirpated out of the World*: For (according to the Senſe of one of their Doctors, *viz. R. Aquiba) he that takes Meat with unwaſhed Hands is worthy of Death*; and therefore, when the ſame Doctor was in Priſon, and had not Water enough, both to drink, and waſh his Hands, he choſe to do the latter, becauſe *it is better*, ſays he, *to die with Thirſt, than to tranſgreſs the Tradition of the Elders*. 'Tis no Wonder then that Perſons inur'd to thoſe Notions ſhould ſo readily take Exception at our Saviour's omitting what were indeed (tho' they thought not ſo) Matters of an indifferent Nature. *Pool*'s, *Whitby*'s, *Hammond*'s, and *Beauſobre*'s Annotations, and *Lightfoot*, on Matt. xv. 2.

† The Way, whereby the *Jews* made the Law of *honouring* and ſubſiſting their Father and Mother of no Effect, was, by pretending that whatever their Parents requeſted of them, was a *Corban*, i. e. that they had devoted it, as a Gift, or Offering to God, or to his Temple; and, whatever was thus devoted, was not to be touch'd, be the Neceſſity never ſo urgent: For their Canon about Vows was, ——— That *they reach even to Things commanded, and take Place, as well in Things required by the Law, as Things indifferent; that a Man may be ſo bound by them, that he cannot, without great Sin, do what God had commanded to be done; and that, in this Caſe, if he makes a Vow, which cannot*

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ſolemn one of *honouring their Parents*, and relieving them in their Wants? And, thereupon, looking upon them as ſo many Hypocrites [†], with whom he diſdain'd to hold any farther Converſe, he turn'd to the Multitude, and inform'd them, "that true Piety did not conſiſt in *outward Ceremonies*, but in a *ſincere* Obſervance of the Laws of God; that no *Pollution* could be in what *enter'd* into a Man's Mouth, but only in what *proceeded* from it; for (as he afterwards explains the Thing to his Diſciples) whatever we eat does not affect the Mind, the only Seat of *Defilements*; for it paſſes into the *Stomach*, and is ſoon thrown out of the Body, ſo that, be it never ſo groſs or unclean, it cannot *pollute* the Eater: But all *Pollution* is from within, from the Corruption of the Heart, ſuch as impure Thoughts, unchaſte Deſires, unholy Purpoſes, immodeſt and indecent Speeches, &c. Theſe are the Things, that leave a laſting *Stain* upon the Soul, which a Thing, ſo merely *external*, as omitting to waſh before Meat, cannot do."

Matt. xv. 21. Mark vii. 24. *And Cure of the* Syro-phœnician *Woman's Daughter, and ſeveral others.*

This was a Doctrine not well pleaſing to the *Phariſees*, as his Diſciples told him; but they were a Set of People, whoſe Cenſure he juſtly deſpis'd, *blind Leaders of the blind*, (as he properly enough calls them) whoſe vain *Traditions*, as having nothing of Divine *Inſtitution* in them, his Purpoſe was to aboliſh. And, from thence, in departing to the Coaſts of *Tyre* [†] and *Sidon*, he enter'd into an Houſe, with a Deſign to conceal himſelf; but a certain *Syro-phœnician* Woman, having got Intelligence where he was, came, and earneſtly requeſted of him to cure her Daughter, who was ſadly tormented with a Devil.

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be performed without breaking a Commandment, his Vow muſt be ratified, and the Commandment violated. This was a *Superſtition*, which the *Phariſees*, and other *Doctors* of the Law, who had a Property in the Gifts and Oblations that were made to the Temple, thought themſelves concern'd to *indulge*; and therefore, when any pretended, that their Parents ſtood in need of their Help, they told them, that if they did but acquaint them, that it *was a Gift*, or that they had vow'd ſuch a Portion of their Eſtate to ſacred Uſes, that would, before God, excuſe them from relieving them: Nay, they affirm'd farther, that if a Man did but in a Paſſion ſay, that the Thing, which another aſk'd of him was a *Corban*, tho' it were not actually conſecrated to *religious* Uſes, this was Vow enough to prevent his relieving that other Perſon, even, putting the Caſe, that it were his own Father; unleſs they ſhould abſolve him from it, which they would undertake to do for ſo many *Shekels of Silver*, Levit. xxvii. ſuch abundant Reaſon had our Bleſſed Saviour to charge the *Jewiſh* Doctors with making one of the greateſt Commands in the *ſecond* Table of the Law void by their Traditions concerning Vows. *Pool*'s and *Whitby*'s Annotations, and *Pocock*'s Miſcel. p. 415.

[†] In ſeveral Places of the *Goſpel*, our Lord calls the *Phariſees Hypocrites*, not only becauſe they plac'd the Worſhip of God, and a great deal of Sanctity and Religion, in Ceremonies of *human* Inſtitution, and, tho' they pretended to extraordinary Purity, did all their good Works to be ſeen of Men, *Matt.* xxiii. 5. but more eſpecially in this Place, becauſe, being *ſuperſtitiouſly* careful to avoid the *outward* Pollution of the Body, by abſtaining from the Touch of any Thing, which they reputed *unclean*, and waſhing their Hands, whenever they thought they had done ſo; they left that, which was *within*, viz. their Hearts, and Affections, full of Iniquity, Uncleanneſs, Extortion, and Exceſs, *Matt.* xxiii. 25. and *Luke* xi. 39. but from *Chriſt*'s Example in this Particular we muſt not be forward to pronounce Men *Hypocrites*, becauſe we have neither that Authority, nor that Knowledge of their Hearts, which he had. *Whitby*'s Annotations.

[†] Both the antient and preſent Condition of *Tyre* we have had occaſion to take notice of before, *p.* 1096. in the Notes: And now to do the like to *Sidon*. It is generally ſuppos'd to have took its Name from *Sidon*, a Son of *Canaan*, Gen. x. 15. and upon that Account to be one of the moſt ancient Cities in the Univerſe. It was formerly very ſtrong both by Art and Nature, having on the North-Side a Fort, or Citadel, built on an inacceſſible Rock, and inviron'd on all Sides by the Sea. The Commodiouſneſs of its Situation made it a great Place of Trade, which brought in vaſt Riches, and made the Inhabitants not a little luxurious, inſomuch, that to live *after the Manner of the Sidonians* is the Scripture Phraſe, *Judges* xviii. 7, for to live voluptuouſly. At preſent it is ſtrangely alter'd from what it was; for, though it is well enough ſtock'd with Inhabitants, yet it is very much ſhrunk from its antient Extent, and much more from its Splendor, as appears from the great many beautiful Pillars, which lie ſcatter'd up and down in the Gardens without the preſent Walls. *Tyre* and *Sidon* were ſeated both on the *Mediterranean Sea*, about twenty Miles diſtant from each other, and the Country adjoining to them, which lay to the *Weſt* and *North* of *Galilee*, was called the *Coaſts*, or *Territories* of *Tyre* and *Sidon*. The old Inhabitants of this Tract were Deſcendants of *Canaan*, (for *Sidon* was his eldeſt Son) and continu'd in Poſſeſſion of it much longer, than they did of any other Part of the Country. The *Greeks* call it *Phœnicia*, and when, by Right of Conqueſt, it became a Province of *Syria*, it took the Name of *Syro-phœnicia*; and from hence the Woman whom St *Matthew* calls a *Canaanite*, is by St *Mark* ſtiled a *Syro-phœnician*, as being, both by Religion and *Language*, a *Greek*. *Wells*'s Geography of the New Teſtament, c. 7. and *Maundrell*'s Journey from *Aleppo* to *Jeruſalem*.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

Our Lord (for the Trial of her Faith) ſeem'd, at firſt, to take no Notice of her, until his Diſciples (to get rid of her Importunity) deſir'd him to grant her Requeſt, and diſmiſs her. His Miniſtry, *he told them*, was confin'd to *Judea*, nor was he properly ſent to any, but *the loſt Sheep of the Houſe of* Iſrael. All this the poor Woman heard, but ſo far was ſhe from being diſcourag'd by ſuch Coldneſs, that, advancing nearer, ſhe threw herſelf proſtrate at his Feet, imploring his Help for her Child; and when (in an harſh *Metaphor)* he told her, that *it was not proper to work thoſe Miracles for an* Heathen, *which were originally deſigned for God's People, the* Jews; the afflicted Mother own'd indeed the Truth of what he had alledg'd, but then (continuing the ſame *Figure)* ſhe humbly hop'd, *that a poor diſtreſſed* Heathen *might, in ſome ſmall Meaſure, partake of the Mercies, which were more peculiarly promiſed to the* Jews. Which Anſwer was ſo highly expreſſive of the Woman's Humility, Faith, and Reliance, that he granted her Petition; ſo that, when ſhe return'd home, ſhe found her Daughter laid upon the Bed, and perfectly well.

Matth. xv. 29. Mark vii. 31.

From the Coaſts of *Sidon*, our Lord paſs'd *Eaſtward* to *Decapolis* †, and from thence, towards the Sea of *Galilee*, where, in his Way, he cur'd a deaf and dumb Man, by putting his Fingers † in his Ears, and ſome of his Spittle upon his Tongue; and thence repairing to a Mountain, he not only cur'd every Perſon that was brought unto him, whatever his Malady or Diſtemper was, but, in the Concluſion, fed all the Multitude, which amounted to four Thouſand Men, beſides Women and Children, (and who, for three Days ſucceſſively, had been attending him) with *ſeven Loaves*, and a *few ſmall Fiſhes*.

Matt. xv. 29. Mark viii. 10. *His* Reaſoning *with the* Phariſees *and* Sadducees, *and with his own Diſciples.*

Having thus diſmiſs'd the Company, he embark'd, with his Diſciples, for the Coaſt of *Dalmanutha* †; but no ſooner was he arriv'd there, than the *Phariſees*, joining with their Enemies the *Sadducees*, came, and demanded of him a Sign from Heaven, in order to convince them, that he was the true *Meſſiah:* But having firſt upbraided them with their *Acuteneſs* in diſcerning the *Face* of the Sky, and from thence the *Prognoſticks* of fair or foul Weather, and their Blindneſs in not perceiving the manifeſt Signs of the *Meſſiah*'s Coming, he remitted them (as he had done before) to the Miracle of his own *Reſurrection*, and ſo ſailed back with his Diſciples.

Matth. xvi. 5. Mark viii. 14.

His Diſciples, in the Hurry of their Departure, had forgot to take Bread with them; and therefore, when our *Saviour*, in their Paſſage, gave them Caution to take care of the *Leaven* * of the *Phariſees* and *Sadducees*, and they were ignorant enough to take his Words in a *literal* Senſe, he firſt gently reprov'd the Blindneſs of their Underſtandings, and the Shortneſs of their Memories, who had ſo ſoon forgotten his miraculous *Multiplication* of the Loaves and Fiſhes, at two different Times, and then gave them to underſtand, that his Words did not concern the *Leaven* of Bread, but the corrupt Doctrines of the *Phariſees* and *Sadducees*.

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† It is a Country in *Paleſtine*, which was ſo called, becauſe it contain'd *ten Cities*, ſome ſituated on the *Eaſt*, and others on the *Weſt* Side of the River *Jordan*; the 1ſt and principal City is *Scythopolis*, and the reſt (according to *Pliny)* are, 2d, *Philadelphia*; 3d, *Raphanæ*; 4th, *Gadara*; 5th, *Hippos*; 6th, *Dion*; 7th, *Pella*; 8th, *Geraſa*; 9th, *Canatha*; and 10th, *Damaſcus*; tho' others reckon them after another Manner, as *Pliny* himſelf obſerves, lib. v. c. 18. *Calmet*'s Dictionary, under the Word.

† *Chriſt* often made uſe of *viſible* Signs to repreſent that divine inviſible Virtue, which was inherent in him, and which, upon that Occaſion, he intended to exert: And therefore, becauſe *deaf Perſons* ſeem to have their Ears *clos'd*, he puts his Fingers into the Man's Ears, to intimate, that, by his Power, he would open them; and, becauſe the Tongue of the *Dumb* ſeems to be ty'd, or to cleave to the Palate, therefore he moiſten'd it with Spittle, to ſignify that he would looſe, and give free Motion to it. Theſe, 'tis true, were not capable to effect the Cure, but they had this Uſe in them, that they excited the *Obſervation* and *Attention* of the People, before whom theſe Cures were wrought. *Whitby*'s and *Beauſobre*'s Annotations.

† What St *Matthew* calls *Magdala*, St *Mark* names *Dalmanutha*, and the Reaſon hereof is; becauſe theſe two Places lay very near together, and *Dalmanutha* very probably within the Precincts of *Magdala*. *Wells*'s Geography of the New Teſtament, and *Beauſobre*'s Annotations.

* The *Leaven* of the *Phariſees* was their *Hypocriſy*, and too ſcrupulous *Obſervance* of the *Traditions* of their *Elders*; and That of the *Sadducees* was their Denial of the Exiſtence of Angels and Devils, the Reſurrection of the Body, and the Immortality of the Soul; ſo that the Meaning of our Saviour's Caution to his Apoſtles is: —— To avoid the

Mark viii. 22. *His curing a blind Man at* Bethſaida, *and making Trial of his Apoſtles Faith.*

With this Diſcourſe they landed at *Bethſaida*, which (tho' the Birth-Place of ſeveral of his Apoſtles) had by the Perverſeneſs and Infidelity of its Inhabitants ſo offended him, that, when a blind Man was preſented to him for Cure, he would not do it in the City, in the Sight of the Inhabitants; but, taking him out of the Gate, he anointed his Eyes with his Spittle, and laid his Hands on them. The Man, at firſt, ſaw Objects *indiſtinctly*, Men, like Trees walking, but when our *Lord* had laid his Hands upon him the ſecond Time, he reſtor'd him to his perfect Sight, and ſo ſent him Home, with a Charge † not to return into the City, nor to diſcover the Thing to any Perſon belonging to that Place.

Matt. xvi. 13. Mark viii. 27. Luke ix. 18.

From that Place he departed into the Coaſts of *Cæſarea Philippi* †, where being minded to make ſome Trial of his *Apoſtles* Faith and Proficiency, he demanded of them, what Opinion Mankind had of him, and whom they took him to be? Some (ſay they) take you to be *John the Baptiſt* †, riſen from the Dead; ſome *Elias*, ſent down from Heaven; and others *Jeremias*, or ſome other of the antient Prophets, reſtor'd to Life again: But, when he continu'd aſking what their Notion of him was, and *Simon* † (in the Name of the reſt) had made an open Confeſſion,

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the Principles of thoſe, who place the Sum of their Religion in outward Performances, which avail nothing to the Sanctification of the Soul; and to reject all ſuch Doctrines, as tended to ſubvert Religion, by cutting off all Hopes of Happineſs in a future State. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† The Reaſon of our Saviour's giving the Man this Charge, is founded upon the Infidelity of the People of *Bethſaida*, wherewith he upbraids them, *Matth.* xi. 21.

† This City is ſituated near the Head of the *Jordan*, and was by the *Canaanites* called *Laiſh*, or *Lechem*, Judg. xviii. 7. but, being taken by ſome of the *Danites*, it was by them called *Dan*, and is generally reputed the utmoſt Border *Northward* of the *Land of Iſrael*. It was uſually called, by *Heathen* Writers, *Paneas*, from the adjoining Spring, *Paneum*, or *Panion*, which is commonly taken for the Fountain-Head of *Jordan*. *Auguſtus Cæſar* gave it, and all the Territories belonging to it, to *Herod the Great*. He, having rebuilt the Place, gave it, and the *Tetrarchy* of *Ituræa* and *Trachonitis*, to which it adjoin'd, to his youngeſt Son *Philip*, who, when he had enlarg'd and beautify'd it, ſo as to make it the Capital of his Dominions, and chief Place of his *Reſidence*, gave it the Name of *Cæſarea Philippi*, partly, to compliment *Tiberius Cæſar*, who was then Emperor; partly, to preſerve the Memory of his own Name; and, partly, to diſtinguiſh it from another *Cæſarea*, mention'd in *Acts* x. 1. ſituate on the *Mediterranean*, and built by his Father, in Honour of his great Benefactor *Auguſtus Cæſar*. *Wells*'s Geography of the New Teſtament.

† Thoſe, who held, that *Jeſus* was *John the Baptiſt* riſen from the Dead, were of the ſame Opinion with *Herod the Tetrarch*, Matth. xiv. 2, and ſeem to have imbib'd the Notion of the *Phariſees*, who (according to *Joſephus*) us'd to ſay, that *a good Man might eaſily return to Life again.* Thoſe, who took him for *Elias*, ran into the general Opinion of the Nation, that *Elias* was to come before the *Meſſiah*, and *anoint* him, when he came; and therefore, notwithſtanding his Doctrine and Miracles, they could not conceive him to be the *Meſſiah*, ſo long as his mean Appearance was contrary to their Expectations: And thoſe, who thought him to be *Jeremias*, ſeem to have eſpous'd the Sentiment of ſome of their *Doctors*, who look'd upon *that* Prophet as the Head of the whole Order, not improbably upon the Character, which God gives him, *Before I formed thee in the Belly, I knew thee, and, before thou waſt out of the Womb, I ſanctified thee, and I ordained thee a Prophet to the Nations*, Jer. i. 5. *Whitby*'s and *Beauſobre*'s Annotations.

† That the reſt of the Apoſtles knew and believ'd the great Truth, which St *Peter* here declares, no one can doubt, who calls to mind the Atteſtation made of it before by *John the Baptiſt*, John i. 34. the frequent Confeſſions of it by *evil Spirits* diſpoſſeſs'd before their Eyes, *Mark* iii. 15. and that full Declaration of it in the Name of the whole Fraternity, *We believe, and are ſure, that thou art that Chriſt, the Son of the living God*, John vi. 69. for which Reaſon we find the Fathers, upon this Occaſion, ſpeaking of St *Peter*, as the *Mouth*, the *Tongue*, the *Voice* of the Church, and a Kind of *Foreman* to the reſt of the Apoſtles; for this they might think a Matter of Decency and good Manners, a Means to prevent Confuſion and Diſorder, and a Token of that Union and Harmony, which was among them, that one Man ſhould ſpeak for all the reſt. And why *that one Man* ſhould be St *Peter*, rather than any of the reſt, may very reaſonably be imputed to the *Seniority* of his Age, the natural Fervor of his Temper, and his longer Attendance upon our Bleſſed Saviour, than ſeveral of the reſt had been employ'd in. Theſe are ſufficient Reaſons for his delivering the Judgment of the Company, and for our accounting *his* Confeſſion the common Voice of all, to a Queſtion, which had evidently been propounded to them all. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

A. M. 4035, &c.
Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Confeſſion, that he *was Chriſt, the Son of the living God*, he not only allow'd that Confeſſion to be true, and what was confirm'd by the Atteſtation † of God himſelf, but, in Alluſion to the Name, he had given him, which ſignifies a *Rock* †, or *Stone*, he told *Simon*, "That he would make him a *Foundation-Stone*, or a prime Miniſter † in building his Church, which ſhould be ſo firmly eſtabliſh'd, that all the Power † and Policy of its Enemies ſhould not be able, at any Time, to deſtroy it; and that, for the more orderly Government of it, he would give him the *Keys of the Kingdom of Heaven*, ſo that his Sentence, whenever it ſhould regularly exclude, or admit any Perſon into the Boſom of the Church upon Earth, ſhould, in like Manner, be ratify'd and confirm'd in Heaven." But then, to prevent the ill Uſe, that might be made of this *Diſcovery*, he ſtrictly charg'd his Apoſtles ‖ not to declare to any Man, that he was the *Meſſiah*.

Perceiving

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† The Words in the Text are, *Fleſh and Blood hath not revealed this to thee, but my Father which is in Heaven*, Matth. xvi. 17. but how did God reveal this to St *Peter?* Thoſe who pretend that he had a *particular Revelation*, not vouchſafed to any others, without which he could not have own'd Chriſt to have been *the Son of God*, muſt not only allow the like Revelation to *Nathanael*, John i. 49. to the *Centurion*, who was preſent at our Lord's Crucifixion, *Matth.* xxvii. 54. and to all others, who made Declaration of the ſame Faith; but muſt likewiſe excuſe all thoſe *Jews*, who did not believe in *Chriſt*, becauſe it was not in their Power ſo to do without this *peculiar Revelation*. Without running ourſelves into theſe *Premunires* therefore, we may reaſonably conclude, that the Senſe of our Saviour's Words is this,—— "What others ſay of me, *viz.* that I am *John*, *Elias*, *Jeremias*, or the like, this thou haſt learnt from Men, but the Faith, which thou haſt now confeſs'd concerning me, though it requir'd of thee a due Attention to the Proofs given of it, yet, ſince thoſe Proofs are the Doctrine, which I teach from God, and the Miracles, done in Confirmation of it, are apparently the *Finger of God*, thy Faith muſt be acknowledg'd to be the *Reſult*, not of human Wiſdom, but of Divine Revelation. God has given thee a teachable and intelligent Mind, to perceive, by my Doctrine and Miracles, that I am the true *Meſſiah*, notwithſtanding the Obſcurity of my Appearance, and therefore thou may'ſt be truly ſaid to be *taught of God*, becauſe my Doctrine is the *Word*, and my Miracles are the *Power* of God." *Whitby*'s Annotations, and *Calmet*'s Commentary.

† *Peter* was ſo called, either becauſe his being the Apoſtle of the *Jews*, to whom the *Goſpel* was firſt tender'd, might make him, in ſome Senſe, one of the firſt Foundations of the Chriſtian Church, *Eph.* ii. 20. or becauſe the Firmneſs and Reſolution, wherewith he ſupported the Chriſtian Cauſe, even to the Day of his Martyrdom, was very eminent and remarkable. *Beauſobre*'s Annotations.

† It is very evident, that, whereas the Word *Church* is capable of two Senſes, and taken, in common Speech, ſometimes for a Society of Perſons worſhipping God, and ſometimes for a Place ſet apart for the publick Performance of ſuch Worſhip, our Saviour intends it here in the former of theſe Senſes, and that the *Building of this Church* (which is a *Metaphor* of frequent Uſe in the *New Teſtament*) ſignifies the doing all thoſe Things, either in *private* Chriſtians, or *publick* Communities of them, which may contribute to their Growth in Grace and Goodneſs, their mutual Strength and Support, their Perfection and Continuance; and, accordingly, Chriſtians, thus united together, are called a *ſpiritual Houſe*, 1 Pet. ii. 5. *an heavenly Building, fitly framed together, and an Habitation of God through the Spirit*, Eph. ii. 21, 22. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† The Words in the Text are,——The *Gates of Hell ſhall not prevail againſt it*, Mat. xvi. 18. Some Interpreters mean by the Word *Hades*, which we tranſlate *Hell*, the State, or Place of the Dead, and by the *Gates of Hades*, the *Power of Death*; and ſo the Words, apply'd to the Members of Chriſt's *myſtical* Body, or to particular Chriſtians, will mean, "That tho', at preſent, Death hath the Dominion over them, yet ſhall not his Conqueſt of thoſe, that die in the Lord, be *abſolute* and *final*. They ſhall not continue dead to all Eternity; but ſhall revive, a *ſecond* Time, to a better Life, and triumph over this laſt great Enemy of Mankind." Others by *Hell* underſtand the Place of *infernal* Torments; and ſo, by an eaſy Figure, apply it to the Devil and his Angels, inhabiting thoſe Regions of Darkneſs; but then, becauſe the *Gates of Cities* are not only, in all Countries, Places of Strength, but, among the *Jews* more eſpecially, were Places of *Judicature*, and where Magiſtrates met to conſult for the Security of the *Publick*, it hence comes to paſs, that by *the Gates of Hell* they mean the *Strength* and *Policy* of the Wicked, and ſo make the Senſe of our Saviour's Promiſe to be this,——"That, notwithſtanding all the wicked Contrivances of *Satan* and his Inſtruments, to deſtroy the Profeſſion of *Chriſtianity* in the World, yet all their Power and Policy ſhould not be able to effect it. Chriſt's holy Religion ſhould ſtand and flouriſh, in deſpite of their wicked Contrivances; and, however a Defection might happen in ſome particular Places, to the End of the World, he ſhould never want a Society of Men, confeſſing, with St *Peter*, that *Jeſus is the Chriſt, the Son of the living God*, Matt. xvi. 16. *Whitby*'s and *Hammond*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

‖ In ſeveral Parts of the *Goſpel* we find our Saviour enjoining the People, whom he had cur'd, not to make any Publication of his Miracles, *Matt.* viii. 4. and ix. 30. but it is an Injunction of a particular Nature not to diſcover that he

A. M. 4035, &c.
Ann. Dom. 31, &c.

Mat. xvi. 21.
Mark viii. 31.
Luke ix. 22.

Letting them into the Knowledge of his future Sufferings.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix 14. Luke ix. 37. John vii. 1.

Perceiving by this Diſcourſe with *Peter*, that his Diſciples had got a right Notion of his *Office* and *Divinity*, he began thence-forward to prepare their Minds for his Sufferings, and to talk more openly of his Death and Reſurrection. One Day therefore, as he was inſiſting on the Sufferings, which he was to undergo at *Jeruſalem* ‖, and *Peter*, unable to endure a Thought ſo diſagreeable to the Dignity of his Maſter, deſir'd him to deſiſt †, he gave him a very *ſharp Rebuke* †, as a Perſon, whoſe Advice croſs'd his gracious Purpoſes of Man's *Redemption*, and ſavour'd of nothing but worldly *Grandeur*; and therefore, to extinguiſh in them all Notions of a *temporal Kingdom*, he called his Diſciples and told them, that, "Whoever pretended to profeſs his Re-"ligion, ſhould take up his *Croſs* †, or "patiently ſubmit to all Manner of Per-"ſecutions, in ſure and certain Hope of "an happy Immortality, which he would "procure for his Followers, when he was "in his Kingdom, in which, ſome, that "were then preſent among them, 'ere it "were

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he was the *Chriſt*, tho' this was an Article neceſſary for every Man to know and believe, in order to his Salvation. Now, tho' this was a Point neceſſary for all to know, yet the *Apoſtles* were not the proper Perſons, at this Time, to declare it, becauſe it might look like a Kind of *Confederacy* between them, if they ſhould prove too laviſh in the Commendations of their Maſter. It would much better become his infinite Wiſdom, therefore, to find out himſelf a proper Opportunity for the Diſcovery of this great Truth, without drawing the Envy of the *Phariſees* upon him, and obſtructing the Progreſs of the Goſpel, which could hardly be believ'd, conſidering the low Circumſtances, wherein he appear'd; and which, had it been believ'd, might have encourag'd the Attempt of the *Jews* to come, and make him a King, *John* vi. 15. What therefore our Saviour ſays to his three Apoſtles, in Relation to his Transfiguration, that they ſhould *tell no Man of it*, until *he was riſen from the Dead*, Matt. xvii. 9. is applicable to this Paſſage likewiſe. For, after his Reſurrection, they were by Office to be his Witneſſes, and to declare to others that he was the *Chriſt*, becauſe they could then do it, not only without Suſpicion of *Confederacy*, but with greater Advantages and Succeſs, after that Chriſt had taken Poſſeſſion of his Kingdom, and had teſtify'd this, by ſitting down at the *Right-Hand of Power*, and, by ſending down upon them the Holy Ghoſt, to enable them to confirm their Teſtimony. *Pool*'s, *Beauſobre*'s, and *Whitby*'s Annotations.

‖ *Jeruſalem* was the Place, where this *Tragedy* was to be acted, becauſe, as our Lord obſerves, *a Prophet could not ſuffer* out of that City, *Luke* xiii. 33. for there ſat the *Sanhedrim*, that was to try him; and there liv'd the *Roman Governor*, who had the Power of Life and Death, and was to condemn him. *Whitby*'s Annotations.

† *Peter*'s Words in the *Greek* are ἵλεώς σοι, Κύριε, Matth. xvi. 22. which we may render *propitius eſto tibi, Domine, favour thyſelf, or be kind to thyſelf.* "Since the Rulers at *Jeruſalem* have ſuch malevolent Deſigns againſt "thee, why ſhouldſt thou think of going any more among them? If they intend to evil intreat thee, and take away thy "Life, *be thou kind, and favourable to thyſelf*, avoid the Danger by keeping at a Diſtance from it, and conſult thine "one Preſervation by continuing here." This ſeems to be the proper Senſe of St *Peter*'s Words, and they were doubtleſs ſpoken with a good Intention, and ſingular Affection for his Maſter, but ſtill they argu'd great Weakneſs in him, in pretending to contradict one, whom he had juſt before acknowledg'd to be *the Chriſt, the Son of God*, and denote him ignorant of the *Redemption* of Mankind by that Death, which God in his wiſe Counſel had determin'd. *Pool*'s Annotations, and *Young*'s Sermons, Vol. II.

† The Words of our Saviour, upon this Occaſion, are,—— *Get thee behind me, Satan; thou art an Offence to me*, Matth. xvi. 23. Not that we are to think, that our Saviour ever imagin'd, that St *Peter*, in this Advice, had any pernicious Deſigns againſt him, as the great Enemy of Mankind has, when he tempts, and deludes them into Sin; but his only Meaning is, that his Interpoſition in this Affair was very unreaſonable, and highly repugnant to his Deſign of coming into the World, which was to ſave it. "Thou thinkeſt perhaps, *ſays he, Peter*, that, in this "thy Advice, thou ſheweſt thy Kindneſs to me, as a Friend, that reſpects my Welfare, and art tender of my *Pre-*"*ſervation*; but, inſtead of that, thou art an *Adverſary* to me, (for ſo the Word *Satan* ſignifies, *Numb.* xxii. 32. "2 *Sam.* xix. 23. 1 *Kings* v. 4, &c.) in thy endeavouring to draw me aſide from doing what is my Father's Will "and Command, *John* x. 18. I told thee that *I muſt ſuffer*; that ſuch is the *determinate* Counſel of God, and "ſuch my fix'd Purpoſe and Reſolution; and therefore all Advice to the contrary is ſo far from pleaſing, that it is "an *Offence to me*; I cannot away with it; and therefore *get thee behind me, Satan*: For, tho' there is no Malice "in thy Intention, yet imprudently haſt thou run upon the ſame Advice, that *Satan* uſes the moſt ſucceſsfully of all "others to undo Men by, and that is, the Advice of *Self-indulgence*. For *favour thyſelf* is the moſt artificial of all "the Suggeſtions of the Devil; becauſe That being made ſpecious with the Pretences of Reaſon and Juſtice, and "ſweeten'd by its Agreeableneſs to that of Self-love, with which all Men do naturally abound, it ſeldom fails of "being ſwallow'd, tho' Poiſon and Death lurk under it." *Pool*'s and *Whitby*'s Annotations. *Calmet*'s Commentary, and *Young*'s Sermons, Vol. II.

† Among ſeveral Nations it was a Cuſtom for the *Criminal* to bear the *Croſs*, whereon he was to ſuffer, to the Place of Execution, *Lipſius de Cruce*, lib. ii. c. 65. and, in Alluſion to this, our Saviour makes uſe of the *Phraſe* to denote our chearfully bearing thoſe *Trials*, and Perſecutions, which the Divine Providence brings upon us in the *Execution* of our *Duty*, and our *Adherence* to his moſt holy *Religion*. *Pool*'s and *Beauſobre*'s Annotations.

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Matt. xvii. 1. Mark ix. 1. Luke ix. 28.

And ſhewing them his Transfiguration *on the Mount.*

"were long, (but certainly before the "Day of their Death) † ſhould ſee him "happily inſtated."

‖ ABOUT eight Days after this, our Lord, to revive the Hearts of his Diſciples, as well as to inſtruct them more fully in the Nature of his Kingdom, thought it not improper to give ſome of them at leaſt a *Specimen* of his future *Glory*, and, accordingly, taking with him his three moſt intimate Apoſtles, *Peter*, *James*, and *John*, he aſcended an high Mountain †, and there, (while he was employ'd in Prayer) he was ſuddenly transform'd into another Kind of Appearance; for a bright *Luſtre* darted from his Face, more glorious than the Sun, and a dazzling *Splendor*, piercing from his Body through his Garment, made them appear whiter than Snow, and more radiant than the Light. During this heavenly *Scene*, there appear'd *Moſes*, and *Elias*, cloath'd with all the Brightneſs and Majeſty of a glorify'd State, familiarly converſing with him, and diſcourſing of his Death and Sufferings.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

WHILE the Intercourſe continu'd between theſe three, *Peter* and his two Fellow-Apoſtles were fallen aſleep, but, waking juſt before their Departure, they were exceedingly ſurpris'd, and terrify'd at the Sight of ſo much Glory and Majeſty. *Peter* indeed begg'd of his Maſter, that they might continue in that happy Place, *and erect three Tents*; *one for him, and the other two for* Moſes *and* Elias: But while he was thus talking, ſcarce knowing

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† Our Saviour's Words are theſe: —— *Verily I ſay unto you, there are ſome of them, who are ſtanding here, who ſhall not taſte of Death, until they ſee the Son of Man coming in his Kingdom*, Matth. xvi. 28. Some *Interpreters*, both *ancient* and *modern*, underſtand this Paſſage of our Lord's *Transfiguration* on the Mount, in which there was ſome *Glimpſe* of *the Glory of his Father*, and the Attendance of *Angels*; but, beſides that this happen'd too ſoon (no more than ſix Days) after theſe Words were ſpoken, to need the Expreſſion of *ſome of them not ſeeing Death* until it came to paſs, which muſt at leaſt denote ſome Diſtance of Time; 'tis very plain, that, at this wonderful Sight, none of the three Apoſtles could behold Chriſt *coming in his Kingdom*, becauſe his Kingdom did not commence, till after his *Reſurrection*, when *all Power both in Heaven and Earth was given him*, Matth. xxviii. 18. Others imagine, that the Paſſage relates to the great Day of Judgment, becauſe 'tis ſaid, that Chriſt will *reward every Man according to his Work*, Chap. xvi. 27. But then, on the other Hand, it may be alledg'd, that there was none in the Company *then ſtanding there*, who was not to die, or to *taſte of Death* (which is the *Jewiſh* Phraſe) long before the Coming *of that great and terrible Day of the Lord*: And therefore, others have concluded, that *This Coming of Chriſt in his Kingdom* relates to another Event, *viz.* The Deſtruction of the *Jewiſh* Church and Nation, wherein our Lord may properly enough be ſaid to *come in the Glory of his Father, and with his Angels*, and *to reward* the *Jews* in deſtroying them, and *Chriſtians* in preſerving them, *according to their Works*. This happen'd above forty Years after our Saviour's Death, when ſome of the Company (as particularly *John* the *Evangeliſt* was) might be then alive, and Witneſſes of the Accompliſhment of our Lord's Menaces againſt that devoted City and Nation. This is the *popular* Interpretation at preſent, but I cannot ſee, why the other Parts of our Saviour's *Exaltation* may not be taken into the Account; for, as he began to enter upon his Kingdom by his *Reſurrection*, and *Aſcenſion* into Heaven, ſo his ſending the Holy Ghoſt upon the *Apoſtles*, as well as the terrible Judgment, which he brought upon the *Jewiſh* Nation, may all be look'd upon as the Effects and Conſequences of his glorious Reign. *Whitby*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

‖ What St *Luke* calls (ὡσεὶ ἡμέραι ὀκτὼ) *about eight Days*, Chap. ix. 28. St *Matthew*, and St *Mark*, make *after ſix Days*: But the Reaſon of this ſeeming Diſagreement is, that the two laſt *Evangeliſts* compute only the intire Days between our Saviour's Diſcourſe, and his going up into the Mount, and therefore ſtile them ſix; whereas St *Luke*, including both the Days of his *Diſcourſe*, and his *Aſcent*, calls them eight Days. And this is evident from the Word ὡσεὶ, which, when any *Sum* is mention'd, is always added to ſignify, that it is not *exact*, but wants ſomething to make it compleat, as may be ſeen in *Matth*. xiv. 21. *Luke* i. 56.—iii. 23.—xxiii. 44. *John* iv. 6.—xix. 14. *Acts* ii. 41, *&c.* *Whitby*'s Annotations.

† That this was Mount *Tabor*, (which ſtood in the Midſt of the *Lower Galilee*, at an equal Diſtance between the *Mediterranean*, and the Sea of *Tiberias*) is a Matter confirm'd by the Voice of all *Antiquity*, but ſome modern Writers are of a different Opinion, becauſe *Tabor* (ſay they) does not ſtand in the Way between *Cæſarea Philippi* and *Capernaum*, and that our Saviour travelled from *Cæſarea* to this Mount, (which is almoſt through the whole Length of *Galilee*) is a little too much to ſuppoſe; *Lightfoot* on *Mark* ix. But this he had Space enough to do in the ſix intervening Days between his Diſcourſe and his Transfiguration, and that he really did ſo, is made very probable, both from St *Matthew*, and St *Mark*, who ſeem to intimate, that, after he had finiſh'd his *Diſcourſe* with his Diſciples, he enter'd immediately upon his *Journey*; and, accordingly, we hear nothing more of him, until the Expiration of ſix whole Days, *Matth*. xvii. 1. *Luke* ix. 28. as to the *Deſcription* of the Mount itſelf, *ſee* p. 574. in the Notes, only we may add here from Mr *Maundrell*, that, on the Top of it, are three Grotto's, made to repreſent the three *Tabernacles*, which St *Peter* propos'd to erect, in the Aſtoniſhment that poſſeſs'd him, at the Glory of the Transfiguration. Journey from *Aleppo* to *Jeruſalem*, p. 112, 113.

A. M. 4035, &c. Ann Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

knowing what he ſaid in his Fright and Tranſport, a bright and ſhining Cloud ſuddenly came over them, and a Voice from thence proclaim'd, *This is my beloved Son, in whom I am well pleaſed; hear ye him.* Upon which the Apoſtles were ſeiz'd with a greater Conſternation than ever, and fell proſtrate upon the Ground; but, upon our *Lord*'s touching, and encouraging them, they look'd up, and ſaw none but him; for the other two were vaniſh'd.

Matth. xvii. 9. Mark ix. 9.

As they deſcended the Mount, he ſtrictly commanded them not to tell any Man what ſtrange Things they had ſeen, *until he was riſen from the Dead.* They were ready to obey his Commands, but did not rightly underſtand his laſt Words †, and therefore they had ſome Altercations among themſelves concerning the Meaning of his *Riſing from the Dead:* And another Difficulty they had to ſolve; for, having ſeen *Elias* with our *Saviour* upon the Mount, they could not forbear aſking him, What Reaſon the *Scribes* and *Phariſees* had for aſſerting, that *that* Prophet was to come upon the Earth before the *Meſſiah?* To which our *Saviour* replied, That theſe *Jewiſh* Doctors were not miſtaken in their Notion, becauſe *Elias* was in Effect come already, and had received the ſame bad Treatment from his Countrymen, that himſelf, in a ſhort Time, was to expect; from whence they perceived, that, by the *Elias* he ſpoke of, he plainly intended *John the Baptiſt.*

The OBJECTION.

“THE Pool of *Betheſda* (if what “St *John* (a) relates of it be true) “was certainly one of the moſt remark“able Places in all *Jeruſalem*, Its Cures “were ſo wonderful, and ſo highly con“ducive to the Honour of the *Jewiſh* Na“tion, that, for what Reaſon the other “*Evangeliſts* ſhould ſay nothing of them, “we can hardly imagine; but why *Joſe*“*phus (b)*, who profeſſedly wrote the Hi“ſtory of the *Jews*, and is always forward “enough to *boaſt* in their Praiſe, ſhould “give us no Manner of Account of this *pe*“*culiar* Manifeſtation of God's *diſtin*“*guiſhing* Providence over that People, is “a Thing utterly unaccountable. Since “the *Evangeliſt* therefore ſtands alone in “this *Story*, it would have been ſome “Satisfaction to his Readers, had he a “little more *minutely* recounted *when* “this Pool firſt acquir'd its miraculous “Quality, and *how long* it retain'd it; “upon what particular *Occaſions*, and “how *oft* the Angel deſcended to *trouble* “its Waters; and by what *Means* its “Waters, when *troubled*, became both “impregnated with a *ſanative* Virtue, “and yet ſo *limited* in their Operation, “as to cure but one diſeas'd Perſon at “once.

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† The Doctrine of the *general* Reſurrection they could not but underſtand; for that the *Phariſees* believ'd, *Acts* xxiv. 15. and of that *Martha* makes Acknowledgment, *John* xi. 24. nor could they be ignorant of the Meaning of any particular Man's riſing from the Dead; for of that they had Inſtances in the *Old Teſtament*, and had lately ſeen an Example of it in the *Gates* of *Naim*, Luke vii. 15. but being taught out of their Law, that *Chriſt was to abide for ever*, John xii. 34. and that *of his Kingdom there ſhould be no End*, Luke i. 33. they could not tell how to reconcile his Death, (which was to be previous to his Reſurrection) to the Predictions of the Prophets, and their own Conceptions of his temporal Kingdom; and therefore we may obſerve, that, when Chriſt was dead, their Hopes dy'd with him, *We truſted, that it had been he, who ſhould have redeemed* Iſrael, Luke xxiv. 21. but that, at his Reſurrection, they reviv'd again, which made them aſk, *Wilt thou, at this Time, reſtore the Kingdom to* Iſrael? *Acts* i. 6. *Whitby*'s Annotations.

(a) Chap. v. 2, —— 8.

(b) *Woolſton*, on the Miracles.

A. M. 4035, *&c.* Ann. Dom. 31, *&c.*

From Matth. xii. 1. Mark. ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

“*(c)* The Raiſing of the *Widow*'s Son to Life again might poſſibly be a true Miracle, *(d)* tho' Inſtances there have been of the miſtaken Death of Perſons, who, from a State of *Lethargy*, have reviv'd; as might be *(e)* the Caſe of the *Ruler's Daughter* likewiſe, *(f)* becauſe we find our Saviour ſo ſtrictly enjoining her Parents to conceal the Miracle. But, whatever may be ſaid in behalf of *theſe*, 'tis highly improbable, that what *(g)* happen'd to the *Demoniacks*, in the Country of the *Gadarens*, ſhould be true, *(h)* not only becauſe the *Jews*, who dwelt in theſe Parts, were prohibited to *eat* Swines Fleſh, and, *(i)* under the Pain of an *Anathema*, forbidden to *keep* any in their Country; but, even upon the Suppoſition, that the Swine belonged to the neighbouring *Gentiles*, it will be no eaſy Matter to vindicate the Goodneſs and Juſtice of *Chriſt*, in permitting ſo large an *Herd* thus to be deſtroyed, and their Owners injured in ſo egregious a Manner.

“*(k)* Our *Lord*'s *Transfiguration* on the Mount was, doubtleſs, a glorious Sight; but ſtill we are at a Loſs for the Reaſon of his appearing in ſuch an *extraordinary* Manner at this Time, rather than another; *(l)* for his making a *Mountain*, rather than a *Valley*, the *Scene*; and his *Apoſtles*, (who were of his *Party*) rather than the *Multitude*, (who wanted *Conviction*) the *Witneſſes* of this his Majeſty; nor can we conceive, why the *true Moſes* and *Elias* (not any *Spectres* or *Apparitions* in their Likeneſs) ſhould be preſent with *Jeſus* on the Mount, and the Apoſtles overhear them diſcourſe together, and yet not leave us one Word of what was the Subject of their Converſation.

“We cannot but admire likewiſe, why *John the Baptiſt*, who was ſent into the World for this very Purpoſe, that he might *(m) bear Witneſs of Chriſt*, (as if he had now forgot himſelf, or was grown diffident of what he had ſo often teſtify'd to others) *(n)* ſhould ſend his Diſciples to enquire of him, whether he was the true *Meſſias* or no. Why our Bleſſed *Saviour*, who, *as a Teacher ſent from Heaven*, was to inſtruct the People in the moſt plain Truths, made uſe of the *parabolical* Method, (wherein there is a manifeſt Obſcurity) eſpecially, ſince the declar'd End of his doing ſo is ſaid to be, *(o) that ſeeing they might not ſee, and hearing, they might not underſtand:* Why he did not *(p)* vouchſafe the *Phariſees a Sign from Heaven*, to approve himſelf the Prophet foretold by *Moſes*, eſpecially ſince the *Sign of the Prophet Jonas* (which was only *typical* of his future *Reſurrection)* was incompetent for a preſent Sign, and incapable of giving them any Satisfaction: Or, laſtly, why he made ſuch *mean* Inſtruments, as *obſcure*, *illiterate* Fiſhermen, to be the firſt Preachers of the Goſpel, when, in all ſubſequent Ordinations, a tolerable Stock of *Knowledge* and *Learning*, as well as ſome *Influence* and *Authority* among the People, is thought no bad Qualification for that *Office*.

“Whether the *Evangeliſts* have given us a right Repreſentation of our *Saviour*'s *Behaviour*, we ſhall not pretend to determine; but a Perſon of a *philoſophic* Soul, much more of a *Divine* Original, ſhould be ſeated above all *paſſionate* Reſentments, one would think, and look upon his Enemies (if he had any) with Pity and Contempt, rather than with *(q) Anger* and Indignation: And ſo calm and compos'd ſhould his whole Deportment be, as to give no *Umbrage* to any, much leſs to his *neareſt Relations* (who may be preſum'd to know him beſt) to call in Queſtion the *Soundneſs* of his *Intellectuals*,

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(c) Luke vii. 11,—16. *(d) Woolſton*, on the Miracles. *(e)* Luke viii. 41, *&c.* *(f) Woolſton*, ibid. *(g)* Matt. viii. 28, *&c.* *(h) Woolſton*, ibid. *(i) Spencer*, de Leg. Heb. p. 117. *(k)* Matt. xvii. 1, *&c.* *(l) Woolſton*, ibid. *(m)* John i. 6, 7. *(n)* Matt. xi. 2, *&c.* *(o)* Luke viii. 10. *(p)* Matt. xvi. 1, 3. *(q)* Mark iii. 5.

“*tuals*, or to come to apprehend him at any Time, under Pretence that *(r) he was beſide himſelf.*

“Whatever ſome *Proteſtants* may imagine, we cannot but think, that our Bleſſed *Lord* inveſted St *Peter* with a certain *Pre-Eminence* above the reſt of his *Apoſtles*, when upon him he promiſes *(s) to build his Church, and to give him the Keys of the Kingdom of Heaven:* But what the *(t) unpardonable* Sin *againſt the Holy Ghoſt* does properly import, and, in what Senſe we are ſaid *(u) to eat the Fleſh of the Son of Man, and to drink his Blood*, both *Proteſtants* and *Papiſts* have been at a long Puzzle to find out: And therefore no Wonder, that ſome of our *Lord*'s firſt Diſciples, upon hearing of theſe *(x) hard Sayings*, which are not yet diſcover'd, and perhaps never will, *(y) went back, and walked no more with him.*”

Anſwer'd, by ſhewing that St John's *Goſpel was to* ſupply *the* Defects *of the other* Evangeliſts.

St JOHN, according to the general Senſe of *Antiquity*, having peruſ'd the other *Evangeliſts*, and obſerv'd in what Particulars they were defective, at the Perſuaſion of the other Biſhops of *Aſia*, was prevailed upon to write his *Goſpel*, as a *Supplement* to their *Omiſſions*. Whoever will give himſelf the Trouble to compare his Hiſtory with that of the other *Evangeliſts*, will find this Notion, in a great Meaſure, verify'd. For (not to mention other Particulars) our *Saviour*'s *Miracles*, antecedent to his *Reſurrection*, as they are recorded by St *John*, are no more than eight. 1ſt, His turning Water into Wine at the Marriage of *Cana* in *Galilee*. 2d, His telling the *Samaritan* Woman the Secrets of her Life. 3d, His healing the *Nobleman*'s Son at *Capernaum*. 4th, His curing the lame Man at the Pool of *Betheſda*. 5th, His feeding five Thouſand Men with five Barley-Loaves, and two Fiſhes. 6th, His walking upon the *Surface* of the Water, and calming the Storm at Sea. 7th, His giving Sight to a blind Man by anointing his Eyes with Clay. And 8th, his raiſing *Lazarus* from the Dead. Now all theſe are omitted by the former Evangeliſts, except the 5th, and 6th, which St *John* ſeems to have recorded, chiefly to introduce a *moral* Diſcourſe, which our *Saviour* took occaſion to make to the People, and which the other ſacred Penmen had omitted; which is a plain Argument, that the Intent of St *John*'s Goſpel was to ſupply the Defects of the other three; and that therefore, their Silence is no Manner of Argument againſt St *John*'s Account of the Pool of *Betheſda*.

and why Joſephus *omits mentioning the Pool of* Betheſda.

It may ſeem a little ſtrange indeed, that *Joſephus* ſhould give us no Account of it, eſpecially, when the *ſanative* Virtue of its Waters, occaſion'd by ſo *extraordinary* a Means, could not but redound to the Honour of his Country. *(z)* But, when it is conſider'd, that the like *Omiſſions* have been frequently made by other Hiſtorians, who, in their Writings, have neglected to inſert ſeveral conſiderable Matters of *Antiquity*, merely becauſe they were ſo familiar, and well known to them: *(a)* When it is conſider'd, that *Joſephus*, in particular, wrote his Hiſtory for the Information of the *Greeks* and learned *Romans*, who were *Heathens*, and, for Fear of ſhocking their Belief, is very tender of dwelling too much upon *Miracles:* When it is conſider'd, that he is entirely ſilent in ſeveral other Inſtances, that bear ſome Relation to our *Saviour Chriſt*; that he does not ſo much as intimate the *Slaughter of the Infants* at Bethlehem, mention'd by St *Matthew (b)*, not give any clear Account of the *Roman Cenſus*, or Taxation, which occaſion'd our *Lord* to be born at *Bethlehem*, as it is recorded by St *Luke (c)*: When it is conſider'd, that the *miraculous* Cure of the *impotent* Man by *Jeſus* had ſo viſible a *Connection*, that he could not, in Decency, give an Account of the one, without making ſome Mention of the other, and therefore choſe rather to decline the Hiſtory of both; and, laſtly, when it is conſider'd, that this Pool (according to (*d*) *Tertullian*) "ceas'd to be beneficial to the *Jews*, "upon their final Perſeverance in Blaſphe- "my and Infidelity againſt *Chriſt*;" there is no Wonder at all, that *Joſephus*, who was very defective in other Matters, and no great Lover of *Miracles*, ſhould omit giving us an Account of a Pool, whoſe Virtue was extinct and gone, when firſt he wrote his *Antiquities*, and which he could not well make mention of, without giving an implicit Honour to *Chriſt*.

(r) Mark iii. 21. (s) Matth. xvi. 18, 19. (t) Ibid. xii. 31. (u) John vi. 53. (x) Ibid. ver. 60. (y) Ibid. ver. 66. (z) Biſhop *Smallbrooke*'s Vindication, p. 498. (a) Dr *Pearce*'s Vindication, Part IV. p. 19

(b) Chap. ii. 16. (c) Chap. ii. 1, 2.

When it firſt had, and loſt its ſanative Quality.

That, upon the Death of our Bleſſed *Saviour*, this Pool might loſe its *ſanative* Quality, is no improbable Conjecture, becauſe the *Jews* no longer deſerv'd ſuch a peculiar Bleſſing; but when at firſt it came to be impregnated with it, is not a Matter of ſo eaſy Solution. The Words in the Text are, that *an* (*e*) *Angel went down* (κατὰ καιρὸν) *at a certain Seaſon*, which (*f*) a learned Author chuſes rather to render *at the Seaſon*, (i. e. of the Paſſover) *and troubled the Water*; from whence he infers, that the firſt Time of this *ſupernatural* Moving of the Water, and, conſequently, of the Pool's receiving a *miraculous healing* Quality, was, at *this Paſſover*; which was the *ſecond*, after the Commencement of our *Saviour*'s publick *Miniſtry*, and the Reaſon he aſſigns for its being *this*, rather than any *other* Paſſover, is,——"That our "*Saviour*, having gone through all the "Cities of *Galilee*, and moſt of the other "Parts of the Country of *Judea*, preach- "ing, and healing Diſeaſes, came up to "*Jeruſalem* at the Paſſover, with an In- "tent to fix his Abode there; that, to "prepare his Way before him, God "might give this Pool an healing Quality, "(*g*) thereby to ſhew the *Jews*, (in a "*typical Manner*) that the *Meſſenger of* "*the Covenant* was coming among them, "to *open a Fountain* (*h*) *to the Houſe of* "David, *and to the Inhabitants of* Jeru- "ſalem, *for Sin and for Uncleanneſs*; but "that, inſtead of giving him a kind Re- "ception, they took *counſel together*, *how* "*they might take away his Life*, which "made him *withdraw himſelf from them*, "and, upon his Departure, the miracu- "lous Virtue of the Water ceas'd." The only Objection againſt this *Hypotheſis* is, that it makes the Miracle of no more than a Week, or ten Days Continuance, which is too ſhort a Space for ſo great a Company (as is here repreſented) to be gather'd together; to have taken up their Abode (as it were) in the Apartments of this *Hoſpital*; and to be acquainted ſo perfectly (as the *Paralytick*, in his Diſcourſe with our *Saviour*, ſeems to be) with the Nature of the Pool, and the Manner of its *preternatural* Perturbation. And therefore, (to follow the Generality of *Commentators*) tho' we ſhould ſuppoſe, that its *medicinal* Virtue began at the Time of this *ſecond* Paſſover, yet we may ſtill adhere to the Opinion of *Tertullian*, and ſay, that, at certain Times at leaſt, it continu'd with the *Jews* (and a ſingular Bleſſing it was) until they had filled the Meaſure of their Iniquity, (*i*) *by denying the Holy One, and the Juſt, and by killing the Prince of Life.*

How it came by it.

How the Waters of this Pool came by their *ſanative* Quality, Opinions, in ſome Meaſure, have been divided. Our (*k*) learned *Hammond* (who ſometimes affects a Singularity of Interpretation) ſuppoſes, that the Waters became *medicinal* by being impregnated with an *healing* Warmth from the *Blood* and *Entrails* of the ſacrific'd Beaſts, that were waſh'd there, and that the *Angel* in the *Text* is not to be underſtood of any of thoſe *celeſtial* Beings, that are uſually diſtinguiſh'd by that Name, but only of a *common Meſſenger*, viz. an Officer, or Servant of the Prieſts, who, at a proper Seaſon, was ſent by him to *ſtir* the

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(*d*) Adv. Jud. c. 13. (*e*) John v. 4. (*f*) Dr *Pearce*'s Vindication, Part iv. (*g*) *Whitby*'s Annotations on *John* v. 4. (*h*) Zech. xiii. 1. (*i*) Acts iii. 14, 15. (*k*) Annotations on the vth Chapter of St *John*.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

the Pool. The great (*l*) *Bartholine* ſuppoſes, that theſe Waters were *naturally medicinal*, and that their *Commotion* was occaſion'd by an extraordinary *Fermentation* of ſome *Mineral* in them; and therefore, he makes the *Angel* no more than a *divine Power*, which *originally* gave this Efficacy, tho' it was exerted in a *natural* Way. But, beſides that the Word ἄγγελος ſeldom occurs in the *former*, and never in *this* Senſe, in any *hiſtorical* Narrative in Scripture; there are theſe plain Objections againſt both *Hypotheſes*, viz. (*m*) That, be the Waters impregnated with what *Ingredient* we pleaſe, (had their Operation been *mechanical*) they muſt neceſſarily have cur'd more than one Perſon, at every *Commotion*, or *Fermentation*; and yet, they never can be ſuppos'd of Efficacy enough to cure all Manner of Diſeaſes, in an Inſtant, and at one ſingle *Immerſion*, as the Waters of *Betheſda* are repreſented to do: And therefore, waving all ſuch groundleſs Suppoſitions, we may be allow'd to ſet the Authority of an *ancient* Father of the *Church* againſt theſe *modern* Names, and ſay, "That the *An-*" "*gel*, which deſcended at a *certain Seaſon*, gave the Water its *medicinal* Virtue; for the Nature of the Water was not *ſanative* in itſelf, (if it had, Cures would have always happen'd) but the whole depended on the Virtue communicated to it by the Angel."

Why it cur'd but one at once.

Now the true Reaſon, why the Virtue thus communicated to the Water by the Operation of an Angel, was effectual only to the curing of one Perſon at one Time, was to evince the Miraculouſneſs of the Cure. Had many been cur'd at once, the *Sceptick* might have imputed their Cures to the *natural* Virtue of the Water, and, upon this Suppoſition, been embolden'd to aſk, "Where is the Wonder of this? Do not many *medicinal Baths* cure various Kinds of Diſeaſes, and Multitudes of ſuch, as labour under each Diſeaſe, provided their Caſe be curable? Had one only indeed been cur'd, the *firſt*, that could get in *after the Troubling of the Water*, there would have been then a great and real *Miracle*: But now the Numbers make the Fact *ſuſpicious*. To make it appear a Miracle indeed, its Effects ſhould have been *confin'd* and *limited* to particular Times, and Perſons, and otherwiſe ſo *circumſtantiated*, as that the Power of *God*, and not of *blind Nature*, might have been apparent in it." But all this Language is effectually ſilenc'd by the *Method*, which the wiſe Providence of God took in this Caſe, and the Miracle eſtabliſh'd upon ſuch evident *Conviction*, as the Mouth of *Infidelity* itſelf cannot *gainſay*.

The Raiſing the Widow's *Son, and* Jairus's *Daughter, both* real *Miracles.*

That the *Widow* of *Naim*'s Son and the *Ruler* of the *Synagogue*'s Daughter were both of them really Dead, is evident from the Senſe of all, that were about them, who were *actually* carrying the *one* to his Burial, and making Preparation for the Funeral of the *other*; ſo that had not our Bleſſed *Saviour* been confident of the *divine Virtue* reſiding in him, whereby he was able to recover them to Life again, it would have been *Madneſs* in him to have attempted to do it.

"He might ſuppoſe, perhaps, that there was a Miſtake in the People, that were about them, and that theſe two young Perſons might poſſibly be in a *lethargick State*." But, beſides the Folly of preſuming upon a Thing, which ſcarce happens once in a *Century*, how could he tell, that, upon his touching the *Bier* of the *one*, or the Hand of the other, and calling upon them, they would inſtantly awake? And if they did not awake at his Call, his whole Pretenſions of being a *Prophet ſent from God*, with a Power to reſtore Life to the Dead, muſt as effectually have been ruin'd, as if the Perſons, here ſuppos'd in a *Lethargy* only, had actually been dead. But now, if we examine a little into our *Lord*'s Conduct in both theſe Caſes, we ſhall find, that he acted, not upon any Suppoſition of Miſtake in the People, but out *of the*

(*l*) De Paralyticis N. Teſt.

(*m*) *Whitby*'s Annotations, and Biſhop *Smallbrooke*'s Vindication, page 507.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

the Fulneſs of the Godhead, that dwelt in him bodily. He, coming to the City of *Naim*, attended with his Diſciples, meets, at the Gate, the *Funeral* of a certain young Man, *the only Son of a Woman, that was a Widow.* The Conſideration of her deſtitute Condition mov'd his Compaſſion indeed; but, for all that, he might have let the Funeral paſs. None of the Company either aſk'd, or challeng'd him to raiſe the dead Youth: It was entirely his own *Offer*; and an Offer, that no wiſe Man, who ſet up for a Prophet, would have ever made, had he not been *conſcious* (as we find he was) that he was able to perform it.

While he was at *Capernaum*, a Perſon of ſome *Note* requeſts of him to go, and heal his Daughter, who was *at the Point of Death.* Before he could get to the Houſe, a Meſſenger comes, and acquaints the Father, that ſhe was *actually* dead. (n) Here, our *Lord*, had a fair Opportunity to excuſe himſelf; for, tho' he might pretend to cure Diſeaſes (which was all that *Jairus* requeſted of him) yet it did not therefore follow, that he was to raiſe the Dead. But, inſtead of retracting, he offers, of his own Accord, to go forward, and tells the Father (as he afterwards did) that he would raiſe her to Life again: (o) *Be not afraid; only believe*, ſays he, *and ſhe ſhall be made whole*; which he could never have ſaid from any other Principle, than a Conſciouſneſs of that (p) *almighty Power, whereby he is able to ſubdue all Things to himſelf.*

Why our Saviour *charg'd her Parents to conceal the latter.*

But, tho' our Lord was conſcious of his Divine Power, yet, upon his coming to the Ruler's Houſe, inſtead of making any oſtentatious Boaſt of it, we find him, by the Modeſty of his Expreſſion, the *Maid is not dead, but ſleepeth*, endeavouring to conceal it. 'Tis, in a great Meaſure, indeed, owing to his *Modeſty*, and great Humility, that, inſtead of *proclaiming*, he requires the People ſo frequently to ſuppreſs the Fame of his marvellous Works: But, in the preſent Caſe, he might have ſome Regard to the Character of *Jairus*, as *Ruler of the Synagogue*, and, by this Advice of Silence, diſpenſe with his ſpeaking publickly of a Miracle, which might poſſibly draw the Malice of the Scribes and Phariſees upon *him*, as well as upon himſelf. In the Caſe of his raiſing *Lazarus*, we find, that (q) *becauſe, by Reaſon of him, many of the* Jews *went away, and believed on* Jeſus, *the chief Prieſts conſulted*, not only how to deſtroy *Jeſus*, but *to put* Lazarus *likewiſe to Death*: And much of the ſame Deſign might have been ſuſpected (which our *Saviour*, by this kind Caution, endeavour'd to prevent) if it once came to their Knowledge, that ſo great a Man, as a *Governor of the Synagogue*, by the miraculous Recovery of his Daughter, had forſaken the Religion of his *Anceſtors*, and was become a *Convert* to the *Chriſtian Faith.*

No Injuſtice in the Deſtruction of the Swine of Gadara.

GADARA was one of the Cities, beyond *Jordan*, belonging to the Country called *Decapolis*, which was ſometimes in the Hands of the *Jews*, and ſometimes of the *Syrians*, but, at this Time, was inhabited by both. The *Syrians* were *Heathens*, and, conſequently, made uſe of *Swine*, not only for Food, but for Sacrifices likewiſe: And, 'tis not improbable, that the *Jews* of the Country might be tempted to feed Swine, by the Advantage they made in ſelling them to their *Heathen* Neighbours. (r) This was againſt a Prohibition of their *Law*, 'tis true; but Laws, we know, are not always obſerv'd, and perhaps leaſt of all at *Gadara*, which, being in the Extremity of the *Jewiſh* Territories, and under the Juriſdiction of *Heathens*, left the *Jews* without any Reſtraint upon them, but that of *Conſcience*, which is too frequently violated for Sake of *Gain*.

To bring the Matter then to a narrow Compaſs. The Swine, which were deſtroy'd, in Conſequence of the *Permiſſion*, which our *Saviour* gave the evil Spirits

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(n) Defence of the Scripture-Hiſtory, page 17. (o) Luke viii. 50. (p) Phil. iii. 21. (q) John xii. 10, 11. (r) Dr *Pearce's* Vindication, Part ii.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Spirits to enter into them, belong'd either to the *Jews*, or *Gentiles* of *Gadara*: If they belong'd to the *Jews*, it cannot be deny'd, but they were juſtly puniſh'd for breaking their own Laws and Conſtitutions, which forbad them to keep any; nor can our *Saviour*'s Right of inflicting the Puniſhment be called in Queſtion, becauſe it was a receiv'd *Maxim* among the *Jews*, that any Perſon, inveſted with the *Character* of a *Prophet*, and acting by the *Spirit* of God, might, without the Aſſiſtance of a *Magiſtrate*, put the Laws in Execution againſt Offenders: And therefore, we, who acknowledge our *Jeſus* to have been *more than a Prophet*, can never be at a Loſs to account for his exerciſing an Authority among the *Jews*, which (according to their own Confeſſion) was allowable in the loweſt of that *Order*. But, if the *Heathens* of *Gadara* were the Owners of theſe Swine, our *Saviour* might be induc'd to permit the Devils to enter into them, not only to teach them the Sacredneſs of the *Jewiſh* Laws, which they, on Account of the Prohibition of Swine's Fleſh, may be ſuppos'd to have ridiculed; but to cure them likewiſe of their idolatrous Worſhip of *Demons*, and to engage them to embrace the *Chriſtian* Faith. For when they ſaw our *Lord*'s Power over ſuch a *Multitude* of Devils, exhibited in their Poſſeſſion of ſuch a *Number* of Swine (had they made a right Application of the Miracle) they could not but perceive the Truth and Divinity of his Doctrine, and the Madneſs of their worſhipping ſuch impure Spirits, as were both caſt out of the Men at his *Command*, and could not enter into the Swine without his *Permiſſion*.

They could not but perceive, I ſay, that our Saviour was a Prophet ſent from Heaven; that what he did was by a Commiſſion from God; and, conſequently, that he could not be guilty of any Injuſtice in the Deſtruction of the Swine, which, upon this Suppoſition, was not *his* Act, but the Act of *Providence*. He, indeed, as a Man, had no Right to deſtroy the People's Swine, but God, who, is the ſupreme *Proprietor* of the whole Earth, moſt certainly had; and ſhall we then complain of him for ſuch a Puniſhment as this, when every Day we ſee more ſurprizing Inſtances before our Eyes? When we ſee him laying whole Nations waſte with Peſtilence, with Famine, and with Earthquakes, ſhall we confeſs his ſovereign Authority in theſe Caſes, and yet, upon the Loſs of *two Thouſand* Swine, cry out, and ſay, *Why haſt thou done this?* The *Heathens* themſelves (upon the Suppoſition of a *Providence*) will acknowledge this to be unreaſonable; nor can our *Saviour* (as acting by a *Divine Commiſſion*) ever be juſtly blam'd, becauſe he once or twice did the ſame Thing, which God does every Day.

But, after all, whether the *Proprietors* were *Jews*, or *Gentiles* (s) the Words in the Text do not imply, that our *Saviour* was either *principal*, or *acceſſary* to the Deſtruction of the Swine. St *Mark*, indeed, tells us, that *he gave the Devils Leave*; and St *Luke*, that *he ſuffer'd them* to enter into the Swine; but by this is meant no more, than that he did not prevent them; that he did not *interpoſe* his Divine Power, in order to hinder them from entering; but, if this made our *Saviour* a *Sharer* in the Deſtruction of the Swine, by Parity of Reaſon, it will make God (becauſe he permits it) anſwerable for all the Evil, that is done under the Sun. Thus, whether we ſuppoſe the *Jews*, or *Heathens*, Owners of the Herd of Swine, our *Saviour*'s permitting the Devils to enter into them made him not *acceſſary* to their Deſtruction; or, if it be ſaid, that he did it with a *punitive* Intent, it was either to make the *Jews* ſuffer for the *Breach* of their Law, or the *Heathens* for their obſtinate *Idolatry*; which his Character of a *Prophet*, and the Teſtimony of his being *the Son of the Moſt High*, without all Controverſy, authoriz'd him to do.

To

(s) Dr *Pearce*'s Vindication, Part i. Page 28.

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The End of Chriſt's Tranſfiguration.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

TO know the true End and Deſign of our *Saviour's Transfiguration*, it may not be improper to look back a little into the *Context*, where we find, that after *Peter's* confeſſing him to be (*t*) *the* Chriſt, *the Son of the Living God, from that Time began he to ſhew unto his Diſciples, how that he muſt go unto* Jeruſalem, *and ſuffer many Things of the Elders, and chief Prieſts, and Scribes, and be killed, and be raiſed again the third Day.* Nor was this all, for he foretold them, that they likewiſe were to ſuffer many grievous Perſecutions for his *Name's Sake*, and therefore he recommended to them the unpleaſant Doctrines of (*u*) *Self-denial, and taking up the Croſs, and following him*, with this great (tho' diſtant) Encouragement, that (*x*) *when the Son of Man ſhould come in the Glory of his Father, with his Angels, he ſhould then reward every one according to his Works.*

THESE Predictions, Doctrines, and Promiſes, were ſo contrary to the Expectation of his Diſciples, who hop'd in him to have a temporal Prince and Deliverer, a *Reſtorer* of the decay'd State of *Iſrael*, and Promoter of themſelves to great Honours and Employments, that our *Saviour* thought proper, (not many Days after) in order to revive their Faith and Truſt in him, and (*y*) to fortify their Minds againſt what was likely to enſue, to take as many with him into the Mount, as made up a *legal* Evidence, and there to give them an *ocular* Conviction of what he had promiſ'd, in Recompence of what they were to ſuffer, by aſſuming, for a While, the Luſtre * and Appearance of a glorify'd Body; which ſo rais'd their drooping Hearts, that we find St *Peter* immediately declaring, (*z*) *Lord, it is good for us to be here; and, if thou wilt, let us make here three Tabernacles, one for thee, and one for* Moſes, *and one for* Elias. For the Deſign of theſe Words is, not only to ſecure his Maſter, by ſtaying in that Retreat, from the Sufferings and Death, which would be the Conſequence of his *going up to* Jeruſalem, (as St *Chryſoſtom* and others underſtand it) but to expreſs likewiſe the Pleaſure and Satisfaction he took in this *Transfiguration*, and glorify'd Company; and how he reſum'd freſh Spirits, and Comforts from a Miracle, which was *emblematical* of the glorious State, not of *Chriſt* only, but of all good Chriſtians, after their Reſurrection.

Why on a Mountain.

THE only Inſtance we have in Scripture of any *Transfiguration* like unto this, is in the Caſe of *Moſes*, (*a*) after he *had been forty Days and forty Nights with God on Mount* Sinai; for, upon this Deſcent, we are told, *that the Skin of his Face ſo ſhone, that the Children of* Iſrael *were afraid to come nigh him, and therefore he put a Veil on his Face, while he talked with them.* That our Bleſſed *Lord* in the Act of his *Transfiguration*, might probably have reſpect to this preceding one of *Moſes*, and, both in the Nature of the Change, and the Place where 'twas wrought, deſign ſome Conformity thereunto, is what we are at Liberty to ſuppoſe; and, conſequently, can account, why the *Scene* of this Tranſaction was in a *Mountain*, rather than a *Valley*: And why the three Apoſtles, *Peter*, *James*, and *John*, and not the whole Multitude, were allow'd to be Spectators of it, we have ſeveral Reaſons to alledge.

Why the three Apoſtles, *and not the* Multitude *admitted to it.*

FOR, beſides that this was a Vouchſafement, fit only to be communicated to ſuch, as were of his more immediate *Confidence*, and ſtood in the higheſt Degree of his Eſteem; to ſuch, as, for their Zeal

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(*t*) Matth. xvi. 21, &c. (*u*) Ibid. ver. 24. (*x*) Ibid. ver. 27. (*y*) *Young's* Sermons, Vol. II. p. 360.

* This is the proper Meaning of the Word μεταμορφώθη. For μορφὴ, both in the *Old* and *New Teſtament*, doth not ſignify the *Eſſence*, or conſtituent Properties of a Man, but only his *external* Shape or Appearance: As, when it is ſaid of *Balſhazzar* (Dan. v. 10.) and of *Daniel* (Chap. vii. 28.) that ἡ μορφὴ ἠλλοιώθη, *their Forms were changed*; of *Nebuchadnezzar*, that ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ, *my Form returned to me* (Dan. iv. 36.) and of Chriſt, that he appear'd to two of his Diſciples, ἐν ἑτέρᾳ μορφῇ *in another Form*, (Mark xvi. 12.) and therefore, the Word, which is deriv'd from it, can extend no farther, than to a Change of the *outward* Form or Appearance only. *Whitby*, on Phil. ii. 6.

(*z*) Luke ix 33. (*a*) Exod. xxxiv. 28, &c.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Zeal and Affection to him, were honour'd and diſtinguiſh'd (b) with a *peculiar Title*, and, after his Reſurrection, appointed by Providence to be the great Pillars of his Church; and beſides, that it would have look'd like Vanity and Oſtentation in him, to have taken the Multitude into the Mount, and there made a publick Sight of his Miracles, which was the Thing he always carefully declin'd: Beſides this, I ſay, there ſeems to be ſomething in the *Transfiguration* itſelf, which might have been of dangerous Conſequence for the Multitude to have been admitted to.

Shewn, from the Nature of it.

St PETER, who himſelf was one of thoſe, who were with him on the *Holy Mount*, gives us this Account of it. (c) *We have not followed cunningly deviſed Fables*, ſays he, *when we made known unto you the Coming of our* Lord Jeſus Chriſt, *but were Eye-Witneſſes of* his Majeſty; *for he received, from God the Father, Honour, and Glory, when there came ſuch a Voice to him from the* excellent Glory, *This is my beloved Son, in whom I am well pleaſed.* Now, (d) by his *Majeſty*, in this Place, moſt properly is to be underſtood that Luſtre and Radiancy, wherein he appear'd, when his *Face ſhone as the Sun, and his Garments* (pierc'd through with the Beams, that were darted from his Body) *became as white as Light*: (e) For to *ſhine as the Sun*, is a Phraſe expreſſing ſomething belonging to celeſtial Majeſty; and *white* and *ſplendid* Garments are proper for Kings, and (f) Royal Miniſters of the Heavenly Court. And, in like Manner, by the *excellent Glory*, from whence the Voice proceeded, can be meant nothing but the bright and ſhining Cloud, that then appear'd, which the *Jews* call the *Shechinah*, and is made up (as moſt imagine) of an *Hoſt of Angels*, the conſtant *Symbol* of the Divine Preſence; and how great and magnificent this Symbol is, we may, in ſome Meaſure learn from the Viſion of the Prophet *Daniel* (g): *The Antient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head like pure Wool. His Throne was like the fiery Flames, and his Wheels as burning Fire. A fiery Stream had Iſſue from before him; Thouſands of Thouſands miniſtered unto him, and ten Thouſand Times ten Thouſand ſtood before him.*

SUPPOSING then, that this was the Manner of our *Saviour's Transfiguration*; that not only, in his own Perſon, he was array'd with all his Glory and Luſtre, but had likewiſe an Angelick Hoſt ſurrounding him, two of the greateſt Prophets of ancient Ages attending him, and a Voice from Heaven, declaring him to be *the well-beloved Son of God*: While the Multitude ſtood by, and ſaw and heard all this, it would have been almoſt unavoidable, but that, upon ſuch Conviction of his being the *Meſſiah*, (h) *they would have taken him by Force, and made him a King*. But ſince (as our *Saviour* tells us) his (i) *Kingdom was not of this World*, nor to *come* with the *Pomp* and *Obſervation*, which the *Jews* expected; and ſince one of his great Concerns was, that no Diſturbance of the Civil Government ſhould be occaſion'd by him, or laid to his Charge, he wiſely made choice of three only, (but theſe the *principal* of his Apoſtles) to whom he exhibited a *Specimen* of his future Glory; which had he done to the Multitude, it might probably have occaſioned a general Inſurrection; and, as he came down from the Mount, he charg'd them *that they ſhould tell the Viſion to no Man, till after his Reſurrection*.

That Moſes *and* Elias *were* perſonally *there.*

FROM the Word ὅραμα, which we render *Viſion*, ſome have ſuppos'd, that *Moſes* and *Elias* were not there in their proper Perſons, but that the Apoſtles, in their Fancy and Imagination, had only a ſtrong Idea, or Impreſſion of them; or, at moſt, that their *Spectres*, or ſome ſhadowy Reſemblances of them only were there. Since the *Evangeliſts*, however, ſpeak of them in a *perſonal* Character and Capacity;

(b) Luke vi. 13. (c) 2 Pet. i. 16, &c. (d) See *Whitby*, on 2 Pet. i. 16. (e) Matth. xiii. 43. (f) Rev. iii. 4. (g) Dan. vii. 9, 10. (h) John vi. 15. (i) Ibid. xviii. 36.

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Capacity; ſince they repreſent them, as *talking with Chriſt, and ſpeaking of his Deceaſe, which he was to accompliſh at* Jeruſalem; ſince they tell us, that, when they were come out of the Extaſy, into which this Viſion had caſt them, they ſaw *two Men ſtanding with him*; it is much more probable to think, that *Moſes* and *Elias* were really there, and that God had, ſomewhere or other, from the Time of their Departure out of this World, preſerv'd both their Bodies, to this End. The Scriptures, indeed, are expreſs as to *Elias*, that he was tranſlated *into Heaven*, by the Miniſtry of Angels, reſembling *(k) a Chariot of Fire, and Horſes of Fire*; and it is a pretty general Opinion, *(l)* both among *Jewiſh* and *Chriſtian* Authors, taken (as is ſuppos'd) from ſome *Apocryphal* Book, that *Moſes* did not die, but was tranſlated into Heaven, or ſome *Terreſtrial Paradiſe*, in the ſame Manner as were *Enoch* and *Elias*. There is a Paſſage in St *Jude*, where *(m)* Michael *the Archangel* is ſaid *to contend with the Devil, and diſpute about the Body of* Moſes, which (if taken in a *literal* Senſe) will greatly favour this Opinion; for if we can but ſuppoſe that *(n)* the Conteſt between this *good* and *evil* Angel concerning *Moſes*'s Body, related not to its *Burial*, as ſome will have it) but its *Aſſumption* into Heaven, or ſome other Place of Happineſs, which the Devil might oppoſe, and urge the Obligation of his dying the common Death of all Men, for this Reaſon more eſpecially, becauſe he had once taken away the Life of an *Egyptian*: If we can but ſuppoſe, I ſay, that the Conteſt aroſe upon this Subject, then may we eaſily conceive, both how *Moſes* might ſubſiſt in a ſeparate State, from the Time of his *Aſſumption*; and how he, together with *Elias*, might be diſpatch'd from thence upon this Occaſion, to ſet off the Luſtre of our *Lord*'s *Transfiguration*, by their appearing, at the ſame Time, in their reſplendent Robes of Glory.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And what Subjects they diſcours'd on.

And, indeed, if this was the Purpoſe of their *Errand*, what Subject can we ſuppoſe ſo proper, and ſo well becoming the Converſation of three ſuch illuſtrious Perſons, as the *Redemption* of Mankind by the Death and Paſſion of the *Son of God?* What theſe two antient Prophets had, in their Times, imperfectly revealed; nay, what the *Angels* of Heaven *deſire*, at all Times, *to look into*, viz. the Harmony of the Divine Attributes in this ſtupendous Work, *(o) the Depth of the Riches, both of the Wiſdom and Knowledge of God, and (p) the Breadth and Length, and Depth, and Height of the Love of* Chriſt, *which paſſeth Knowledge*; *(q) Myſteries, which have been hid from Ages, and from Generations, but are now made manifeſt to the Saints:* Theſe were the ſublime Subjects (for theſe are imply'd in *(r) their ſpeaking of Chriſt's Deceaſe)* of their Converſation at this Interview; and, in Compariſon of theſe, how jejune and worthleſs are all the wiſe Sayings of Philoſophers, or Compoſitions of human Wit? With good Reaſon, therefore, might the great Apoſtle of the *Gentiles*, (who himſelf was no mean Proficient in what the World falſely calls *Knowledge)* inſtead of *the (s) Excellence of Speech and Wiſdom, determine to know nothing* among his *Corinthians*, *but* Jeſus Chriſt, *and him crucified:* For *(t) we preach* Chriſt *crucified*, ſays he, *unto the* Jews *a Stumbling-Block, and unto the* Greeks *Fooliſhneſs*; *but unto them, which are called, both* Jews *and* Greeks, Chriſt *the Power of God, and the Wiſdom of God*; *for (u) of God he is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.*

Why the Baptiſt *ſent to enquire concerning* Jeſus.

The *Scriptures*, upon all Occaſions, acquaint us, that the *Baptiſt*, through the whole Courſe of his *Miniſtry*, had borne conſtant and ample Teſtimony to our

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(k) 2 Kings ii. 11. (l) Vid. Differt. de *Calmet* ſur la Mort & la Sepulture de Moyſe, Vol. III. (m) Jude ver. 9 (n) Vid. *Whitby*, in Locum. (o) Rom. xi. 33. (p) Eph. iii. 18, 19. (q) Col. i. 26. (r) Luke ix. 31. (s) 1 Cor. ii. 1, 2. (t) Ibid. i. 23. (u) Ibid. ver. 30.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Saviour's Divine Miſſion; that he exhorted thoſe, who came to him, to reſt their Faith, not on himſelf, but on *him, that ſhould come after* him; and that, as ſoon as he was acquainted who he was by a *viſible* Deſcent of the *Holy Ghoſt*, and a Voice from Heaven, he made it his Buſineſs to diſpoſe the *Jews* in general, and his own *Diſciples* in particular, to receive and reverence him, by teſtifying every where, that he was the *Son of God*, the *Lamb of God, who came from above*, and *ſpake the Words of God*, and *to whom God had not given the Spirit by Meaſure.* And yet, after all this, *(x)* ſome are of Opinion that the *Baptiſt* might have the ſame Conception of *Chriſt's Temporal* Kingdom, that the reſt of the *Jewiſh* Nation had; and that his long and irkſome Impriſonment might, by this Time, have tempted him to doubt, whether he, who by Birth was his *Relation*, and from whoſe Aſſiſtance, very probably, he expected a Deliverance, was, in Reality, the *Meſſiah. (y)* It ſeems however not a little injurious to the Character of the *Baptiſt* to ſuppoſe either his *Conſtancy* ſo ſhaken, or his Behaviour ſo inconſiſtent with itſelf, as, after ſuch open and ſolemn Declaration, to admit of any Doubt, whether our *Lord were he, that ſhould come*, i. e. the long promis'd, and univerſally expected *Meſſiah.* And therefore † the ſafeſt Way is, to conclude, that he did not ſend this Meſſage, with a Deſign to ſatisfy any Scruples of his own, but purely for the Sake and Conviction of his *Diſciples*, who brought it; to ſet them right in their Notions, and confirm them in the Belief of *Jeſus*, and ſo turn them over to their proper and better *Maſter*, now that himſelf was upon the Point of leaving the World. And this was the rather neceſſary, becauſe their immoderate *Zeal*, and partial *Reſpect* for the *Baptiſt*, had hitherto made them averſe to *Jeſus*, and envious at his Honour and Miracles. What *John* had diſcours'd to them formerly upon this Subject had made but little Impreſſion upon them; and therefore, in Compaſſion to their Infirmities, he condeſcended to have their *Scruples* propounded in *his own Name*: And our *Saviour's* Method of reſolving them (which was by ſhewing them, that the Miracles, which he wrought, were the ſame, in *Kind*, that the *Meſſiah* was to do) gave ſo great Satisfaction, that, when their former Maſter was gone, they repair'd to him with the *melancholy* News of his Death, and (according to the receiv'd *Tradition*) for ever after became his conſtant *Diſciples*.

Our Saviour's Parables agreeable to the Eaſtern Way of Reaſoning.

(*) THE frequent Uſe of *Parables* and *Emblems*, in the Diſcourſes and Writings of the *Oriental* Sages, and eſpecially of the *Jewiſh* Doctors *, is ſo very well known, that a Man muſt diſcover his Ignorance,

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(x) Lightfoot, and *Beauſobre*, in Locum.

(y) Stanhope, on the Epiſtles and Goſpels, Vol. I.

† There are three other Opinions, which have their Followers among the *Antients*. One is mention'd by the *Author of the Queſtions*, that go under the Name of *Juſtin Martyr*, viz. That the *Baptiſt* was not in the leaſt doubtful, whether *Jeſus* was the true *Meſſiah*, but only was deſirous to know whether *he*, of whom he had heard ſo many wonderful Things, (whilſt under Confinement, and unable to ſatisfy himſelf) was the ſame Perſon of whom he had given Teſtimony, and declar'd to be the *Meſſiah*. Others think, that the Meaning of the Queſtion was, *whether Jeſus ſhould die for the Redemption of Mankind*. But ſurely *he*, who, long before, had ſtiled him the *Lamb of God, that takes away the Sin of the World*, John i. 29. with Alluſion, no doubt, to the Sacrifices ſlain under the *Jewiſh* Law, gave ſufficient Intimation, that he was not ignorant of this great Truth. Others again imagine, that the Senſe of this Enquiry is, ——— Whether *Jeſus* ſhould come to the *Hades*, or Place of Souls departed, (whither the *Baptiſt* foreknew that himſelf was ſhortly to go) and whether he ſhould preach his Coming, and be his *Forerunner* there, in the like Manner, as he had been upon *Earth*. But this is an Imagination, too extravagant to receive any Countenance from the *preſent*, whatever it might meet with in *former* Ages. *Calmet's* Commentary, *Whitby's* Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

(*) *Whitby's* Annotations, on *Matth.* xiii.

* The *Jews*, above all Nations, delighted in this Way of Reaſoning. Their Books, at this Day, are full of ſuch Parables, as our Saviour us'd, and are generally introduc'd in a Form of Speech, not unlike his; *Whereunto ſhall I liken ſuch or* ſuch a *Thing?* Nay, in the *Talmudical* Treatiſe, ſuch as the Treatiſe *Killaim*, there is a Diſpute *of ſowing upon the Rocks and Stones*, and of *mixing Wheat and Tares together*; and in *Peah*, (a Tract in the *Jeruſalem Talmud*)

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Ignorance, who pretends to aſſert, that our Bleſſed *Saviour* attempted any *Innovation*, when he firſt began to inſtruct the People in a *parabolical* Way; ſince ſeveral of his Diſcourſes of this Kind, particularly that (z) of the *rich Glutton*, and (a) of the *fooliſh Virgins*, (b) are acknowledg'd to be borrow'd from the Writings of their *Rabbins*.

THE Truth is, (c) the *Eaſtern* Way of Reaſoning was ſo different from that of the *Weſt*, that the ſoundeſt Philoſophy of *Greece*, or *Rome*, would have been mere *Jargon*, and *Cant* at *Jeruſalem*. The only Method of Reaſoning, which was agreeable to the *Jewiſh* Taſte, was to uſher in an handſome *Simile*, or *Story*, appoſite to the Matter in Hand; to apply a ſmart Saying of ſome ancient *Worthy*; or to bring good Proof from their *Law*, or ancient *Tradition*; but to go to prove *Morality* to them (as *Plato*, or *Tully* do) from the *eternal* Rules of Juſtice, from the *Rectitude* and Honourableneſs of Virtue, and the *Pravity* and *Turpitude* of Vice, would have been ſuch a Way of talking, as the wiſeſt Men of their Way of *Education* would have greatly deſpis'd; and therefore, our Bleſſed *Saviour* (who was well acquainted with the *Temper* and *Cuſtoms* of the People, with whom he convers'd) took care, that his Way of inſtructing them ſhould be ſuch, as was moſt agreeable to their *Education*, and conſequently ſuch, as would tend more to their *Edification*, than if he had introduc'd the *philoſophic* Method of *Morality*, which was only in uſe in ſuch Nations, as were deſtitute of the Benefits of a *Divine Revelation*.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And not obſcure.

THE *Heathens* indeed couch'd their religious *Myſteries* under *Fables* and *Allegories*, out of a Principle both of Fear and *Policy*, to *conceal* them from the Contempt of the *Vulgar*, and to *excite* the Study and Curioſity of the *Learned*: But in this *latter* Deſign they ſeem to be miſtaken, becauſe the Learned could no ſooner look into the Matters hid under theſe Fables, but they muſt have diſcover'd their Shame, Abſurdity, and Ridiculouſneſs. The Deſign of our *Lord*'s ſpeaking to the People in Parables was quite contrary to this, as himſelf declares, *viz.* (d) *becauſe they ſeeing ſee not, and hearing they hear not, neither do they underſtand*, which Words, * both in *ſacred* and *profane* Authors, are a *proverbial* Expreſſion, concerning Men ſo wicked, and ſo ſlothful, that either they attend not to, or will not follow the cleareſt Intimations, and Convictions of their Duty; and therefore, to awaken their Attention, and make the ſtronger Impreſſion upon them, our *Saviour* was forc'd to have recourſe to *Parables*.

THIS

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there is mention made of a *Tree of Muſtard-Seed, which one might climb up into*, like other Trees. So that our Saviour was, by no Means, to blame, but rather highly to be commended, for purſuing this *parabolical* Way of teaching *Morality*, which was the moſt celebrated Method among the *Jews*. For his farther Vindication, however, ſome have obſerv'd, that, what our Saviour deliver'd in this Manner, did not contain the *fundamental* Precepts and Doctrines of the *Goſpel* (for theſe were taught with ſufficient Clearneſs in the vth, vith, and viith Chapters of St *Matthew)* but only the *Myſteries*, relating to the Progreſs of the Goſpel, and the Event of it among *Jews* and *Gentiles*; and the *Jews* themſelves acknowledge, that the *Predictions* of this Nature were uſually taught in *allegorical* and *emblematical* Expreſſions, being not ſo neceſſary to be known, as were the *fundamental* Rules of *Faith* and *Manners*. *Lightfoot*'s Harmony of the New Teſtament, Page 30, *Nichols*'s Conference, Part iii. Page 413, and *Whitby*'s Annotations on *Matth*. xiii. 10.

(z) Luke xvi. 19. (a) Matth. xxv. 1. (b) *Sheringham*, Præf. (c) *Nichols*'s Conference, Part iii. Page 413. (d) Matth. xiii. 13.

* To this Purpoſe the Prophet *Jeremiah, to a revolting and rebellious People, which had caſt off the Fear of God*, ſpeaks in this wiſe; *Hear now this, ye fooliſh People, and without Underſtanding, which have Eyes, and ſee not, which have Ears, and hear not*, Chap. v. 21. and in like Manner God ſpeaks to *Ezekiel*: *Son of Man, thou dwelleſt in the Midſt of a rebellious Houſe, which have Eyes to ſee, and ſee not; that have Ears to hear, and hear not, for they are a rebellious Houſe*, Chap. xii. 2. *Philo* uſes the Phraſe in the ſame Signification; for, ſpeaking of thoſe, that were addicted to Wine, and *ſenſual* Pleaſures, he ſays, ὁρῶντες, οὐχ ὁρῶσι, καὶ ἀκούοντες, οὐκ ἀκούουσι. *They ſeeing, ſee not, and hearing, do not hear*; and *Demoſthenes* mentions it as a common Proverb, ὁρῶντας, μὴ ὁρᾶν, καὶ ἀκούοντας, μὴ ἀκούειν. *Whitby*'s Annotations on *Matth*. x.

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THIS Paſſage indeed, in the other *Evangeliſts* that mention it, ſeems to bear a different Senſe, (e) *unto them that are without all theſe Things are done in Parables, that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand*: Or, as it is in St *Luke*, (f) *that ſeeing they might not ſee, and hearing they might not underſtand*: As if our *Lord* had ſpoken to the Multitudes in Parables, *i. e.* in a plain and familiar Way, on Purpoſe that they might not underſtand him, which, beſides the *Contradiction*, ſeems to include a Spice of *Malevolence*, where there never was any. (g) But all this is occaſion'd by the Miſtake of our *Tranſlators*, who both in St *Mark*, and St *Luke*, have render'd the Word ἵνα, by *that*, which ſhould have been *becauſe*; for this gives the Words a quite different Turn: In St *Mark*, *becauſe ſeeing they do ſee, and not perceive*, and, in St *Luke*, *becauſe ſeeing they ſee not, and hearing they underſtand not*. The natural Import of which is this, ——"That the *Jews*, by Reaſon of their Prejudices, not being able to underſtand the great Myſteries of the Goſpel, our *Saviour*, out of Love to their Souls, *accommodated* himſelf to their Capacities, by ſpeaking to them in *Parables*, i. e. in Metaphors, and Similitudes, borrow'd from Things *temporal* and *corporeal*, in order to bring them to a more competent Underſtanding of his Doctrine."

(h) To *you it is given to know the Myſteries of the Kingdom of Heaven, but not to them*, does not therefore imply, that our *Saviour*'s Parables were dark and obſcure, and that, by ſpeaking to the People in this Manner, he had a Deſign to conceal any Truth, that was requiſite for them to know; but only, that he made a fuller Diſcovery of his Doctrine to his *Diſciples*, than it was neceſſary, at that Time, to make to the *Multitude*; that he inſtructed them in private, and enlarg'd upon the Senſe of his Parables, and let them into the Knowledge of ſeveral Things, that were not yet proper to be communicated to *all*, becauſe they were his peculiar Friends, and his conſtant Companions; were more diſpos'd to receive his Doctrine; were afterwards to be the Preachers of it; and, at length, to ſeal the Truth of it with their Blood.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THEY were honeſt and well-deſigning Men; but it would be doing too great a Compliment to their Underſtanding, to ſay, that there was any thing extraordinary (until they were endu'd from above) in their Sagacity and Penetration: And therefore, we are not to impute it to the *Obſcurity* of our *Saviour*'s Parables, that we find his Diſciples ſo frequently at a Loſs for the Meaning of them (ſince ſome of them were quoted from *Jewiſh* Authors, and many of them taken from the moſt obvious and common Things) but we ſhould rather impute it to their natural Dulneſs and Want of Apprehenſion, as we find our *Saviour* himſelf does, when, upon their requeſting him to expound the plain Parable of the *Sower*, he could not forbear ſaying, with Admiration, (i) *Know ye not this Parable, and how then ſhall ye know all Parables?*

Why he would not ſhew a Sign from Heaven.

IT was not then to *cloud* and *obſcure*, but rather *illuſtrate* and *inforce* his Meaning, that our *Lord* deliver'd himſelf ſo frequently in *Parables*; and the Reaſon why he refus'd to gratify the *Phariſees* in their Deſire of a *Sign from Heaven*, was, becauſe he had already done Miracles enough to ſatisfy them, had not their Obſtinacy been Proof againſt all Conviction. In that very *Chapter* (k), wherein they make this inſolent *Demand*, they had ſeen, before their Faces, (l) a *wither'd Hand* made whole, and, (m) upon the *Ejection* of a Devil, a *blind* and *dumb Man* reſtor'd to his Sight and Speech; but, obſerve the Turn, which their reſolute Infidelity gives to the Miracles; (n) *This Fellow does not caſt out Devils, but by* Beelzebub, *the Prince of the Devils*: And yet theſe

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(e) Mark iv. 11, 12. (f) Chap. viii. 10. (g) *Howell*'s Hiſtory, in the Notes. (h) Matth. xiii. 11.
(i) Mark iv. 13. (k) Matth. xii. 38. (l) Ver. 13. (m) Ver. 22. (n) Ver. 24.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

theſe very Men have the Modeſty, in a few *Verſes* after, to come to the Perſon, they had, juſt before, reviled and blaſphem'd at this rate, with this arrogant Demand, *(o) Maſter we would ſee a Sign from thee.* After ſuch an Affront, would it have become the *meekeſt* Man upon Earth, to gratify theſe Men in any Requeſt whatever? But much more, would it have become the *Majeſty* of the Son of God to proſtitute his Divine Power, merely to ſatisfy the *Curioſity* (for that was all they wanted to have ſatisfy'd) of ſuch abandon'd Miſcreants?

THE Sign, which they wanted to ſee, may be ſuppos'd to be, either ſuch *(p)* a Shower of *Manna*, as *Moſes*; or ſuch *(q)* a Clap of *Thunder*, as *Samuel*; or *(r)* ſuch a Fall of *Fire*, as *Elijah*; or *(s)* ſuch an Arreſt of the *Sun*, as *Joſhua* once called for. Now, ſuppoſing that our *Saviour* had been flexible enough to humour them in their unreaſonable Requeſt, *(t)* what Grounds have we to think, that theſe *aërial* or *celeſtial* Prodigies would have wrought in them any more Conviction, than thoſe Miracles, which were inconteſtable, done in their Preſence, within their Feeling, and Compaſs of Examination? Theſe, we ſee, they imputed to a *diabolical* Power, and much more might they do it to thoſe, that were at ſo vaſt a Diſtance, ſince they could not be ignorant of what is ſaid of the *Prince of the Power of the Air*, in the Book of *Job*, viz. That the *Fire, which fell from Heaven*, and conſum'd that holy Man's Subſtance, as well as the *Wind*, which overturn'd the Houſe, where his Children were met together, were the Effects of Satan's procuring.

WHAT Notions the ancient *Jews* had of the Power of *Magick*, we cannot poſitively ſay; but it is certain, that the *Heathen Magicians* made it their Boaſt, * that they could ſtop the Courſe of the Sun, Moon, and Stars, turn them into Darkneſs, as they pleas'd, and make them obey their Voice: And, if the *Phariſees* had the like Notions of theſe Things, their demanding a *Sign from Heaven* was to no Manner of Purpoſe, becauſe upon their own Suppoſition, that our *Lord* acted by a *magical* Power, what they deſir'd him to do, was not above the Sphere of his Ability, and, if they thought it ſo, it could never have wrought in them any good Conviction; becauſe the ſame Hardneſs of Heart, and Hatred of him, would have kept them under the ſame Perſuaſion ſtill, that all his Wonders, whether above or below, whether in Heaven, or on Earth, whether on *human* or *celeſtial* Bodies, were done by the Aſſiſtance of the Devil.

The Significancy of the Sign of Jonas.

SINCE then no *Sign*, that the *Phariſees* could aſk, (even had our *Saviour* condeſcended to work it) would have been effectual to their Conviction, our *Saviour* was not unkind in remitting them to *one*, that would not fail of convincing them, that what he did was not by a *diabolical*, but *Divine* Power. For, ſince it was agreed on all Hands, that a Perſon, when dead, (whatever he had in his Life-Time) could not then have the Devil at his Command; if, after they had crucify'd him, they ſhould find him reſtor'd to Life again, this would be a *Sign*, wherein there could be no Fallacy; that, as his *Reſtoration* was from the Hand of God, ſo his *Commiſſion* had all along been from the *ſame*; and *(u)* that, as *Jonas*'s miraculous Eſcape from the *Whale*'s Belly (wherewith the *Ninevites* were doubtleſs acquainted) was a powerful Means to confirm to them the Truth of his *Prophetick* Office; ſo now, tho' all *Chriſt*'s Miracles, while living, prevailed but little, yet, after his Death, and Reſurrection from the Grave, he would then be credited, in the ſame Manner as *Jonas* was; *(x) he would then draw all Men*

(o) Matth. xii. 38. (p) Exod. xvi. 14. (q) 1 Sam. vii. 10. (r) 1 Kings xviii. 38.
(s) Joſh. x. 12. (t) *Calmet*'s Commentary on *Matth.* xii. 38.

* Quæ Sidera excantata voce Theſſalâ
Lunamque Cœlo deripit. HOR. in Canidiam.

(u) *Whitby*'s Annotations on *Matth.* xii. 39. (x) John xii. 32.

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Men after him, and the very *Phariſees* themſelves would be prevailed upon to acknowledge his *Divine* Miſſion. This is the Senſe of his *comparing* himſelf ſo often with the *Prophet Jonas*: And that the *chief Prieſts* and *Phariſees* underſtood the Compariſon in this Senſe, is manifeſt from what they ſay to *Pilate*; *(y) Sir, we remember that that Deceiver ſaid, while he was yet alive, after three Days I will riſe again*; for I no where remember, that he made any Declaration to the *chief Prieſts* and *Phariſees* (tho' he did it frequently to his Apoſtles) of his intended Reſurrection after three Days, but only in this Compariſon of himſelf to *Jonas*.

Why Chriſt made choice of mean Men to be his Apoſtles.

Had human *Wiſdom* indeed been conſulted in the Election of *Chriſt*'s Apoſtles, it would have made choice of the profoundeſt *Rabbins*, the acuteſt *Philoſophers*, and the moſt powerful *Orators*, who, by the Strength of *Reaſon*, and Arts of *Eloquence*, might have triumph'd over the *Minds* of Men, grappled with the Stubbornneſs of the *Jews*, and baffled the fine Notions and Speculations of the *Greeks* and *Romans*; but then it muſt be allow'd, that one Argument for the Proof of the Divinity of the *Chriſtian Religion* had been loſt. Nay, it might have been objected, "That no Wonder, indeed, that this Religion ſhould thrive ſo well in the World, when it had all *human* Advantages to aſſiſt it, and was ſupported, and carry'd on by the united Force of the Reaſon and Eloquence of ſuch renown'd *Scholars*." But now by making choice of *weak* and *illiterate* Perſons, to be his *Apoſtles*, and firſt Publiſhers of the *Goſpel*, our *Lord* has taken an effectual Means, that *(z) our Faith ſhould not ſtand* (as St *Paul* expreſſes it) *in the Wiſdom of Men, but in the Power of God*, becauſe *their Speech and their Preaching was not with enticing Words of Man's Wiſdom, but in the Demonſtration of the Spirit, and of Power*.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And, indeed, what leſs than a *Divine* Power could have enabled a few *illiterate Mechanicks*, who had no Art, no Addreſs of their own, to propagate a new and unheard-of Religion, contrary to the Laws every where eſtabliſh'd, and contrary to Mens natural Paſſions and Appetites, with ſuch a wonderful Succeſs, as, in the Space of twenty or thirty Years, to extend it over all the *principal* Parts of the *Roman* Empire, and, in the next Age, to fill all Places, Cities and Iſlands, Caſtles and Boroughs, Palaces and Senates, Courts and Camps, with Multitudes of Converts, as the great *Apologiſt*, *Tertullian*, juſtly glories? Doubtleſs, if ever there was an Intervention of Divine Power in human Affairs, it was here, *when (a) God choſe the fooliſh and weak Things of the World to confound the Wiſe and Mighty*, and when *Simplicity* and *Ignorance* not only had the Advantage, but abſolutely triumph'd over all the Wit, and Learning, and Power, and Policy of the World.

That therefore the mighty Force of *Chriſtianity*, to make its Way through the greateſt *Obſtacles*, might more evidently appear, the *Inſtruments*, which our *Saviour* employ'd in the Propagation of it (ſo far as their own Abilities, either natural or acquir'd, were concern'd) were the meaneſt that can be imagin'd, but, by an extraordinary Communication of his Bleſſed Spirit to them, he inſpir'd them with the Gift of Languages, that they might be able to addreſs themſelves to People of all Nations; with the Power of working Miracles, that they might be able to confirm the Truth of the Doctrine which they taught; and, upon all Emergencies, *(b) with ſuch a Mouth and Wiſdom, as all their Adverſaries were not able to gainſay or reſiſt*.

Why Learning, &c. is requir'd in Chriſt's Miniſters now.

These, and ſeveral other Gifts *extraordinary*, did more than ſupply the *natural* Defects, which the *Apoſtles* labour'd under in the Execution of ſo great a Work; but *now*, that theſe Gifts are *withdrawn*, our Religion eſtabliſh'd, and the *Canon* of the Holy Scriptures compleated, their Succeſſors have a different *Province* to manage. Inſtead of travelling all the World over,

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(y) Matth. xxvii. 63.

(z) 1 Cor. ii. 4, 5.

(a) Ibid. i. 27.

(b) Luke xxi. 15.

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over, and *compaſſing Sea and Land*, to *gain Proſelytes* to the *Chriſtian* Faith, their Duty is, to *keep in Order* the Things that are ſettled, and (c) *to feed the Flock of God, that is among them, taking the Overſight thereof, not for filthy Lucre, but of a ready Mind; not as Lords over God's Inheritance, but as Enſamples to their Flock*; and, inſtead of delivering to their reſpective Churches ſuch *Writings*, as might, in all Ages, be the *Pillar* and *Foundation* of Truth, their Buſineſs is to ſtudy the Scriptures, which they have receiv'd, to defend their Authority, and expound their Senſe; (d) *to preach the Word*; (as the Apoſtle to *Timothy* ſpecifies their Office) *to be inſtant in Seaſon*, and *out of Seaſon*; *to reprove, rebuke, and exhort, with all long Suffering and Doctrine*; and what Compaſs of *Learning*, and Share of *Influence* among the People, are requiſite to a due Diſcharge of all this, (as (e) *a Workman, that needeth not to be aſhamed, rightly dividing the Word of God*) wants no Detail of Arguments to prove, ſince we find the great *Apoſtle* St *Paul*, amidſt all the Gifts, that were then diſpens'd to the *Church*, and the *particular Revelations*, which were vouchſaf'd him, upon the Conſideration of the Weightineſs of his Office, crying out, and ſaying, (f) *who is ſufficient for theſe Things?* Upon the Whole therefore, we may obſerve, that it was highly requiſite, that the *Apoſtles*, and firſt Publiſhers of the *Goſpel*, and the preſent *Miniſters* and Preachers of it, ſhould be Men of different Characters and Abilities; that the former of theſe (for the more effectual Diſcharge of their Office) ſhould have ſeveral Kinds of Gifts *ſupernatural*, the latter, no more than was the Product of their own Labour and Acquiſition; or (to ſpeak in the Phraſe of the Scripture) that, as, at firſt, our *Saviour* (g) *gave ſome Apoſtles*; *ſome Prophets*; *and ſome Evangeliſts*; ſo, *now*, he ſhould appoint ſome *Rulers*, ſome *Paſtors*, and ſome *Teachers*; *for the Perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of* Chriſt; *till we all come, in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of* Chriſt.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Why our Saviour might be innocently angry *with the* Phariſees.

(h) THAT *Anger*, conſider'd in itſelf, and upon all Occaſions whatever is unlawful, neither the moſt *rigid Philoſophers*, nor the moſt *ſevere Chriſtians*, have ever been able to prove. It is one of thoſe *Paſſions*, that are implanted in us by the God of Nature. The firſt Motions of it ſeem to be *mechanical*, and the *Haſtineſs*, or *Slowneſs*, of it depends, in a great Meaſure, upon the *Temper* of the Body, and the animal Spirits: So far then as it is *natural*, we dare not account it *criminal*, for Fear of making God, who hath implanted it in us, the *Author* of Sin. Thoſe, who define it *a Deſire of Revenge*, or of doing Evil to another, purely becauſe he has done ſo to us, make it indeed a *ſinful* Paſſion, and a plain *Violation* of that Command, which requires us (i) *not to avenge ourſelves, but rather to give Place unto Wrath*; but if it be conſider'd, (k) as proceeding upon a Deſire of obtaining Satisfaction for ſome Injury done to us, or to thoſe for whom we are concern'd, the Honour of God, the Reverence due to the Laws, the Love of Virtue, and the Protection of good Men, may make this not only *innocent*, but highly *neceſſary*, and *commendable*. There is a Tameneſs of Spirit, that juſtly deſerves Cenſure; and, in ſome Caſes, we even do not well, unleſs we are angry: And, for this Reaſon, I make no doubt, it was, (l) that our Bleſſed *Saviour*, on ſome Occaſions, ſuffer'd himſelf to be ſeen in ſome Degrees of this Paſſion, namely, to evince the *Lawfulneſs* of it, and, by his Example, to confute the Doctrine of thoſe *Heathen Stoicks*, who condemn'd the Uſe of all Paſſions, and were for making thoſe natural

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(c) 1 Pet. v. 2.

(d) 2 Tim. iv. 2.

(e) Ibid. ii. 15.

(f) 2 Cor. ii. 16.

(g) Eph. iv. 11, &c.

(h) *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

(i) Rom. xii, 19.

(k) *Whitby*'s Annotations on Matth. v. 22.

(l) *Nicholl*'s Conference, Part III. p. 410.

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From Matth.
xii. 1. Mark
ii. 23. Luke
vi. 1. John
v. 1. to Matth.
xvii. 14. Mark
ix. 14. Luke
ix. 37. John
vii. 1.

natural Tendencies, which God has given us, altogether ſuperfluous.

For Religion admits of no ſuch *paradoxical* Notions: When it requires us to be (m) *ſlow to Wrath*, it allows of the *Paſſion* upon a juſt Provocation, and only blames him, (n) *who is angry with his Brother without a Cauſe*; and, when it gives us this Caution, (o) *be angry, and ſin not, let not the Sun go down upon your Wrath*, it ſuppoſes the Thing itſelf *warrantable*, and only prohibits the Exceſs, or long Duration of it. 'Tis the raſh, cauſeleſs, and continu'd Anger, that our Holy Religion condemns: But who ſhall ſay, that our *Saviour*'s Reſentment to the *Phariſees* was not upon good Grounds, when they, by their Traditions, had made void the *moral* Law, excus'd Men from doing what God had commanded, and laid upon them other unneceſſary Burthens, which he had no where enjoin'd? When the Pride and Arrogance of their *Sect*, and their Contempt and Hatred of all that contradicted them, made it neceſſary for him to uſe ſome Smartneſs in his Reprehenſions, thereby to excite them to a Senſibility of their Errors? They (p) *had conſulted with the* Herodians *how they might deſtroy him*; the Works which he did *by the Finger of God*, they had aſcrib'd to a *Diabolical* Power; and therefore no Wonder, *that he ſhould look upon them with Indignation, becauſe of the Hardneſs of their Hearts.* But, when there was no ſuch Cauſe for any Degree of Anger, and where the Glory of God was not immediately concern'd, his whole Life was the moſt perfect Pattern of Meekneſs and Patience, according to that Prediction concerning him, (q) *He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Streets*; *a bruiſed Reed ſhall he not break, and a ſmoaking Flax ſhall he not quench.*

What is meant by our Saviour's being beſide himſelf.

But how comes it then, that St *Mark*, in his *Goſpel*, repreſents our Saviour as a Perſon, that was ſuppos'd (r) *to be beſide himſelf?* Various are the Significations, which are given to the Word ἐξέστη in this Place, but there are *three*, that bid faireſt for the Solution of that Difficulty. (s) In the preceding Verſe it is ſaid, that the *Multitude* came ſo faſt upon him, that he had not Time to take any *Food* to recruit his Spirits; and thereupen ſome *Interpreters* would have the Word ſignify his Fainting through *Hunger*, or being in Danger of falling into a *Deliquium* by ſpending his Spirits, and taking no Manner of Refreſhment to revive them. (t) Others had rather mean by the Word ſuch an *Extaſy*, or Tranſport of Mind, as thoſe, who are mov'd with a *vehement Zeal*, or *Prophetick* Spirit, are wont to be affected with, and, conſequently, that his Friends Apprehenſions were, that, in the Execution of his *Prophetick* Office, *i. e.* in his preaching and inſtructing the People, he expended his Strength too much, forgetful of that Care, and Preſervation, which he ought to have had of himſelf. But, for my Part, I cannot ſee why the Word may not here be taken, in its *common* and ordinary Senſe, for what is called *Madneſs* and *Diſtraction*. We acknowledge indeed, that our *Lord*, neither in his Actions or Geſtures, ſhew'd ever any *Symptoms* of a diſorder'd Mind, nor could his Relations, from any Behaviour of his, conceive any ſuch Thing of him; but then the Words in the Text ἔλεγον γὰρ, *for they ſaid*, may not relate to his *Friends*, but to other People, who had rais'd this Report of him. The *Phariſees* had given out that he had a Devil, and did all theſe Miracles by a Confederacy with him; and others, who did not run to this Length of *Blaſphemy*, ſaid nevertheleſs, that he was *mad*, and his Head turn'd; and when this came to his Friends Ears, they, out of a charitable Deſign perhaps, went to apprehend him, ſuppoſing that he might poſſibly be under ſome ſuch Diſorder; and not rightly underſtanding the End of his Miſſion, as the *Evangeliſt* (u) informs us that ſome of his Kindred *did not*

(m) James i. 19. (n) Matth. v. 22. (o) Eph. iv. 26. (p) Mark iii. 6. (q) Iſa. xlii. 2, 3.
(r) Mark iii. 21. (s) *Whitby* in Locum. (t) *Hammond*'s Annotations. (u) John vii. 5.

not believe in him. And indeed (*x*) if we conſider with ourſelves, how common a Thing it is to look upon thoſe, who think, or ſpeak, or act in a Manner different from other People, as *Fools* and *Mad-men*; how this was the Fate (*y*) of the young Prophet before *Jehu*'s Companions, and of St *Paul* (*z*) before *Feſtus*; we ſhall not think it ſtrange, that our *Lord* ſhould fall under the ſame opprobrious Imputation, or that his Relations (who had no true Conception of him, or his Office) hearing of this Rumour, ſhould endeavour to get him into their Cuſtody, and ſo prevent this expoſing himſelf to the Scorn and Deriſion of thoſe, that hated him. For tho' ſome of the People were of Opinion, that *he ſpake, as never Man ſpake* (*a*) *yet many of them ſaid, he has a Devil and is mad, why hear ye him?*

Chriſt's Promiſe to Peter *explained.*

The Name of *Peter*, or *Cephas* (as it is in the *Syriack*) our Bleſſed *Lord* gave to *Simon*, when his Brother *Andrew* firſt brought them together; and, in Alluſion to this Name it is, that he calls him the *Rock*, or *Stone*, upon which he intended to *build his Church*. Some indeed by this *Rock* think, that our *Saviour* intends himſelf, (*b*) and that, in uttering theſe Words, he *pointed* at his own *Perſon*, as he ſeems to have done upon another like Occaſion, when he ſpeaks to the *Jews*, (*c*) *deſtroy this Temple* (meaning his own Body) *and in three Days I will raiſe it up*: But the *Senſe* ſeems abſtruſe, and the *Tranſition* abrupt, that our (*d*) *Saviour*, ſpeaking to *Peter*, and calling him a *Rock*, ſhould, with the ſame Breath, paſs to himſelf, and yet not ſay, *upon myſelf*, but *upon this Rock* (and St *Peter* was the only Rock he mention'd) *will I build my Church.* Others therefore would rather have St *Peter*'s *Faith* and *Confeſſion* to be the *Rock* here ſpoken of, as it muſt be acknowledg'd indeed, that, in this Confeſſion of his, the Sum and Subſtance of the Chriſtian Doctrine is compris'd; but then it ſhould be conſider'd, that as our *Lord*, without all Doubt, meant to ſay ſomething ſingular to St *Peter*, as a Reward of his frank Confeſſion of him, if this Confeſſion was all the *Rock* he intended, here was nothing *particular* ſaid to the Apoſtle, and yet, at the ſame Time, the whole Grace of the *Alluſion* to his Name was entirely loſt. It is reaſonable therefore to think, (*e*) that, as our *Saviour* here directs his Speech, not to the whole *College* of the *Apoſtles*, but to St *Peter* only, and ſeems to promiſe him ſomething *peculiar*, as the Reward of his liberal Confeſſion, the Senſe of the Expreſſion ſhould be, that he would, in a more eminent Manner, make uſe of his *Miniſtry*, in laying the firſt Foundation of the *Chriſtian* Church, both among the *Jews* and *Gentiles*; as we find he did the *former* (*f*) in his moſt efficacious Sermon at the Day of *Pentecoſt*, and the *latter*, (*g*) in the Converſion of *Cornelius* and his Company.

What is meant by the Keys of the Kingdom of Heaven.

There is a Paſſage in *Iſaiah*, which (as ſome imagine) helps us to the Knowledge of what our *Saviour* means *by the Keys of the Kingdom of Heaven*; 'tis, where God foretels *Eliakim*, (*h*) that he *will call him, and cloath him with the Robe of* Shebna (who (*i*) *was over the Houſhold*) *and ſtrengthen him with his Girdle, and commit his Government into his Hand, and lay the Key of the Houſe of* David † *upon his Shoulder*, &c. Now, becauſe the *Key* was an *Enſign* of great Honour and Power, and what the chief Stewards in Princes Palaces uſually wore, as an Indication of their Office, our *Saviour* makes uſe of this Expreſſion, to denote that *Authority* and Juriſdiction, wherewith he inveſted the *Apoſtles*, and their *Succeſſors*, in the Adminiſtration of the Affairs of his *Church.* But, beſides the Key of *Government*, there is (*k*) *the Key of*

(*x*) *Calmet*'s Commentary in Locum. (*y*) 2 Kings ix. 11. (*z*) Acts xxvi. 24. (*a*) John x. 20. (*b*) *Stanhope*, on the Epiſtles and Goſpels, Vol. IV. (*c*) John ii. 19. (*d*) *Pool*'s Annotations on Matth. xvi. 18. (*e*) *Whitby*'s Annotations, in Locum. (*f*) Acts ii. (*g*) Ibid. x. (*h*) Iſa. xxii. 20. (*i*) Ibid. ver. 15.

† This Cuſtom of carrying *Keys* upon Mens *Shoulders* may ſeem very ſtrange to us; but the *Antients* had their Keys made very large, and in the Form of a *Sickle*, and the Weight and Shape of them was ſuch, that they could no otherwiſe be carry'd conveniently, but as we ſee our Reapers carry their Sickles. *Calmet*'s Dictionary, under the Word *Key*.

(*k*) Luke xi. 52.

A. M. 4035, &c. Ann. Dom. 31, &c.

Knowledge, which the *Scribes* and *Phariſees* are blam'd for having *taken away*; and therefore, as the Uſe of a Key is to open a Door or Gate, we ſhould rather think the Import of *Chriſt*'s Promiſe here to *Peter* is, *(l)* that he ſhould be the Perſon, who ſhould firſt open the Myſteries of the *Goſpel Diſpenſation*, both to *Jew* and *Gentile*; by the Power of his Preaching, make the firſt Converts among both; and, by the Rite of Baptiſm, receive ſuch Converts into the *Pale* of the *Chriſtian Church*: And by the *binding* and *looſing* which follow, (tho' † ſome are willing to extend them to the Power of *Excommunication* and *Abſolution)* I ſhould rather be inclin'd to think, that, according to the Language then in Uſe among the *Jews*, our *Saviour* means the *forbidding*, or *permitting* ſuch and ſuch Things; that *(m)* he is here declaring his Will, that his Apoſtles ſhould ſettle the Affairs of his Church by Virtue of their *infallible* Spirit; ſhould determine what was *lawful* or *unlawful* for Chriſtians to do, and that ſuch their Determinations ſhould be ratify'd in Heaven: "*Whatſoever thou ſhalt* "*bind on Earth*, i. e. declare to be forbidden, ſhall expoſe the Man, that "commits it, to Puniſhment; and *whatſoever thou ſhalt looſe on Earth*, or declare to be *lawful* now (tho' formerly "forbidden) ſhall be allow'd to be done, "without any one's incurring my Diſpleaſure:" So that, in this Senſe, the Words are a Foundation of our Faith and Obedience to the Doctrines and Commands of the Apoſtles, and of the *Ceſſation* of the *ritual* Precepts of the Law of *Moſes*.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37 John vii. 1.

According to this Expoſition, the Senſe of our *Lord*'s Promiſe to *Peter* (ſuppoſing it *perſonal* and directed to him only) will be this —— *(n)* "Thy Name ſignifies a *Rock*, and, ſuitable to that Name, "ſhall be thy Work and Office; for upon "thee, *i. e.* upon the Strength of thy "Preaching, ſhall the Foundation of my "Church be laid. Thee I will appoint "to make the firſt *Converts*, both of *Jews* "and *Gentiles*, to my holy Religion, "and, by the Ordinance of Baptiſm, to "admit them into the Communion of "Saints; and to Thee I will give Power "to enact Laws, for the good Government of my Church; to determine what "is proper or improper to be done, and "to releaſe my People from the Obſervation of *Legal Ceremonies*."

Which gives him no Superiority over the other Apoſtles.

This is the full Force of our *Saviour*'s Speech to *Peter*; and yet it neither denotes, nor implies any *œcumenical*, *paſtoral* Power in him (much leſs in his *Succeſſors)* above the reſt of the Apoſtles. For, if he be here called the *Rock*, or *Foundation-Stone*, the ſame Honour is attributed to the reſt, where it is ſaid, that *(o) we are built upon the Foundation of the Prophets and Apoſtles*, Jeſus Chriſt *himſelf being the chief Corner-Stone*. If he had the Power of the *Keys* intruſted with him, and thereby admitted the firſt Converts, both *Jews* and *Gentiles*, into the *Chriſtian* Church; both *James* and *John* exercis'd the ſame Office, in converting thoſe of the *Circumciſion*; and

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(l) Whitby's Annotations on Matth. xvi. 19.

† This indeed is the common Acceptation of the Words; and our learned Archbiſhop *Potter*, in his *Diſcourſe of Church Government*, Chap. v, looks upon this *binding* and *looſing*, when apply'd to Things, and not Perſons, not only *as a manifeſt Force upon the Words, which the Scriptures never uſe in any ſuch Senſe; but falſe in Fact likewiſe, becauſe the Apoſtles had no Power, either to make or declare any Thing to be unlawful, which was not before made and declared by Chriſt to be ſo:* And therefore, tho' he owns, that, in the Text, *Things*, and not *Perſons*, are expreſs'd, yet he nevertheleſs affirms, *that it is very common to put Adjectives of the neuter Gender, inſtead of Subſtantives, and ſo to expreſs* Things, *when* Perſons *are underſtood.* This Manner of expreſſing *Subſtantives*, by *neuter Adjectives*, can hardly be conteſted; but then we cannot but think, that the Word *binding*, when put for impoſing Laws or injunctions upon us, is no uncommon Phraſe in Scripture, ſince we find our Saviour complaining of the *Scribes* and *Phariſees*, *for binding heavy Burthens, and grievous to be borne, and laying them on other Mens Shoulders*, Matth. xxiii. 4. Nor can we ſee, how the Apoſtles (who had no Precept from their Maſter to that Purpoſe) could have abſolv'd *Proſelytes* from the Obſervation of the *Jewiſh* Law, *Acts* xv. 28, 29. had they not had a Power and Authority given them by the *Holy Ghoſt*, *to declare ſome Things, which Chriſt had not declared before.*

(m) Pool's Annotations on Matth. xvi. 18. *(n) Whitby*, ibid. *(o)* Eph. ii. 20.

A. M. 4035, &c. Ann. Dom. 31, &c.

and St *Paul* open'd the Kingdom of Heaven to many more *Gentiles*, than ever he did. If he had Authority to diſcharge the *Converts* he made, from the Obſervation of the *Ceremonial* Law; St *Paul*, without doubt, had the ſame with regard to *this*, and perhaps, a clearer Notion of the *Chriſtian* Liberty, than St *Peter* ſeems to have had, when he gave occaſion to the other to (*p*) *withſtand him to the Face*, and ſo frequently to declare, *that we are not juſtified by the Works of the Law, but by the Faith of* Jeſus Chriſt: And, whatever the Senſe of *binding* and *looſing* may be, 'tis certain, that the ſame Power and Authority was given, in as ample a Manner, to *all* the Apoſtles in general, where it is ſaid, (*q*) *Whatſoever* YE *ſhall bind on Earth, ſhall be bound in Heaven, and whatſoever* YE *ſhall looſe on Earth, ſhall be looſed in Heaven:* And again, (*r*) *Whoſeſoever Sins* YE *remit, they are remitted unto them, and whoſeſoever Sins* YE *retain, they are retained.* So wiſely did our Bleſſed *Saviour* ſettle an * Equality among his *Apoſtles*, that (*s*) *there might be no Schiſm* in his Church, but that (*t*) *in him all the Building fitly framed together* (as the Apoſtles continues the *Metaphor*) *might grow unto an holy Temple in the* Lord!

Several Notions about the Sin againſt the Holy Ghoſt.

NOTHING certainly can be plainer in Scripture, than that the *Sin againſt the Holy Ghoſt*, which our *Saviour* mentions as a Sin *unpardonable*, is to be underſtood of the Phariſees imputing the Miracles, which he wrought by the Power of the *Holy Ghoſt*, to the Power of the Devil; and yet, I know not how, a great many learned Men have made ſhift to miſtake it. (*u*) A Denial of *Chriſt*'s Divinity, a Denial of his Religion for Fear of ſuffering, a wilful Oppoſition to the Truth, a malicious envying other Mens Graces, groſs Relapſes into Sin, or final Impenitence, and Perſeverance therein, have ſome by one, and ſome by others, been made the *Characteriſticks* of this Sin; and yet the very Occaſion of our *Saviour*'s Diſcourſe concerning it cannot but give us quite different Conceptions.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

What it really is.

(*x*) HE had juſt now *healed one poſſeſſed of a Devil, blind and dumb*, whereat the People were much amaz'd, and began to ſay among themſelves, *Is not this the Son of* David? i. e. the promis'd *Meſſiah*: Which when the Phariſees underſtood, they gave this vile and malicious Turn to the Miracle, *This Fellow does not caſt out Devils, but by* Beelzebub, *the Prince of the Devils.* This Calumny our *Saviour* undertook to confute, by ſhewing how unlikely a Thing it was, that the Devil ſhould lend him his Power to uſe it againſt himſelf; and then proceeds to diſcourſe of this Sin, (*y*) *Where fore I ſay unto you, all Manner of Sin and Blaſphemy* (which is of another Nature) *ſhall be forgiven unto Men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto them.* The Phariſees therefore are the Perſons charg'd with the Sin, and the Sin is, their attributing what was done

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(*p*) Gal. ii. 11,—16. (*q*) Matth. xviii. 18. (*r*) John xx. 23.

* It is certain, that the reſt of the Apoſtles did not conceive any peculiar Power or Pre-eminence to have been given to *Peter*, becauſe, after this Promiſe made to him, *James* and *John* deſir'd to be next in Dignity to our Lord, as alſo, among them and the other Apoſtles, there was *a Contention who ſhould be greateſt*; which could not well have happen'd, if they had underſtood that this Honour had been already granted to *Peter*. It cannot be deny'd, indeed, but that ſome of the Apoſtles were ſuperior to others, both in *Perſonal* Merit, and Order of Place. St *Paul* ſpeaks of ſome, *viz. James, Peter,* and *John*, who ſeem'd to be *Pillars*, Gal. ii. 9. *i. e.* principal Supporters of the Church, and were accounted *chief Apoſtles*, 2 Cor. xi. 5. and, it is remarkable, that, in all the *Catalogues* of the Twelve Apoſtles, which are extant in the Scriptures, *Peter* is conſtantly plac'd the firſt, as *Judas* is the laſt: From whence we may obſerve, that, as *Judas, who kept the Bag, and was a Thief*, John xii. 6, was *laſt* of all the Twelve, ſo *Peter*, who had the firſt Place, does all along, through the whole Hiſtory of the Goſpel, ſhew a greater Zeal for our Lord's Honour and Service, than any of the reſt, vid. Page 1317, in the Notes. But, whatever might be the true Reaſon of this Order, 'tis certain, that nothing more was founded on it, than a mere *Priority* of Place, and that neither *Peter*, nor any other Apoſtle had any Power or Authority over the reſt, according to that of St *Cyprian*, de Unitate Eccleſiæ, hoc erant utique & cæteri Apoſtoli, quod fuit *Petrus*, pari conſortio præditi & honoris & poteſtatis. Archbiſhop *Potter*'s Diſcourſe of Church Government, Chap. iii.

(*s*) 1 Cor. xii. 25. (*t*) Eph. ii. 21. (*u*) *Tillotſon*'s Sermons, Vol. I. (*x*) Matth. xii. 22.

(*y*) Ibid. ver. 31.

done by the *Finger of God* to a *diabolical* Power.

Dr Whitby's Notion groundleſs.

(*z*) A Learned *Annotator* of our own is of Opinion, that, tho' our *Saviour* enter'd upon this Diſcourſe, becauſe the *Phariſees* imputed his Miracles to a Confederacy with *Satan*, yet his chief Deſign was to deter his Hearers from blaſpheming the *enſuing Diſpenſation* of the Holy Ghoſt, which, upon his *Reſurrection*, and *Aſcenſion*, he had promiſ'd to ſend down from Heaven: So that this *Sin againſt the Holy Ghoſt* neither was, nor could be committed, when our *Saviour* ſpake theſe Words, not until the Time, that its Miraculous Gifts were communicated to the Apoſtles, which was on the Day of *Pentecoſt*. But (beſides that our Bleſſed *Saviour* had not as yet made mention either of his own *Aſcenſion*, or of the *Miſſion* of the Holy Ghoſt) ſince the Power, whereby both he and his Apoſtles wrought their Miracles, proceeded from the ſame Divine Spirit, a reviling this Power, when our *Saviour* did the Miracle, muſt be Blaſphemy againſt the Holy Ghoſt, as much as it was, when his Apoſtles did it; and ſo the Difference amounts to nothing.

The Heinouſneſs of the Sin.

(*a*) Our Bleſſed *Lord* indeed, to ſhew that he was ſent from God, wrought Miracles, ſuch as did plainly evince a Divine Power and Preſence accompanying him. Theſe Miracles (to which he frequently appeals) the *Phariſees* were Eye-witneſſes of, and therefore could not deny them; yet ſuch was their Hatred and Oppoſition to him and his Doctrine, that, rather than allow his Divine *Miſſion*, they were reſolv'd to aſcribe all he did to the Power of the Devil. Their Deſign in this was to deſtroy the whole Credit of *Chriſtianity*, and, by making him a *Confederate* with *Satan*, to repreſent his Religion as the Work and Contrivance of Hell, and ſuch only as would tend to the Miſchief and Deſtruction of Mankind. To ſlander and calumniate *the Son of Man*, was a great Sin no doubt, but ſuch as might more eaſily be forgiven them, becauſe of his State of Humiliation, and poor Appearance, which might occaſion their Diſeſteem: But to repreſent the Spirit of God as an *apoſtate Angel*, and, whatever he did for the Good and Salvation of Mankind, as the Work and Intrigue of the *Devil*, is a Sin of ſuch horrid Nature, as may well deſerve a particular Exemption from the general Promiſe and *Covenant* of Pardon.

And why it is unpardonable.

(*b*) God, no doubt, can, if he will, work ſo powerfully upon the Minds of Men by his Grace, and Spirit, as to convince the moſt obſtinate; and, ſuppoſing them to be convinc'd, and repent, it cannot be deny'd, but that they would be forgiven: And therefore, when our *Saviour* ſays, that ſuch, *as blaſpheme againſt the Holy Ghoſt, ſhall not be forgiven*, it is reaſonable to ſuppoſe, that he means, that when Men are come to ſuch a Degree of inveterate Malice, God (as he juſtly may) will withdraw his Grace from them, and leave them to the Bent of their perverſe Minds, which will inſenſibly engage them in a farther Oppoſition to the Truth, and ſink them finally into Perdition; ſo that being deſerted of God, and, for Want of the neceſſary Aid of his Grace, continuing finally impenitent, they become incapable of Forgiveneſs, *both in this World, and in that which is to come.* The ſhort then of all this is, that the *Sin againſt the Holy Ghoſt* is *unpardonable*, not becauſe there is not a *Sufficiency* of Merit in *Chriſt* to *atone* for it, or of *Mercy* in God the Father to *forgive* it, but becauſe thoſe, who commit it, are of ſuch a refractory and incorrigible Spirit, that they reſiſt the laſt and utmoſt Means of their Conviction, and, conſequently, neither will, nor can repent; eſpecially, if God in Judgment, (as it ſometimes happens) and (*c*) *becauſe they received not the Love of the Truth, that they might be ſaved, ſhould ſend upon them a ſtrong Deluſion, that they might believe a Lye.*

That

(*z*) *Whitby*, in his Appendix to the xiith Chapter of St *Matthew*. (*a*) *Tillotſon's* Sermons, Vol. I. (*b*) Ibid. (*c*) 2 Theſſ. ii. 10, 11.

A. M. 4035, &c. Ann. Dom. 31, &c.

The Meaning of eating Chriſt's Fleſh and drinking his Blood.

THAT, which has made ſome *Paſſages* in the vith Chapter of St *John's Goſpel*, and eſpecially the Command of (*d*) *eating the Fleſh, and drinking the Blood of the Son of Man*, a Matter of ſo much Perplexity, is the Want of attending to the *Occaſion* of his Diſcourſe, and the *figurative* Forms of Expreſſion, that were then in Uſe in the *Eaſtern* Nations. Our *Lord*, it ſeems, but the Day before, (*e*) had fed a great Number of People with a very ſmall Matter of Proviſions. The Day following they reſort to him, in Hopes of the ſame bounteous Supply. Our *Lord*, who knew their Deſign, rebuk'd their greedy Appetite. They, in Return, reminded him of *Moſes*'s Liberality (much ſuperior to his) in providing them *Manna* for the Space of forty Years. Hereupon, our *Lord* took occaſion to acquaint them, (*f*) *that he was the Bread of God, which came down from Heaven*, highly preferable to Manna; foraſmuch as that gave only their Forefathers a *tranſitory*, but this an *everlaſting Life to the whole World*: For (*g*) *he that cometh to me* (continues he) *ſhall never hunger; and he that believeth in me, ſhall never thirſt*; and, again, (*h*) *I am the living* (or rather *Life-giving*) *Bread, which came down from Heaven; if any Man eat of this Bread, he ſhall live for ever, and the Bread that I will give him is my Fleſh, which I will give for the Life of the World*: (*i*) *For my Fleſh is Meat indeed, and my Blood is Drink indeed. He that eateth my Fleſh, and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day.*

NOW, whoſoever conſiders the Genius of the *Eaſtern* Languages, abounding in lofty, and ſometimes abſtruſe Figures, and how common a Thing it was, among the *Jews* eſpecially, to uſe the Metaphors of *eating* and *drinking* in a *ſpiritual* Senſe, *viz.* to denote the Exerciſe, or Improvement of any of the *intellective* Faculties of the Soul, will not be much ſurpriz'd at our *Saviour*'s expreſſing himſelf in this Manner. (*k*) *Ho, every one that thirſteth* (ſays the Prophet, exhorting the People to hear his Inſtructions) *come ye to the Waters, and he, that hath no Money, come ye, buy and eat; yea, come buy Wine and Milk, without Money, and without Price; and eat ye that, which is good, and let your Soul delight itſelf in Fatneſs.* To the ſame Purpoſe, we frequently find *Philo* calling *Wiſdom* and *Virtue* the *Food of the Soul, which nouriſhes it to eternal Life*; and (*l*) the *Talmudiſts* telling us, that *all the Eating and Drinking, which is mentioned in the Book of* Eccleſiaſtes, *relates to the Obſervation of the Law, and good Works*: Nay, *Manna*, in particular (according to the Senſe of ſome *Jewiſh* Authors) was an eminent Type of *Chriſt*; and therefore the *good Man*, (*m*) ſays *Philo*, *lifts up his Eyes to Heaven, looking to the Manna, the divine and heavenly λόγος, the incorruptible Food of the Soul, that loves God*; and, if this was the *Jews* Senſe of Things, our *Saviour* was guilty of no *Preſumption* in ſtiling himſelf the *true Bread, which came down from Heaven*, nor of any *Abſurdity*, in inſiſting upon a *Metaphor*, which ſo frequently occurr'd in the beſt of their Authors. The only Queſtion is, whether our *Saviour*'s Words in this Place are to be taken in a *literal* or metaphorical Senſe, *i. e.* whether they relate to a *corporeal* or *ſpiritual* Eating his Fleſh.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Not to be taken in a literal Senſe.

THERE is ſomething ſo *ſhocking* in the very Notion of one Man's eating the Fleſh of another, that, when the *Jews* heard our *Saviour* (as they imagin'd) diſcourſe at this rate, they might well ſay, (*n*) *How can this Man give us his Fleſh to eat?* "(*o*) Will he cut it in Pieces, and diſtribute to every one of us a Share? 'Tis " no agreeable Thought to eat human " Fleſh, but (ſuppoſing we could bring " ourſelves to that) how could he multiply himſelf into ſo many Parts, as that " each

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(*d*) John vi. 53. (*e*) Ibid. ver. 9, 10. (*f*) Ibid. ver. 33. (*g*) Ibid. ver. 35. (*h*) Ibid. ver. 51. (*i*) Ibid. ver. 54, 55. (*k*) Iſaiah lv. 1, 2. (*l*) *Maimon.* More Nev. lib. i. c. 10. (*m*) L. de eo quod deterius. pag. 137. (*n*) John vi. 52. (*o*) *Calmet*'s Comment. in Locum.

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A. M.
4035, &c.
Ann. Dom.
31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14 Mark ix. 14. Luke ix. 37. John vii. 1.

“ each of us might have one? Or, how “ could himſelf ſubſiſt, if he ſhould, in “ this barbarous and inhuman Manner, “ cut and mangle his own Body?” This ſeems to be the Reaſoning of the *Jews* upon the Caſe: *(p)* But, on all Hands, it is agreed, that they miſtook the Senſe of our *Saviour*'s Words, and fancy'd ſuch a Meaning in them, as he never intended; whereas, had the *literal* Senſe been the proper and intended Meaning, 'tis certain, that they impos'd no falſe Conſtruction upon what he ſaid; ſince, upon this Suppoſition, he intended, that this human Fleſh ſhould properly be eaten, and they, in their queſtioning the Truth of what he ſaid, meant no more.

We may obſerve farther, that, when our *Saviour knew within* himſelf, that the Abſtruſeneſs of his Diſcourſe upon this Subject had given ſome *Diſguſt* to his Diſciples, *(q) he ſaid unto them, does this offend you? What, and if ye ſhould ſee the Son of Man aſcend up where he was before?* The only Senſe of which Words can be, “ *(r)* Are you offended that I thus ſpeak “ of giving you my *Fleſh to eat?* Do you “ look on this Expreſſion *now* as a Thing “ ſo very abſurd, and unintelligible? “ What then will you think of it, when “ *this* Body is remov'd hence into Hea“ven? *i. e.* How will you then be ſcar'd, “ and think it ſtill more difficult, and “ more impoſſible to apprehend, how ye “ ſhall then eat my Fleſh, and drink my “ Blood, provided ye go on to underſtand “ my Words in a groſs and carnal Man“ner?” For St *Athanaſius* has well obſerv'd, that our *Saviour* here mentions his *Aſcent* into Heaven, that he might divert his Diſciples from entertaining a *carnal* Senſe of his Words: And, therefore, his Argument is, —— *Since it will be then impoſſible for you to eat my Fleſh* corporeally, *when it is ſo far remov'd from you; by this you may perceive, that my Purpoſe is, that you ſhould underſtand my Words in a ſpiritual Senſe.*

We may obſerve again, that when ſeveral Diſciples revolted upon the Account of this *hard Saying*, (as *(s)* it is called) and our *Saviour* was apprehenſive that his Apoſtles might do the like, St *Peter*, in the Name of the reſt, anſwers him, *(t) Lord, to whom ſhall we go? Thou haſt the Words of eternal Life:* Whereas, had he underſtood our *Saviour* as ſpeaking here of *oral Manducation*, his Anſwer, very probably, would have been to this Effect: “ Whatſoever Appearance there may be of In“humanity, Abſurdneſs, and Impoſſibility “ in eating thy natural Fleſh, and drink“ing thy Blood, yet we believe it, be“cauſe thou haſt ſaid it, who art Truth “ itſelf, and able to make good thy Words.” But, ſince we hear nothing from him of this Tendency, we may reaſonably conclude, that he had no ſuch Notion of our *Saviour*'s Words. And, indeed, our *Saviour*, one would think, had done enough to explain his own Meaning, when he tells us, that the *Eating*, which he intends, is *(u) Believing on him*, and that it was ſuch an Eating, as would make a Man *(x) live for ever*; that *(y) Fleſh* (if we could eat it) *profiteth nothing*, ſince the Soul can only be nouriſh'd by *ſpiritual* Food; and that therefore *the Words, which he ſpake unto them, were Spirit*, i. e. were to be underſtood in a *ſpiritual* Senſe, otherwiſe they would not be conducive to eternal *Life:* And therefore *(z) Euſebius* introduces our *Saviour*, as thus addreſſing his Diſciples, “ Do not think, that I ſpeak of “ that Fleſh, wherewith I am compaſs'd, “ as if you muſt eat of that; neither ima“gine, that I command you to drink my “ *bodily* Blood, but underſtand well, that “ the Words, which I have ſpoken unto “ you, *they are Spirit and Life.*” For, (as St *Auſtin (a)* lays down the Rule for the Expoſition of *Scripture-Phraſes) If the Saying be preceptive, either forbidding a wicked*

(p) Whitby's Annotations in Locum. *(q)* John vi. 61, 62. *(r) Whitby*'s Annotations. *(s)* John vi. 60. *(t)* Ibid. ver. 68. *(u)* Ibid. ver. 47. *(x)* Ibid. ver. 51. *(y)* Ibid. ver. 63. *(z)* De Eccleſ. Theolog. lib. iii. c. 12. *(a)* De Doctrin. Chriſtian. lib. iii. c. 16.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

wicked Action, or injoining a good one, it is no figurative Speech; but if it ſeems to command any Wickedneſs, or to forbid what is profitable and good, it is figurative. Accordingly, *this Saying*, except ye eat the Fleſh of the Son of Man, and drink his Blood, *ſeems to command a wicked Thing, and is therefore a Figure, injoining us to communicate in the Paſſion of our* Lord, *and ſweetly and profitably remember, that his Fleſh was wounded and crucified for us.* (b) In this Senſe his Fleſh and Blood are ἀληθῶς, *truly, Meat and Drink*; becauſe the Eating of this Fleſh by Faith in his *ſalutary* Paſſion doth nouriſh the Soul to Life eternal; and the drinking of his Blood by Faith, as that, which was *ſhed for the Remiſſion of Sins*, does refreſh the Perſon, thirſting after Righteouſneſs, and convey into him a Principle of living *well*, and of living *for ever*.

Heathen *Teſtimonies relating to this* Part *of the* Evangelical *Hiſtory*.

Thus we have gone through the ſeveral Objections, that are uſually made to the *Facts* contain'd in the *Evangelical* Hiſtory of this Period; and (if it would be of any farther Satisfaction to thoſe, that delight to make *them*) we might ſhew, that whatever is recorded of our Bleſſed *Saviour*, the like, in one Inſtance or other, the *Heathens* themſelves have acknowledg'd in their *deify'd* Heroes, and great Men: (c) That the ſame Power of curing all Kinds of Diſeaſes the *Greeks* aſcribe to their *Æſculapius*, and the *Egyptians* to their *Serapis* and *Iſis*: That *Hadrian* (according (d) to *Spartianus*) was cur'd of a Fever by the Touch of a certain blind Man: That *Seſoſtris*, King of *Egypt*, upon offering a Sacrifice to the God *Mnevis*, was reſtor'd to his Eye-ſight: That *Veſpaſian* (if we may believe *Tacitus*) cur'd a Man of his Lameneſs, and another of his Blindneſs, by anointing his Eyes with Spittle, in the Manner, that our *Saviour* did; and that *Apollonius Tyanæus* (whom (e) *Philoſtratus* ſets up as a powerful *Rival* of our *Lord*'s Miracles) cur'd a young Man, that was poſſeſs'd with a Devil; and, when he had reſtor'd him to his right Senſes, receiv'd him into the Number of his *Diſciples*. *Simplicius*, in his Diſſertations upon *Epictetus*, ſeems to promiſe to all pious and Wiſe-Men the Power of *calming* the Waves of the Sea; and how *Neptune* rebuk'd and allay'd the Winds, which, without his Permiſſion, had rais'd a tempeſtuous Storm, is a Story well known, and well ſet off in (f) *Virgil*. Every Poet almoſt mentions this ſame *Neptune*'s riding in his Chariot on the Surface of the Sea; and the Tradition is, that to his Son *Euphemus*, and his Nephew *Orion*, he gave the Faculty of *walking* upon it, without Fear of ſinking. Nothing can be more common among the Fictions of theſe Writers, than the *Transfiguration* of their Gods upon one Occaſion or other; and, that our *Saviour*'s Method of electing his Diſciples might not want a *Precedent* in *profane* Hiſtory, (g) we are told that the famous *Eaſtern* Philoſopher *Confuſius*, out of the three Thouſand Followers that he had, made choice of *Seventy-two* of principal Note, and, out of theſe, of *twelve* only to be his more immediate Companions, and to whom he committed the hidden Myſteries of his Philoſophy: But our Happineſs is, that the Credibility of the *Scripture-Hiſtory* wants no ſuch weak Supports as *theſe*.

(b) *Whitby*'s Annnotations on *John* vi. 55. (c) *Huetii* Quæſt. 18. Alnet. lib. ii. (d) *Ælius Spartian*. Hadrian. c. 25. (e) *Philoſt*. Vit. Apoll. lib. iv. c. 6. (f) Æneid. i. (g) *Martin*, Hiſt. Sinica, lib. iv.

DISSERTATION II.

Of the Prophecies relating to the MESSIAH, *and their Accompliſhment in our* BLESSED SAVIOUR.

The Completion *of Prophecies a Proof of the Truth of the* Chriſtian *Religion.*

ONE great *Evidence* of our *Saviour's* Divine *Miſſion*, and, conſequently, of the Truth of his Religion, is the *Completion* of the *antient* Prophecies, relating to the *Meſſiah*, in his Perſon, Doctrine, and Miracles. He indeed makes more frequent Appeal to his *Miracles*; (b) *The Works, which the Father hath given me to finiſh*, ſays he, *the ſame Works, that I do, bear Witneſs of me, that the Father hath ſent me:* But, ſince, at the ſame Time, he lays Claim to the *Character* of being the Perſon, ſpoken of by *Moſes* and the *Prophets*, when he bids the People (i) *ſearch the Scriptures, becauſe they teſtified of him*; 'tis certain, that his Title to the *Meſſiahſhip* muſt be try'd by the Teſtimony of the *Prophets*, and that all the miraculous Works, which he did, will not prove him to be the *Meſſenger of the Covenant*, whom God was to ſend, unleſs the ſeveral Predictions, which his Servants the Prophets gave of that renown'd Perſon, are found to unite and agree in him. It can hardly be thought, but that God Almighty, who deſign'd ſuch an ineſtimable Benefit for Mankind, as the ſending his own Son into the World for the Redemption of it, ſhould give ſome previous Notice of his Coming, and draw his *Picture* (as it were) ſo much to the Life and Likeneſs, that, when the *Original* ſhould be brought to view, it might be known, and diſtinguiſh'd by it. It is acknowledg'd, I think, on all Hands, that the Prophets, *at ſundry Times, and in divers Manners*, have done this; (k) that each of them, in his Turn, have drawn a *Feature*, (if I may ſo ſay) and left ſome *maſterly Stroke* behind him of this great *Perſonage*, that was to come from Heaven; that one has deſcrib'd his *Parentage*, another the *Time*, another the *Place*, and another the uncommon Manner of his *Birth*; that ſome have taken notice of the moſt *remarkable* Actions and Events of his *Life*, and ſeveral of the moſt *minute*, and altogether-ſingular Circumſtances of his *Death*; that by ſome his *Reſurrection* is foretold, by others his *Aſcent* to the Throne of God, and by others the perpetual *Duration* of his Kingdom: And, if the Prophets are allow'd to have done this, our only Enquiry is, whether the *Lineaments*, which they, in their ſeveral Capacities, have drawn of the promis'd *Meſſiah*, (when all brought together) be anſwerable to the Account, which the *Evangeliſts* have given us in their Hiſtory of the Bleſſed *Jeſus*.

Tho' they be obſcure.

WE readily own indeed, that there is a great *Obſcurity* in the antient Prophecies. They are generally penn'd in a very *exalted* Stile, and abound with ſo many bold *Metaphors*, and *hyperbolical* Expreſſions, ſo many *Allegories*, and *Parables*, and other abſtruſe Forms of Speech, as make it very difficult for the Interpreters of Scripture to diſcover their true Scope or Meaning. The Prophecies relating to the *Meſſiah* are ſtill more obſcure, becauſe, as they conſider him in the different Capacities of his *Humiliation*, and *Exaltation*, unleſs this *Diſtinction* is taken along with us, when we apply them to one and the ſame Perſon, they will ſeem to load his Character with *Contradictions*. But ſtill, ſince it is acknowledg'd, that the great Deſign of *Prophecy* was to acquaint the World

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(b) John v. 36.

(i) Ibid. ver. 39.

(k) *Stanhope's* Sermons, at *Boyle's* Lecture.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

World with the *Meſſiah*, and that, upon whatever particular Occaſions God ſent his Meſſengers, he always made this one Part of their *Errand*, we can hardly believe, that he would multiply theſe Meſſages to no Purpoſe; or, when he pretended to reveal this Matter to them, mock them, with *unintelligible* Words, and leave them as much in the Dark, as he found them. He might indeed, for wiſe Purpoſes, *(l) multiply Viſions, and uſe Similitudes, and (m) dark Speeches, by the Miniſtry of the Prophets*; but, in this grand Diſcovery of all, he certainly left ſuch Indications, as enabled thoſe, who, *looked for the Redemption of* Iſrael, (and, accordingly, made it their Buſineſs to ſearch the Scriptures, and enquire into the Marks of the *Meſſiah*) to attain a competent Knowledge of them: Nor can it well be doubted, but that the *Jews* had ſome fix'd and well-known Rules, (tho' they have not deſcended to us) whereby they diſtinguiſh'd the Paſſages in the *Prophetick* Writings, which related to this important Subject, from any others, becauſe we find, that, *(n)* when *Herod* ſummon'd the *Sanhedrim* together, and demanded of them where *Chriſt was to be born*, they readily reply'd at *Bethlehem* in *Judea*, having the Prophecy of *Micah* (*o*) to that Purpoſe ready to produce.

And deliver'd at ſeveral different Times.

We acknowledge again, that the Prophecies concerning the *Meſſiah* were deliver'd, not only in an *obſcure* Manner, but in different Proportions, and at very diſtant Times. Thus to *Adam* and *Eve* he was promis'd in general, (*p*) as a *Man*; to *Abraham*, (*q*) as his *Poſterity*; to *Jacob*, (*r*) as deſcending from the Tribe of *Judah* in particular; to *David*, that he ſhould be of his Family, and (*s*) the *Fruit of his Body*; to *Micah*, that he ſhould be born at *Bethlehem* (*t*); to *Iſaiah*, that his Birth ſhould be miraculous, and his Mother a *Virgin* (*u*); to the ſame Prophet, that his *Death* ſhould be for (*x*) the Redemption of Mankind; to *Daniel* (*y*), when the preciſe Time of his Suffering ſhould be; to *Haggai*, laſtly, and *Zechariah* and *Malachi*, that (*z*) all theſe Events ſhould be accompliſh'd before the Deſtruction of the *ſecond Temple*. (*a*) Now, (not to mention any more) if we compute the Seaſons of theſe few, the general Prediction of a *Saviour* in *human Nature* will be found to bear Date, before that of his being *Abraham*'s Seed, about two Thouſand and fourſcore Years; from this, to the Declaration of his particular *Tribe*, were two hundred and fourſcore Years; thence to the Prophecy of his particular *Family*, above ſix hundred Years; after that, to the Signification of his miraculous *Nativity*, more than three hundred Years; and from thence to the Time of his publick *Appearance* in the World, three hundred and fifty Years, or thereabouts. Now ſince theſe Prophecies were thus deliver'd by Degrees, and at ſuch diſtant and different Times, it may eaſily ſo happen, that, conſidering them *ſingly* and apart, we may find ſome other Perſon and Event, to which they may be adapted, without any great Violence to the Text; but then the right Way in this Caſe to make a Judgment is not by *ſeparate* and particular Paſſages, but by the *Connection* of the Whole, by the exact Coincidence, and entire Agreement of all the Prophecies, which, at ſeveral Times, denoted the *Meſſiah*, brought into one *Point* of Light, and laid together. This is the only Method we have to determine the Matter: And, accordingly, let us now look into ſome of the *principal* Paſſages of our *Saviour*'s Life, as it is recorded by the *Evangeliſts*, and ſo ſee, whether they do not exactly agree with the ſeveral Characters, which the Prophets have given us of the *Meſſiah*.

(*l*) Hoſea xii. 10. (*m*) Numb. xii. 8. (*n*) Matth. ii. 3, &c. (*o*) Chap. v. 2. (*p*) Gen. iii. 15. (*q*) Ibid. xxii. 18. (*r*) Ibid. xlix. 10. (*s*) Pſal. cxxxii. 11. (*t*) Chap. v. 2. (*u*) Iſaiah vii. 14. (*x*) Ibid. liii. (*y*) Chap. ix. (*z*) Hag. ii. Zech. xiv. Mal. iii.

(*a*) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

A. M. 4035, &c. Ann. Dom. 31, &c.

The Prophecies relating to the Meſſiah *fulfilled in our* Saviour.

OUR *Lord Jeſus*, we are told, (*b*) was conceiv'd, and born of a pure *Virgin*, without the Concurrence of any Man; for ſo the Prophecy had foretold, that (*c*) the *Seed* of the Woman ſhould *bruiſe the Serpent*'s *Head*, and that (*d*) *a Virgin ſhould conceive, and bear a Son, and call his Name Immanuel.* He was deſcended (*e*) of the Family of *David*, and born (*f*) at the Town of *Bethlehem*; becauſe, in Favour to that King, God had promis'd that (*g*) *he would eſtabliſh his Seed for ever*, and that (*h*) *out of* Bethlehem *a Ruler of* Iſrael *ſhould come, whoſe Goings-forth had been from Everlaſting:* And he was born (*i*) *in the Reign of King* Herod *i. e.* before the total *Diſſolution* of the *Jewiſh* Government, and during the Standing of the *ſecond* Temple, becauſe one Prophecy ſays, that (*k*) *the Sceptre ſhould not depart from* Judah *until* Shiloh *come*; and another, that (*l*) *the Deſire of all Nations ſhould come*, and, by his Preſence, make the *Glory of* God's *latter Houſe greater than that of the former.*

WELL: But, before his *Appearance* in the World, (*m*) *John the Baptiſt* was appointed his *Forerunner*, and came to *bear witneſs* of him, becauſe the *Lord*, by the Mouth of his Prophets, had ſaid, (*n*) *Behold, I ſend my Meſſenger, and he ſhall prepare the Way before me*; (*o*) he ſhall *cry in the Wilderneſs, Prepare ye the Way of the* Lord, *make ſtraight an High-Way for our God.* When he made his Appearance in the World, he took up his chief Reſidence (*p*) in the Province of *Galilee*, becauſe the Prophet, ſpeaking of the Inhabitants of that Country, tells us, that *upon them*, (*q*) who *dwelt* before *in the Land of the Shadow of Death, did a great Light ſhine*, when they had it to ſay, *unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his* Shoulder, &c. When he came to converſe in it, ſuch was his quiet and inoffenſive Temper and Behaviour, that the Prophet did not miſrepreſent him, when he ſtiled him (*r*) *the Prince of Peace*, and one, who (*s*) *would not cry, nor cauſe a Voice to be heard in the Streets.* When he enter'd upon his publick *Miniſtry*, the very Actions, which the *Evangelical* Prophet had foretold of the *Meſſiah*, he perform'd to a Tittle; *For* (*t*) *he preached good Tidings to the Meek, and proclaimed Liberty to the Captives*; he (*u*) *opened the Eyes of the Blind, and unſtopped the Ears of the Deaf*; *he made the lame Man to leap as an Hart, and the Tongue of the Dumb to ſing.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

BUT, during the *Courſe* of his Miniſtry, our *Saviour*, we read, liv'd in a very mean, obſcure Condition, and ſuffer'd at laſt a violent Death: And why ſo? Becauſe *of the Meſſiah* it was foretold that (*x*) he *ſhould be deſpiſed, and rejected of Men, a Man of Sorrows, and acquainted with Grief*; *who* ſhould *be cut off from the Land of the Living, and pour out his Soul unto Death.* But, for whom ſhould he ſuffer all this? (*y*) For us Men, and our Salvation: For ſo it was appointed, that the *Meſſiah* ſhould (*z*) *bear our Griefs, and carry our Sorrows*; *that he ſhould be wounded for our Tranſgreſſions, and bruiſed for our Iniquities*; becauſe the *Lord would lay upon him the Iniquities of us all.* And in what Manner was he to ſuffer? With a Patience and Meekneſs anſwerable to the Prophecy, (*a*) *He was oppreſſed, and he was afflicted, yet he opened not his Mouth*; *he was brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, ſo he opened not his Mouth.*

IT might ſeem a little ſtrange, that our *Lord*, who, all his Life-time, affected no *Popularity*, ſhould, a little before his Death, (*b*) make his publick *Entry* into *Jeruſalem*, and in a Manner ſo very *ſingular*, had not the Prophet called upon *the*

(*b*) Matth. i. 18. and Luke i. 26, &c. (*c*) Gen. iii. 15. (*d*) Iſa. vii. 14. (*e*) Matth. i. 1. and Luke i. 27. (*f*) Matth. ii. 5, 6. (*g*) Pſal. lxxxix. 4. (*h*) Micah v. 2. (*i*) Matth. ii. 1. (*k*) Gen. xlix. 10. (*l*) Haggai ii. 7. (*m*) Matth. iii. 1. and Luke vii. 27. (*n*) Mal. iii. 1. (*o*) Iſa. xl. 3. (*p*) Matth. ii. 22, 23. (*q*) Iſa. ix. 2, 6. (*r*) Ibid. ver. 6. (*s*) Ibid. xliii. 2. (*t*) Ibid. lxi. 1. (*u*) Ibid. xxxv. 5, 6. (*x*) Ibid. liii. 3. (*y*) Col. i. 14. (*z*) Iſa. liii. 4, 5, 6. (*a*) Ibid. ver. 7. (*b*) Matth. xxi. 2, &c.

A. M.
4035, &c.
Ann. Dom.
31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

the Daughter of Zion (*c*) *to rejoice greatly, becauſe her King was coming unto her, bringing Salvation, lowly, and riding upon an Aſs, and a Colt, the Foal of an Aſs.* Strange, that (*d*) he ſhould be betray'd by his own *Diſciple*, to whom he had been ſo very kind, had not the *Pſalmiſt* foretold it in theſe Words, (*e*) *Mine own familiar Friend, in whom I truſted, which did eat of my Bread, hath lift up his Heel againſt me:* And ſtrange, that, of all other Deaths, he ſhould be ſentenc'd to *Crucifixion*, which was neither a *Jewiſh* Puniſhment, nor proper to be inflicted (*f*) for the Crime of *Blaſphemy*, (*g*) that was alledg'd againſt him, had not the ſame *Royal* Prophet determin'd the Matter in *theſe*; (*h*) *Thy pierced my Hands, and my Feet; they ſtand ſtaring, and looking upon me.*

Such then was the Will of God, that the *Saviour* of the World ſhould be *cruciſy'd*; but in what Company did he ſuffer? The Goſpel tells us, (*i*) *between two Thieves*, becauſe the Prophecy had declar'd, that he ſhould (*k*) *be numbered with the Tranſgreſſors.* But how did the Spectators behave while he was thus hanging upon the Croſs? Juſt in the Manner, that the *Pſalmiſt* deſcrib'd; (*l*) *All they, that ſee me, laugh me to Scorn, they ſhoot out the Lip, and ſhake the Head, ſaying, he truſted in the Lord, that he would deliver him, let him deliver him, if he would have him.* What did they give him to drink in the mean Time? * A *narcotick* Potion was generally allow'd, in ſuch Caſes, to ſtupify the Senſe of Pain, but, in *his*, nothing but *Vinegar* was allow'd, becauſe the Prophecy before had ſpecify'd the Liquor; (*m*) *They gave me Gall to eat, and when I was thirſty, they gave me Vinegar to drink:* And what became of his Cloaths? All diſpos'd of according to the Prophecy; (*n*) *they parted my Garments, among them, and upon my Veſture did they caſt Lots.*

But under all theſe Provocations and Indignities, what did he do? Why he pray'd to God for the Forgiveneſs of his Crucifiers, becauſe the Prophet had foretold, that (*o*) *while he poured out his Soul unto Death, he ſhould alſo make Interceſſion for the Tranſgreſſors.* In his greater Agonies what were his Ejaculations to God? The ſame, that the Royal *Pſalmiſt*, perſonating the *Meſſiah* in his Extremity, has left upon Record: (*p*) *My God, my God, look upon me: Why haſt thou forſaken me, and art ſo far from my Help, and from the Words of my Complaint?* What the Words, wherein he gave up the Holy Ghoſt? The very ſame, that the *Pſalmiſt*, in another Place, had preſcrib'd; (*q*) *Father, into thy Hands I commend my Spirit.* But, after our *Saviour*'s Death, in what Manner was his Body diſpos'd of? Contrary to the Cuſtom of the *Romans*, who left thoſe, that ſuffer'd in this Manner, hanging upon the Croſs, until they were conſum'd; and contrary to the Intention of his Enemies, who wiſh'd him no better than a *Malefactor*'s Funeral, he was honourably and nobly interr'd, becauſe it was pre-ordain'd, that (*r*) *he ſhould make his Grave with the Rich in his Death.* After his *Burial*, what became of his Body? It was rais'd again, and reſtor'd from the State of the Dead, becauſe, in Confidence of this, he laid down his Life, that (*s*) *God would not leave his Soul in Hell, nor ſuffer his Holy One to ſee Corruption.* After his *Reſurrection*, and Continuance for ſome Time upon Earth, what did he do next? In the Sight of

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(*c*) Zech. ix. 9. (*d*) Matth. x. 4. (*e*) Pſal. xli. 9. (*f*) Levit. xxiv. 16. (*g*) Matth. xxvi. 65. (*h*) Pſal. xxii. 16. (*i*) Matth. xxvii. 38. (*k*) Iſa. liii. 12. (*l*) Matth. xxvii. 39, &c. Pſal. xxii. 7, 8.

* For this the *Jews* ground themſelves upon the Words of *Solomon*, *Give ſtrong Drink to him, that is ready to periſh, and Wine to thoſe, that are of an heavy Heart: Let him drink, and forget his Poverty, and remember his Miſery no more*, Prov. xxxi. 7. The uſual Potion of this Kind was *Frankincenſe* in a Glaſs of Wine; and there is a *Tradition* among them, that the Ladies of the City of *Jeruſalem* were at this Charge, out of their own Good-will, for the Eaſe of the poor Sufferers: But, notwithſtanding this Cuſtom, what God foretold was fulfilled. *Kidder*'s Demonſtration of the Meſſiah, p. 80.

(*m*) John xix. 28, 29. Pſal. lxix. 21. (*n*) Matth. xxvii. 35. Pſal. xxii. 18. (*o*) Luke xxiii. 34. Iſa. liii. 12. (*p*) Matth. xxvii. 46. Pſal. xxii. 1. (*q*) Luke xxiii. 46. Pſal. xxxi. 5. (*r*) Matth. xxvii. 57. Iſa. liii. 9. (*s*) Matth. xxviii. 6. Pſal. xvi. 10.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

of his Diſciples, and ſeveral other Spectators, aſcend triumphantly into Heaven; for ſo the Divine Order was, (*t*) *Lift up your Heads, O ye Gates, and be ye lift up, ye everlaſting Doors, that the King of Glory may come in.* After his *Aſcenſion* into Heaven what did he finally do? Send down the *Holy Ghoſt* upon his *Apoſtles*, to enable them to propagate his Religion all the World over; for ſuch is the Purport of the Prophecy, (*u*) *Thou art gone up on high, thou haſt led Captivity captive, and received Gifts for Men, that* (*x*) *the Mountain of the* Lord's *Houſe might be eſtabliſhed on the Top of the Mountains, and exalted above the Hills, and that all Nations ſhould flow unto it.*

And that *by a viſible* Interpoſition *of Providence.*

Upon the Whole then, we may perceive, that the ſeveral Things, which the Prophets had foretold of the promiſ'd *Meſſiah*, were fulfilled in the Perſon and Actions of our Bleſſed *Saviour*; but then, there is ſomething farther to be conſider'd in this Matter, and that is, the viſible Interpoſition of an over-ruling Providence, in the Completion of theſe Predictions. (*y*) For, that our *Lord* ſhould be born of a *Virgin*, contrary to the known Laws of Nature; at the City of *Bethlehem*, when he was conceiv'd at *Nazareth*; and under the Declenſion of the *Jewiſh Polity*, as it was predicted; that, upon the Cruelty of *Herod*, he ſhould be carry'd into *Egypt*; upon the Succeſſion of *Archelaüs*, return into *Judea*, and ſettle his Abode in the obſcure Country of *Galilee*, whence no *good Thing*, much leſs ſo *eminent* a Prophet, could have ever been expected to come: That the Judge, who pronounc'd him innocent, ſhould deliver him to Death; and to the Death of the Croſs, who (had he been guilty) muſt, by the Law of the Land, have been ſton'd: That he, who had ſo many Enemies, ſhould be betray'd by one of his Diſciples; and by a Diſciple, *who carry'd the Bag*, and, conſequently, all his Maſter's Riches, for a vile Sum of Money; and that this Money, the *Price of Blood*, ſhould be employ'd in a Work of Charity, to *buy a Field to bury Strangers in*: That he, who ſpent all his Time in *doing good*, ſhould be doom'd to ſuffer among *Thieves* and *Malefactors*; and the Multitude, who were wont to pity *dying Criminals*, ſhould inſult, and deride him in his greateſt Miſery: That, in the Diviſion of his Cloaths, they ſhould caſt Lots for his Coat, and, contrary to the *Uſage* of the Country, in the Midſt of his Agonies, give him *Vinegar to drink*: That, contrary to the Practice of the *Romans*, he, that was crucify'd, ſhould be permitted to be bury'd, and, altho' he died among Malefactors, have Perſons of the *firſt Rank* and Character joining together in his honourable *Interment*: Theſe, and ſeveral other Particulars, that might be produc'd, are ſo very ſtrange and ſurpriſing, that they muſt needs ſtrike every pious and devout Soul with a profound Senſe of the unſpeakable Wiſdom, as well as Goodneſs of God, in accompliſhing in *Jeſus* what he had promiſ'd and foretold of the *Meſſiah*, by Ways and Means to human Wiſdom very unlikely, and very diſproportionate. And, if the Predictions relating to the *Meſſiah* have, in this wonderful Manner, and by the particular Direction and Appointment of Providence, thus met in the Bleſſed *Jeſus*, like Lines in one common Center, the natural Reſult of this Contemplation is, *that* Jeſus *is the* Chriſt, *the Son of the Living* God.

Which is a certain Proof of our Saviour's *Divine* Miſſion.

(*z*) For, can it be imagin'd, with any worthy Conception of God, that a Work of Love and Wonder, ſo great as the ſending his Son to redeem the World, ſhould be in Agitation for full four Thouſand Years; that each ſucceeding Age, in this long Space, ſhould have ſome Notices of it; that the ſeveral Characters, he was to ſuſtain, ſhould be deſcrib'd by different *Prophets*, living at Times and Places ſo remote, that no Confederacy could be ſuſpected; that each of theſe Prophets ſhould draw, ſome one *Line* of him, and ſome another,

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(*t*) Luke xxiv. 51. Pſal. xxiv. 7, 9.

(*u*) Acts ii. 1, &c. Pſal. lxviii. 18.

(*x*) Iſaiah ii. 2.

(*y*) *Kidder*'s Demonſtration of the Meſſiah, Page 131.

(*z*) *Stanhope*'s Sermons at *Boyle*'s Lectures.

A. M. 4035, &c. Ann. Dom. 31, &c.

another, and point him out, ſome in one *Capacity*, and ſome in another; and, above all, that every one of theſe *Strokes* or *Lineaments* ſhould be directed by the *unerring* Hand of God, to make at laſt one finiſh'd Picture, on Purpoſe that the *Original*, when it appear'd, might be found out, and diſtinguiſh'd by it; can it be imagin'd, I ſay, that a God of infinite Truth, Wiſdom, and Goodneſs, would have ever permitted, much leſs appointed, that our Bleſſed *Lord* ſhould, in every Part and Line, be ſo exactly like that Piece, unleſs he intended, that we ſhould receive him as the true *Original?* Unleſs we can entertain a Thought ſo unworthy of God, I ſay, as that he deſign'd to impoſe upon us in this whole *Diſpenſation*, we cannot but conclude, that he would never have permitted all the *Marks* belonging to the *Meſſiah*, to have concurr'd in the Life of our Bleſſed *Saviour*, and, by theſe Marks, have ſuffer'd ſo many *Millions* of Souls to have been miſtaken in the *Object* of their Faith and Worſhip, and thereupon, without any Fault of theirs, deluded into the heinous Sin of *Idolatry*, had he not appointed the Man *Chriſt Jeſus* to be the great *Saviour* of the World, and the *Lord of Life and Glory.*

An Objection.

"BUT, you are frequently miſtaken, (ſays the *Jew*, to avoid the Force of this) in your Application of theſe Prophetical Paſſages to your *Jeſus*, which properly belong'd to another Perſon, and in him receiv'd their utmoſt Accompliſhment. The xxiid *Pſalm*, for Inſtance, which complains of the Sufferings and Indignities, which its Author endur'd, you refer to the *Meſſiah*, and thence apply to your *Jeſus*; whereas it relates entirely to *David*, and the Troubles he underwent, under the Perſecution of *Saul*. (*a*) The Prophecy of *Micah*, which makes mention of a *Ruler, whoſe Goings-forth had been from everlaſting*, (whatever Uſe you make of it) was only intended of *Zerubbabel*, who was ſprung from the ancient Houſe of *David*; and that famous liiid Chapter of *Iſaiah*, which is ſo frequently cited by the Apoſtles, when rightly enquir'd into, is nothing elſe, but a lively Deſcription of the Sufferings of the *Jews*, under the *Babyloniſh*, or ſome other Captivity. Thus, by miſapplying, and miſinterpreting ſeveral Texts, in ſuch a Senſe, as the *Jewiſh Church* never receiv'd, and the *Spirit* of God never intended, you bedeck your *Jeſus* with *Feathers*, that are none of his own, and then cry out, How well he becomes them, and how exactly they befit him!"

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Anſwer'd, by ſhewing, that the Chriſtian *Interpretation of the Prophecies is* true.

THE Completion of Prophecies, in the Perſon of our *Saviour Chriſt*, is one of the moſt general Arguments, that the firſt *Chriſtians* made uſe of, in order to convert ſuch as were perſuaded of their Divine Authority. St *Peter*, (*b*) in his firſt publick Sermon that he made, out of the xvith and cxth *Pſalms*, cites two Paſſages, which, he plainly ſhews, could not be intended of the Patriarch *David*, to prove our *Lord*'s Reſurrection, and Exaltation to Glory. (*c*) St *Paul*, who, by being brought up at the Feet of *Gamaliel*, underſtood the Force of this Argument, uſes more Proofs of this Kind, than any other Writer of the *New Teſtament*, as the leaſt Caſt of an Eye into his Epiſtles to the *Romans*, *Galatians*, and *Hebrews*, will ſhow: (*d*) And St *Matthew*, who wrote his *Goſpel* for the Uſe of the *Jews* more particularly, and for that Reaſon (as ſome imagine) in the *Hebrew* Tongue, is more expreſs and copious in his Application of the Prophecies to our Bleſſed *Saviour*, than any of the other *Evangeliſts*.

Now, (to mention no more than theſe) how abſurd would it have been for theſe Apoſtles, who were no Strangers to the *Jewiſh* Way of arguing, to alledge any Paſſage in the Prophets, as relating to the *Meſſias*, which properly belong'd to another

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(*a*) *Collins*'s Diſcourſe of the Grounds and Reaſons, Page 44.

(*b*) Acts ii. 14, &c.

(*c*) Ibid. xxii. 3.

(*d*) *Stanhope*'s Sermons at *Boyle*'s Lectures.

another Perſon, in whom it had its Accompliſhment? Such a Method of proceeding could not fail of *diſcovering* their Confidence and Folly, of *expoſing* them to the Scorn and Ridicule of their Adverſaries, and, inſtead of gaining *Proſelytes*, of *ruining* the Cauſe, which, by ſuch unfair Practices, they endeavour'd to maintain. 'Tis but ſuppoſing then, that theſe *Apoſtles* were Men of common Senſe, and deſirous to promote the Cauſe, that they had taken in hand, and then we can hardly think, that they argu'd from any Prophecies concerning the *Meſſiah*, but ſuch as really belong'd to him, and ſuch, as the whole *Jewiſh Church* acknowledg'd ſo to do.

St *PETER*, by Virtue of the Sermon, which he preach'd on the Day of *Pentecoſt*, made about *three Thouſand* Converts to the *Chriſtian* Faith, and yet, it is obvious, that the whole Hinge of his Diſcourſe turns upon the Teſtimony of the Prophets: Had he therefore apply'd this Teſtimony, either to Perſons, to whom it did not belong, or in a Senſe contrary to its true Intendment, his Doctrine muſt have been exploded at once, and could never have met with ſuch uncommon Succeſs. And, in like Manner, as to the ſubſequent Converſions, which the Apoſtles made, (*e*) how can we imagine, that ſuch a Number of *Jews* of all Degrees, Rulers, Prieſts, and *Scribes* of all Sects, Men of Learning, and who, by their Station and Profeſſion, were oblig'd to know the Scriptures, ſhould forſake the Religion, they were accuſtom'd to, upon the Authority of *Paſſages*, which, in their proper Meaning and Intendment, were ſo far from countenancing, that they openly confronted the *new Religion*, they were to embrace; and all this, without any View of worldly Intereſt, with the certain Hazard of their Lives here, and the Loſs of God's Favour hereafter, in caſe of *Inſincerity*?

UPON the whole therefore, we may conclude, that every *Jew*, converted to the *Chriſtian* Faith, is an implicit Proof, that the *Apoſtles* Allegations of the ancient Prophecies, both as to the *Ground* and *Senſe* of them, were agreeable to their receiv'd Notions of them; inſomuch, that, were we at leiſure to enter into Particulars, we might ſhew, that it is hardly poſſible to name one ſingle Prediction, of the many apply'd to the Bleſſed *Jeſus*, which one or other of their moſt celebrated Writers do not acknowledge to belong to the *Meſſiah*.

Why the modern Jews *have departed from it.*

THE *modern Jews*, it muſt be own'd, have fallen off from the Notions of their more ingenuous Anceſtors, and do deny the Prophecies, quoted in the *New Teſtament*, thoſe Views, that we would aſcribe to them: (*f*) But whoever conſiders the *Deſtruction* of their City and *Polity*, which confounded all their Expectations of a *glorious Meſſiah*, and put them upon *new Meaſures* in the Application of ſuch Predictions, as they ſaw muſt needs have been fulfilled, while their State and Temple ſtood: Whoever conſiders the Darkneſs and Ignorance, that would neceſſarily enſue upon their long *Diſperſion*, and many ſad Calamities, when they fell into the Hands of *perſecuting* Powers, who hated them and their Religion moſt implacably: Whoever conſiders their Neglect of applying themſelves to the Study of the *written Law*, and attending wholly to their *oral*, and affecting to be curious in *Ceremonies*, while they continu'd careleſs of their *Doctrines*: Whoever conſiders their violent Prejudice againſt *Jeſus*, and his Diſciples, which, as it ſtuck at nothing, tho' never ſo falſe or wicked, to oppoſe them, might eaſily put them upon *tampering* with the Scriptures, and by *Interpolations*, or *Defalcations*, labouring to make them look another Way: And, laſtly, whoever conſiders that *judicial Blindneſs*, and *Hardneſs* of Heart, ſo often and expreſsly threaten'd, and ſo viſibly and lamentably inflicted upon this once *elect* People of God: [May he, in his infinite Mercy, ſo open their Eyes, that they may ſee the wonderous Things of the *Law*, and its Agreement

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(*e*) Biſhop *Chandler*'s Defence of Chriſtianity.

(*f*) *Stanhope*'s Sermons at *Boyle*'s Lectures.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Agreement with the Bleſſed *Goſpel!*] Whoever conſiders theſe Things, I ſay, will not be at a Loſs for Reaſons, why the *preſent Synagogue* have departed from the Sentiments of the *ancient*, and are ſo earneſt to apply to *David, Solomon, Hezekiah, Zorobabel*, or any other Perſon of Note, what their Anceſtors never thought of attributing to any other, than the *promiſ'd Meſſiah*.

The xxiid *Pſalm not applicable to* David.

(*g*) ONE of their famous *Interpreters*, in his *Comment* upon the xxiid *Pſalm*, after ſome feeble Efforts to wreſt that *Evidence* out of our Hands, makes at length this ample Confeſſion: *Our great Maſters*, (*h*) ſays he, *have interpreted this Pſalm of Meſſiah the King, but I ſhall interpret it of* David *himſelf, that we may have wherewith to anſwer the Hereticks*. But, with all his Art and Subtlety, he can never make it out, how *David*, with any Propriety, can ſay of himſelf, (*i*) *As for me, I am a Worm, and no Man, the very Scorn of Men, and the Out-caſt of the People*. The greateſt Affliction, that ever befel that Prince, was his Expulſion from his *capital* City, upon the Rebellion of his Son *Abſalom*, and (*k*) *Shimei*'s *curſing* and upbraiding him may ſeem perhaps to countenance this Complaint, (*l*) *All they that ſee me, laugh me to Scorn, they ſhoot out their Lips, and ſhake their Heads*; but we no where read in his Hiſtory, that his Enemies ever (*m*) *pierced his Hands or his Feet*, much leſs that, after they had made an End of him, *they parted his Garments among them, and caſt Lots upon his Veſture*. It was our Bleſſed *Saviour* alone, in whom this Prediction was verify'd; of him alone, that his Enemies took up the taunting Proverb, and ſaid, (*n*) *He truſted in God, that he would deliver him, let him deliver him, if he would have* him; to him alone, that theſe Words can, with any tolerable Conſtruction, belong, (*o*) *Many Oxen are come about me, fat Bulls of* Baſan *cloſe me in on every Side; they gape upon me with their Mouths, as it were a ramping and roaring Lion*; as he indeed appropriates the whole Pſalm to himſelf, when, in his dying Minutes, he utters this Citation, (*p*) *My God, my God, why haſt thou forſaken me?*

DAVID indeed, in all his Troubles, had no occaſion to make this Lamentation; for, tho' the Malice and Perſecutions of *Saul* were upon him, yet he had always abundant Reaſon to ſay of God, (*q*) *Thou art my ſtony Rock, and my Defence, my* Saviour, *my God, and my Might; my Buckler, the Horn alſo of my Salvation, and my Refuge:* Therefore, *will I follow upon mine Enemies, and overtake them, neither will I turn again till I have deſtroyed them.* His Splendor and Greatneſs, his Victories and Conqueſts, the Reduction of his Foes, and the Enlargement of his Kingdom, made him a proper Emblem of our *Saviour*'s Exaltation, and Triumph over our *ſpiritual* Enemies; but there are few Paſſages in his Life reſemblant of his Sufferings, and none at all, that will juſtify this Complaint, (*r*) *I am poured out like Water, and all my Bones are out of Joint; my Strength is dried up like a Potſherd, and my Tongue cleaveth to my Gums:* So true is that Obſervation of *Grotius*, (*s*) "That Partiality was the Cauſe of theſe *new* Explications among the *Jews*, and that thoſe, which they formerly receiv'd, agreed very well with the Senſe of *Chriſtians*."

Nor the Propheſy of Micah *indeed to* Zorobabel.

UPON the Decree of *Cyrus* for the Reſtoration of the *Jews*, we find *Zorobabel*, among other *Princes of the People*, ſuperintending Matters, and taking upon him the Government of the Tribe, to which he belong'd; but that he ſhould be the Perſon intended by *Micah*'s Prophecy, is a Thing impoſſible, becauſe he was not born in *Bethlehem*, which is the Place aſſign'd for the Birth of a *Ruler*, that the Prophet mentions, but in *Babylon*, as his Name imports. That it was

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(*g*) *Stanhope*'s, Sermons at *Boyle*'s Lectures.

(*h*) R. *Sol. Jarchi.*

(*i*) Pſal. xxii. 6.

(*k*) 2 Sam. xvi. 7, 8.

(*l*) Pſal. xxii. 7.

(*m*) Ibid. ver. 17, 18.

(*n*) Ibid. ver. 8.

(*o*) Ibid. ver. 12, 13.

(*p*) Ibid. ver. 1.

(*q*) Pſal. xviii. 2, 37.

(*r*) Ibid. xxii. 14, 15.

(*s*) *Grotius*, de Verit. lib. v. ſect. xviii.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

was eſſentially neceſſary for the *Meſſiah* to be born in (*t*) *Bethlehem*, and no where elſe, is plain, from the Anſwer, which the *Scribes* and *Phariſees* make *Herod*, upon his conſulting them, and their Quotation of *Micah* for the Proof of it; is plain, from the general Notion, which not only the *Learned*, but the *Vulgar*, at this Time, had imbib'd, *viz.* (*u*) *That* Chriſt *was to come of the Seed of* David, *and out of the Town of* Bethlehem, *where* David *was born*; and is plain, from the Petition in their Liturgy, wherein they ſtill pray for the Advent of the *Meſſiah*, in theſe Terms: (*x*) *Shake thyſelf from the Duſt, ariſe, put on thy beautiful Garments, O my People; by the Hand of* Benjeſſe, *the* Bethlehemite, *bring Redemption near to my Soul:* So that the Prophecy, in all Reaſon, muſt be apply'd to the Perſon that was born there, and not to one, whoſe Place of Nativity was in a diſtant Country. It is to be obſerv'd farther, that *Zorobabel* was never any *Ruler* of *Iſrael*; for tho' he might be at the Head of the *Captivity* for ſome Years, yet it was without the Title and Authority of a Governor, and when he had executed his Commiſſion, he return'd to *Babylon*, and there dy'd. But, even ſuppoſing he were never ſo much a Governor, 'tis certainly carrying the Matter too far, to ſay of him, that he (*y*) *ſhould ſtand and rule in the Strength of the* Lord, *and in the Majeſty of the* Lord *his God*; much more it is ſo, to ſay, that *the Going-forth*, or Birth of *this Ruler was of old*, and from the *Days of Eternity*, (as the *Marginal* Note has it) which is only applicable to the *Meſſiah*, and, in a proper Senſe, only verify'd in our Bleſſed *Saviour*, (*z*) *who in the Beginning was with God*.

Nor that of Iſaiah *to the* Jewiſh *People*

AND, in like Manner, if we conſider the Words of the Prophet *Iſaiah*, in the liiid Chapter, and compare them with our *Lord*'s Hiſtory, as the *Evangeliſts* have recorded it, we ſhall ſoon perceive, that they are applicable to none, but our Bleſſed *Saviour* only, for (to wave other Arguments that might be drawn from them) with what Propriety of Conſtruction can any of theſe Paſſages, (*a*) *he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Chaſtizement of our Peace was upon him, and by his Stripes we are healed*, be apply'd to the *Jewiſh* Nation? Whenever did we hear, that the *Jews bore the Griefs, and carried the Sorrows* of others; that they were wounded for other Mens Tranſgreſſions, and bruis'd for Iniquities not their own? The publick Calamities, which God, at any Time, ſent upon them, are, by all the Prophets, imputed to their own Sins; but the Perſon here afflicted is ſaid to have done *no Violence, neither was any Deceit found in his Mouth*; and does this Character ſuit them under any Captivity or other Sort of Calamity, that the Prophet might have in View? If we will believe him, 'tis plain, that he had another Opinion of them, when, in the very Beginning of his Prophecy, we find him lamenting them and their Captivity in theſe Words, (*b*) *Ah ſinful Nation! A People laden with Iniquity, a Seed of Evil-Doers, Children that are Corrupters; they have forſaken the Lord, they are gone backwards; wherefore your Country is deſolate, your Cities are burnt with Fire, your Land Strangers devour it in your Preſence, and it is deſolate, as overthrown by Strangers.*

THE *Sum* of our Anſwer is this. If our *Saviour* and his Apoſtles cannot be ſuppoſ'd, with any Juſtneſs of Reaſoning, or Proſpect of Succeſs, to alledge Prophecies concerning the *Meſſiah*, which the *Jewiſh* Church, at that Time, did not acknowledge to be intended of him; if all the *Prophecies*, thus alledg'd, do even yet appear, by ſeveral of their moſt renown'd *Doctors*, to be interpreted of the *Meſſiah*; if the xxiid *Pſalm* cannot, with any Propriety of Conſtruction, be apply'd

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(*t*) Matth. ii. 1, &c. (*u*) John vii. 42. (*x*) See Biſhop *Chandler*'s Defence of Chriſtianity.

(*y*) Micah v. 4. (*z*) John i. 2. (*a*) Iſaiah liii. 4, 5. (*b*) Ibid. i. 4, &c.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii 14. Mark ix. 14. Luke ix. 37. John vii. 1.

apply'd to *David*; nor the ivth Chapter of *Micah*, to *Zorobabel*; nor the liiid of *Iſaiah*, to the *Jewiſh* Nation in general; and if good Reaſons may be aſſign'd, why the *preſent* and *antient* Doctors of the *Jewiſh* Church do differ in the Manner of applying the *Predictions* of the *Prophets*; then is the *Chriſtian* Interpretation of them, which appears to be plain and natural, and has *Antiquity* on its Side, not to be leſs eſteem'd, becauſe ſome, out of Partiality and Prejudice, have forc'd their Wits to invent another.

Why we Chriſtians *ought to adhere to the* preſent Application *of the Prophecies.*

Nay, even ſuppoſing, that there were more Grounds, than what hitherto have appear'd, to diſpute the Juſtneſs of the Allegation of any Prophecy, yet ſtill we *Chriſtians* muſt aver, that the Application of *Chriſt* and his *Apoſtles* is to be preferr'd before that of any other, becauſe it was attended with ſuch *irreſiſtible* Proof of its Truth and Fidelity, as muſt overbear all Objections to the contrary. *(c)* For, upon a Diſpute of the *Application* of ſome Paſſage, or a Competition of two *different Senſes* of the ſame Paſſage, can any Thing in Nature be more *deciſive*, than the Teſtimony of God? And, can the Teſtimony of God appear by any ſtronger Evidence, than by the Power of *Miracles*, ſupporting the *Allegation*? God certainly knew the Intention of every Prophecy deliver'd by his Spirit; and therefore, if *Chriſt* and his Apoſtles, when they apply'd any Prophecy to the *Meſſiah*, gave the beſt Proof that could be given, of their being ſent by God, and of their ſpeaking and acting by his *Commiſſion*, God himſelf muſt be underſtood as confirming their Application. The Authority of the *Application*, or of the Expoſition, muſt, in ſuch a Caſe, be equal to that of the *Prophecy*; for there cannot be a better Proof, that the *Prophet* was ſent from God, than the *Expoſitor* gives of his *Miſſion*; and the Reaſon for his aſſenting to the one, as well as the other, is on both Sides the ſame.

The Reſult of this whole Enquiry is this,——That, ſince our Bleſſed *Saviour* appeals to the Writings of the Prophets, for the Proof of his being the *Meſſiah*, or Meſſenger ſent from God to deliver his Will to Mankind; and ſince the Marks and Characters, which the Prophets give of the *Meſſiah*, are found all to agree and unite in him, according to the Account which the Evangeliſts give us of his Life, we have all the Reaſon in the World to believe, that he was really the Perſon he pretended to be, that his Doctrine, conſequently, is the Word of God, and his Religion *(d) The Grace of God, that bringeth Salvation, and hath appeared unto all Men; teaching us, that denying Ungodlineſs, and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent World; looking for that Bleſſed Hope, and the glorious Appearing of the Great* God, *and our* Saviour *JESUS CHRIST.*

(c) Rogers's Neceſſity of Revelation.

(d) Tit. ii. 11, &c.

CHAP. III.

From our Lord's Tranſfiguration, *to his laſt Entry into* Jerusalem.

The History.

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Matt. xvii. 4. Mark. ix. 14. Luke ix. 37.

Our Saviour cures the Lunatic *who was likewiſe a* Demoniac.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THE Day following our Lord's *Tranſfiguration*, (for that *Tranſaction* was, very probably, in the Night-time †) as he came down from the Mount, he perceived the *Scribes* in deep Debate † with the Apoſtles, he had left behind him, and while he was enquiring into the Subject of their Diſpute, a certain Man, breaking through the Crowd, came, and fell proſtrate at his Feet, and beſought him to have Pity upon his only Son, a deplorable Object, a *Lunatic* ‖ and *poſſeſs'd*, deaf and dumb, often thrown upon the Ground, and into the Fire and Water, rack'd with violent Convulſions, accompany'd with diſmal Out-cries, Foamings, Bruiſes, and Torments, and every Way in ſo deſperate a Condition, that his Diſciples, in his Abſence, were not able to cure him. Our *Lord*, upon hearing of this, was † not a little griev'd

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† The *Evangeliſt* acquaints us, that, while our Saviour was at Prayer on the Mount, St *Peter*, *and they that were with him, were heavy with Sleep*, Luke ix. 32, which, in ſome Meaſure, confirms the Conjecture, that the Transfiguration was in the Night; a Time much more proper for the Diſplay of the Luſtre of ſuch an Appearance, than if it had happen'd in the broad Day-light. *Calmet*'s Commentary.

† What the Subject-matter of this Debate was, the *Evangeliſts* have not inform'd us; but it ſeems not unlikely, that the Scribes were diſputing with the Apoſtles about *their Maſter's Method of ejecting Devils, and the Power, which, in that Matter, he had conferred upon them*; becauſe, in the Caſe before them, they ſaw them nonpluſs'd, and not able to caſt a Devil out of one, who, in his Abſence, was brought to them. This is the rather probable, not only becauſe our *Saviour*'s diſpoſſeſſing Devils was what gravell'd, and vex'd the Scribes and Phariſees more, than all his other Miracles, and forc'd them to the ſorry Refuge of——*He caſteth out Devils by* Beelzebub, *the Prince of Devils*; but becauſe, upon his coming to the timely Relief of his Apoſtles, and demanding of the Scribes, what they were queſtioning and diſputing about, it immediately follows, *One of the Multitude anſwered and ſaid, Maſter, I have brought unto thee my Son, which hath a dumb Spirit:*——*And I ſpake to thy Diſciples, that they ſhould caſt him out, and they could not*, Mark ix. 17, 18. *Pool*'s Annotations.

‖ The Word σεληνιάζεται, coming from σελήνη, the *Moon*, anſwers exactly to the *Engliſh* Lunatic, from *Luna*; but there is a Miſtake in rendering it: For, whereas the *Engliſh* Word *Lunatic* is commonly taken for a *Mad-man*, ſuch a one eſpecially, whoſe Diſtemper grows worſe towards the *Full* of the Moon, 'tis plain, from all Symptoms, ſuch as being convuls'd, foaming at the Mouth, grinding his Teeth, falling into the Fire, and bruiſing and tearing himſelf, &c. that the Diſorder, under which this Perſon labour'd, was an *Epilepſis*, or the *Falling-ſickneſs*. Now the Reaſon, why this Diſeaſe is expreſs'd by the Word σεληνιάζεται, is, becauſe the *Moon* has the ſame Influence on it, that it has in *Madneſs*. Both Diſtempers lie in the Brain, and the Changes of the Moon affect thoſe, that are ſubject to the one, as well as the other. When therefore the *Evangeliſts* tell us of this *Epileptic*, that the Devil *took him*, that he *threw him down*, *caſt him* into a Fit, and made him *tear* and *bruiſe himſelf*, the Meaning of all this is, that as, in thoſe Days, it was a common Thing for the Devil to have Power over Mens Bodies, which Power he employ'd in bringing Diſeaſes upon them; ſo it was in the preſent Caſe. The Devil, that poſſeſs'd this young Man, caſt him into frequent Fits of the *Falling-ſickneſs* (as all *Demoniacs*, we find, have one Diſtemper or other attending them) of which there was no Way to cure him, but by caſting out the Devil. *Hammond*'s Annotations.

† The Rebuke, which our Saviour utters upon this Occaſion, *O faithleſs and perverſe Generation, how long ſhall I be with you?* &c. *Matth.* xvii. 17. ſeems to be intended for the whole Company, and every one to have a Share in it, in

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griev'd at the Want of Faith in his Diſciples, but order'd the Child to be brought to him. As he was drawing near, the Devil began to rack him with Convulſions, which put the Father in a terrible Fright; and, when our *Lord* commanded the evil Spirit to depart out of the young Man, and never to moleſt him more, after ſome hideous Out-cries, he tore and diſtorted him to ſuch a Degree, that he left him *breathleſs* on the Ground, ſo that many concluded he was quite dead: But *Jeſus*, taking him by the Hand, lifted him up, and deliver'd him to his Father, perfectly cur'd, to the great Aſtoniſhment of all the Spectators. And, when his Diſciples in private deſir'd to know the Reaſon, why they could not caſt out this Spirit, he imputed it, partly to their Want of Faith, and partly to this Spirit's being of a Kind †, which was not to be ejected without *Faſting and Prayer*.

From Matth. xii. 1. Mark. ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xvii. 22. Mark ix. 31. Luke ix. 44. *He foretells his Death to his Diſciples, to whom he recommends* Humility *and* Forgiveneſs *of Injuries.*

FROM the Mount of *Transfiguration*, our *Lord* proceeded in his Journey through the other Parts of *Galilee* towards *Capernaum*, and, as they were in their Way, he acquainted his Diſciples, the ſecond Time, with his approaching *Death*, and *Reſurrection*, deſiring them to take good Notice of what he told them; but the Hopes of a *temporal* Kingdom had ſo intoxicated their Minds, that they found it very difficult to believe †, or conceive what he ſaid, and yet they were afraid to aſk him to explain it.

Matt. xviii. 1. Mark ix. 33. Luke ix. 46.

IN the ſame Journey there aroſe a *Diſpute* ‖ among the *Apoſtles*, which of them ſhould

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in Proportion to their Deſerts. The *Diſciples* are not exempted; for they are charg'd with Infidelity, *ver.* 20. The Father of the *Patient* is pointed at, for his Faith was wavering, *Mark* ix. 21, &c. And the whole Nation of the *Jews* is included in it; for this was expreſsly their Character of Old, *A very froward and perverſe Generation, and Children, in whom is no Faith*, Deut. xxxii. 5, 20. *Beauſobre*'s Annotations.

† *Joſephus*, who himſelf was a *Phariſee*, and well acquainted with the Notions of every Sect among the *Jews*, gives it for a current Opinion, that the *Demons*, in his and ſome preceding Ages, were nothing elſe, but the *Souls* of wicked Men, who, after Death, took poſſeſſion of the Living, and were continually either *afflicting* and tormenting, or exciting and ſolliciting them to ſuch Sins, as they found were *agreeable*, and *complexional* to them; and that, according to their different Ways of vexing or tempting thoſe, that they poſſeſs'd, they had different Appellations given them, an *unclean Spirit*, a *deaf* and *dumb Spirit*, a *Spirit of Infirmity*, &c. In Conformity to this Notion perhaps it is, that our Saviour here takes notice of the different *Kinds* of *evil Spirits*, and, as among *wicked* Men, there are different Degrees of Impiety, and ſome are more harden'd and profligate, than others; ſo he ſeems to intimate, that ſome of theſe Spirits are more deſperate and malicious than others, *Matth.* xii. 45. But all of them obſtinate enough, and (might they have their own Option) unwilling to leave the Bodies, they have taken poſſeſſion of. Here they think themſelves ſafe, and, in ſome Meaſure, ſcreen'd from the Divine Vengeance; and therefore, we find them, at ſome Times, crying to our Lord, *Let us alone; what have we to do with thee? Art thou come to torment us?* Matth. viii. 29. And, at others, when commanded to depart, *tearing* and *torturing* the Poſſeſs'd, and quitting their Habitation not without much Reluctancy, *Mark* ix. 26. The Apoſtles, no doubt, had conjur'd this evil Spirit *before* in their Maſter's Name, and, on ſeveral Occaſions, had found the prevailing Power of *Faith*, even when theirs was not ſo well improv'd, as it was at preſent; and yet, how Faith becomes neceſſary in the *Exorciſm* of Devils, when we find *Strangers* doing it in the Name of Chriſt, *Mark* ix. 38; or how the Faith of the Apoſtles came to be defective now, when, not many Days before, it was ſo very effectual; why ſome evil Spirits were Proof againſt the Name of *Chriſt*, whilſt others fled at the bare Mention of it; and why ſome ſurrendered at the firſt Summons, while *Faſting* and Prayer were the only *Artillery* that could diſlodge others: Theſe, and many more Queſtions, that might be rais'd from our Saviour's Words, are Points, wherein the beſt *Commentators*, we have met with, have not once attempted to give us any Satisfaction. *Calmet*'s Commentary.

† The Words in the Text are, *They underſtood not this Saying, and it was hid from them*, Luke ix. 45. They underſtood our Saviour's Words, no doubt, and what the Import *was* of his being *delivered into the Hands of Men, and put to Death*; but then they could not comprehend, how their Maſter, whom they knew to be the *Meſſiah*, and *Son of God*; and whom, conſequently, they believ'd to be *immortal* and *eternal*, could poſſibly be put to Death, or ſuffer the Affronts and Outrages of Men. Theſe Notions to them ſeem'd incompatible, and therein they conceiv'd a *Myſtery*, which they could not underſtand: But the *modern Jews* have endeavour'd to reconcile theſe two Notions, by inventing the Diſtinction of *Meſſiah Ben Joſeph*, who was to die, and *Meſſiah Ben David*, who was to *triumph*, and live for ever. *Calmet*'s Commentary, and *Whitby*'s Annotations.

‖ There is ſome ſmall Difference in the ſeveral Ways, wherein the *Evangeliſts* have related this Matter. St *Matthew* tells us, that *the Diſciples came to Jeſus, ſaying, who is the greateſt in the Kingdom of Heaven?* Chap. xviii. 1. St *Mark*, that *Chriſt* put this Queſtion to them, *and they held their Peace*, Chap. ix. 34. and St *Luke*, that they had been diſputing this Point among themſelves, and *Jeſus, perceiving the Thought of their Hearts, took a Child*, &c. Chap. ix. 46, 47. Now, to reconcile this ſeeming Repugnancy, we muſt obſerve, that, as our Saviour was going to *Capernaum*, his Diſciples follow'd him, *diſcourſing among themſelves* (as St *Mark* has it) *who of them was to be the greateſt*

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ſhould have the chief Place of Dignity † in their Maſter's *Kingdom*, ſtill dreaming of a *temporal Sovereignty*. This our *Saviour* by his *Divine* Spirit knew; and therefore, to give an effectual Check to their ambitious Thoughts, he firſt informed them, that the only Way for any Man to become great in his Kingdom, was to be lowly in his own Eſteem; and then, calling a *little Child* †, and ſetting him in the Midſt of them, he propos'd him, as a *Pattern* of Meekneſs and Humility; recommended ſuch Children, and, in them, all humble *Chriſtians*, to the Favour of Mankind; caution'd them againſt doing any Injury †, or giving any *Offence* to ſuch, becauſe of their *Guardian-Angels* *; and,

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

in the Kingdom of Heaven; that, when they came to him in the Houſe, having ſtill the ſame *ambitious* Notion in their Minds, he aſk'd them, *What was it, that you diſcourſed of in the Way?* But they, being aſham'd to tell him, *held their Peace*; and that then our Saviour, who well underſtood what the Subject of their Diſcourſe had been, endeavour'd, by the Example of a Child, to cure their Diſtemper, and to inform them what *Diſpoſition* of Mind was proper to qualify them both for his Kingdom of *Grace* here, and his Kingdom of *Glory* hereafter. St *Matthew* indeed, according to our *Tranſlation*, repreſents the Thing, as if the *Diſciples* had put the Queſtion to their Maſter, *who ſhould be greateſt in the Kingdom of Heaven?* But, that the *Participle* λέγοντες relates not to *Jeſus*, but to the *Diſciples*, and means not the *external* Speech, but the *inward* Reaſoning of their Minds, is obvious from their *Silence*, which St *Mark* takes notice of, and our Saviour's *perceiving the Thoughts of their Hearts*, which St *Luke* remarks: For, had themſelves propounded the Queſtion to our Saviour, (as the Verſion in St *Matthew* ſeems to imply) we cannot ſee, why they ſhould not anſwer his Demand, which tended to the ſame Purpoſe; nor can we imagine, why *he* ſhould be repreſented, *as perceiving the Thoughts of their Hearts*, had they already declared theſe Thoughts in plain Words. *Whitby*'s Annotations.

† The *Apoſtles*, as well as the other *Jews*, had imbibed the Notion (which they never got quit of, until the Deſcent of the *Holy Ghoſt* inſtructed them better) that the *Meſſiah*, when he came upon Earth, ſhould erect a *temporal* Kingdom; and (as the *Jews* in general expect) that they ſhould then be conſtituted *Lords* over all other Nations; ſo the Apoſtles (who believ'd their Maſter to be the *Meſſiah*) were naturally led to think, that they ſhould have the *Preference* before all other *Jews*; and that, ſince the King *Meſſiah* (according to the Cuſtom of other *Sovereigns*) was to have ſome *Officers* of the higheſt Rank, they made no Queſtion, but that ſome of them would be made choice of, tho' they were not ſo well agreed, who were the fitteſt, or moſt deſerving of theſe high Poſts of Honour. Some of them were our Lord's *Relations*, and others had Parts and Endowments *extraordinary*; of ſome he had given high Commendations; and others he had admitted to a Participation in his moſt ſecret *Retirements*. Theſe Things might poſſibly raiſe ſome *Emulation* among them: And therefore, as our *Saviour*'s Dominion was not of this World, he plainly tells them, that all ſuch worldly Deſires and Expectations were inconſiſtent with that *ſpiritual* Kingdom, which he was to erect, and wherein *he, who deſired to be firſt, was to be laſt of all, and Servant of all*, Mark ix. 35. *Whitby*'s and *Pool*'s Annotations.

† Some of the Antients are of Opinion that this *Child* was St *Ignatius*, who was afterwards Biſhop of *Antioch*, and famous in the *Chriſtian* Church for his writing, and dying in the Defence of the Truth. However this be, 'tis certain, that a *Child*, who has no Concern for Dominion or Empire over others, who is free from all covetous Deſires of Wealth, and knows nothing of what a Poſt of Honour means, was, in this Caſe, a very proper *Emblem* of that Simplicity, Innocence, and Humility, that our Lord requires in all his Diſciples. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† The Words in the Caution are, —— *Whoſo ſhall offend one of theſe little Ones, which believe in me, it were better for him, that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea*, Matth. xviii. 6. To *offend*, or *ſcandalize*, is to diſcourage Men in the Profeſſion and Practice of Religion, and, by Indignities and Perſecutions, as well as by bad Examples, to occaſion their Apoſtatizing from the Faith: For we can hardly imagine, that ſo ſevere a Puniſhment, as is here threaten'd, ſhould be inflicted for a Crime of leſs Aggravation, than what this amounts to. *Grotius*, upon the Place, is of Opinion, that the *Milſtone about the Neck* alludes to a Cuſtom of drowning among the *Syrians*. But St *Jerome* thinks, that this Manner of Execution was in Uſe among the *Jews*; for (according to Dr *Alix*) it was cuſtomary for them *to caſt execrable Men into the* Dead-Sea, *with a Stone tied to them*. 'Tis certain from *Diodorus Siculus*, and others, that, among the *Greeks*, this was the antient Puniſhment for *ſacrilegious* Perſons; and from *Suetonius* we may learn, that, for the Pride and Covetouſneſs, wherewith ſome in publick Offices had infeſted the Province, where they liv'd, *Auguſtus* had them caſt into the River, with great Weights about their Necks. *Whitby*'s Annotations.

* It were too nice perhaps, to ſay, that every diſtinct Man has his diſtinct *Guardian*-Angel. It may be true, ſometimes, that many have but one, and it may be true, at other Times, that one has many, as we find *Jacob* had at *Mahanaim*, and *Elias* at *Dothan*; but this we may ſafely affirm, that no good Man is without an Angel, to inſpect his Behaviour, and to ſollicit his Well-being. To this Purpoſe *Abraham* tells his Servant, travelling to *Nahor*; *The Lord will ſend his Angel with thee, and proſper thy Way*, Gen. xxiv. 40. and *Jacob* makes mention of *one*, who *had redeemed him from all Evil*, and wiſhes the ſame Protection to his Children, *Gen.* xlviii. 16. The Pſalmiſt gives us expreſs Teſtimony, that the *Angel of the Lord ſtandeth round about thoſe, that fear him*, Pſam xxxiv. 7. And that Paſſage, which the Devil applies to our Saviour, *he ſhall give his Angels Charge over thee, and keep thee in all thy Ways*, is deliver'd by the *Pſalmiſt* as true of every Servant of *Chriſt*, as well as of *Chriſt himſelf*; *for they are all miniſtring Spirits ſent forth to miniſter for them, who ſhall be Heirs of Salvation*. *Young*'s Sermons, Vol. II.

G.R. III.
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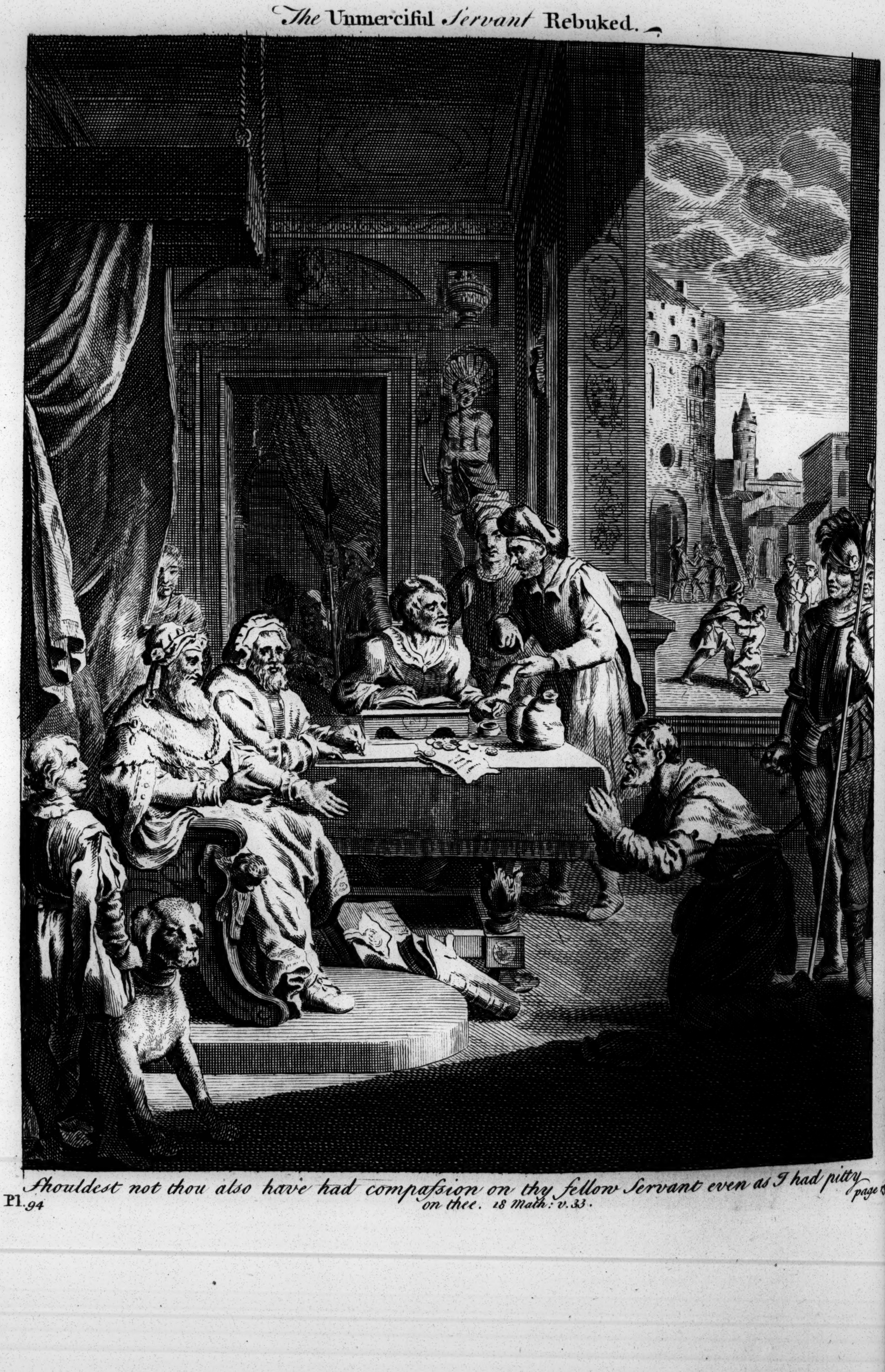
The Unmerciful *Servant* Rebuked.



Shouldest not thou also have had compaſsion on thy fellow Servant even as I had pitty on thee. 18 Math: v.33.

Pl.94

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1, to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

and, to remove the Occaſion of all ſuch Offences, exhorting them to mortify their inordinate Affections, tho' they were as dear to them as an Eye, an Hand, or a Foot, becauſe his heavenly Father, (like a diligent *Shepherd*, that delights in the Recovery of a Stray-Sheep) was unwilling that any Believer ſhould periſh. Together with theſe Reaſons againſt *Scandal* and *Offences*, he preſcrib'd ſome excellent *Rules*, in relation to brotherly *Reproof*, *Church*-Cenſures, and *Forgiveneſs* of Injuries; and, for the Enforcement of this laſt Duty, he propounded the *Parable* of a certain King, who, calling his Servants to Account, found that one of them ow'd him an immenſe Sum, no leſs than *Ten Thouſand Talents* †, which, upon his Inſolvency, and humble Petition, he freely forgave; and yet this very *Wretch* was no ſooner out of the King's Preſence, than he ſeiz'd upon his Fellow-Servant for a Trifle of a Debt, a Debt of a hundred Pence only, and caſt him into Priſon, even tho' he had us'd the ſame *pathetick* Intreaties to him, that himſelf had done to the King his Maſter: Which when the King came to underſtand, he ſent for the ungrateful *Villain*; upbraided him with his Baſeneſs and Cruelty; and then, in great Rage, order'd him to Priſon, until he ſhould diſcharge the whole Debt. *And* † *ſo likewiſe ſhall my heavenly Father* (ſays our *Lord* in the Application) *deal with all ſuch, as will not forgive their Brother's Treſpaſſes from their Hearts.*

While he was giving theſe Inſtructions to his Diſciples, he was interrupted by *John*, the Son of *Zebedee*, informing him of a certain Stranger, ‡ who caſt out Devils in his Name, but, becauſe he was not of their *Fraternity*, that he had forbidden him; which Conduct *Jeſus* by no Means could approve of, becauſe he look'd upon it, as a ſure Argument, that whoever did Miracles in his Name, could be no Enemy to his Perſon.

He pays the Tribute Money by a Miracle.

With this Diſcourſe they arriv'd to *Capernaum*, where the *Collectors* † of a certain *Tribute* for the Uſe of the *Temple*, came to *Peter*, and aſk'd him if his Maſter was accuſtom'd to pay it? And, when *Peter* went in to acquaint him with the Officers Demands, *Of whom*, (ſays our *Lord*, preventing him) *do the Kings of the* Gentiles *take Tribute? Of their own Children, or of Strangers?* Peter anſwer'd, *Of*

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† Which, in our Money, amount to one Million eight hundred and ſeventy five thouſand Pounds; whereas the *hundred* Pence, that his Fellow-Servant was indebted to him, was but about three Pounds two Shillings and Six-Pence.

† The *doctrinal* Obſervation, that properly reſults from the Text, is this, ——— That our Sins, once forgiven, may, by a Forfeiture of that Pardon by our future Miſbehaviour, be again charg'd upon us; for God's Pardons in this Life are not *abſolute*, but *conditional* only. According to the Petition of the Lord's Prayer, they are anſwerable to our Dealings with others, and are likely to be no longer continu'd to us, than we perform the Conditions. *Whitby*'s and *Hammond*'s Annotations.

‡ That this Man did truly caſt out Devils, our Lord's Anſwer ſuppoſes, and his Diſciples ſaw with their Eyes: But then the Queſtion is, ——— How a Perſon, who did not *follow* Chriſt, could caſt out Devils in his Name? To which it may be anſwer'd, 1ſt, That this Perſon might believe in *Jeſus*, without being one of his *Retinue*, and follow his *Doctrine*, tho' he did not his Perſon. 2dly, He might do Miracles in the Name of *Jeſus Chriſt*, without being one of his true Diſciples, even as *Judas* is ſuppos'd to have done, and thoſe others, to whom our Lord will profeſs, *I never knew you; depart from me, ye Workers of Iniquity*, Matth. vii. 23. Or, 3dly, He might be a Diſciple of *John the Baptiſt*, and ſo do his Miracles in the Name of *Chriſt*, *ſhortly to come*. But, by what Means ſoever it was, that he did them, 'tis no ſmall Confirmation of the Truth of *Chriſtianity*, that our Saviour's *Name* was thus *powerful*, even among thoſe, that did not follow him, and therefore were incapable of doing any Thing, by Way of Compact with him. *Whitby*'s and *Pool*'s Annotations, and *Calmet*'s Commentary.

† Every *Jew*, that was twenty Years old, was oblig'd to pay *annually* two *Attick Drams*, or half a *Shekel*, (about fifteen Pence, of our Money) for the *Uſe of the Sanctuary*, Exod. xxx. 13, 16. or to buy Sacrifices, and other Things, neceſſary for the Service of the Temple: And that this was the *Tribute*, which the Collectors here demanded, and not any *Tax*, payable to the *Roman* Emperors, (as ſome imagine) is evident, not only from our Saviour's Argument, *viz.* That he was the Son of that heavenly King, to whom it was paid, and, conſequently, had a Right to plead his Exemption; but from the Word διδραχμα which, according to *Joſephus* [Antiq. lib. xviii. c. 12.] was the proper Word of the *Capitation-Tax*, that was paid to the Temple at *Jeruſalem*; whereas the *Cæſarean* Tribute Money was the *Denarius*, a *Roman* Coin, and would have been gather'd by the uſual *Officers*, the *Publicans*, and not by the Perſons, who are here ſtiled (as by a known Title) *they, that receiv'd the* διδραχμα. *Hammond*'s and *Whitby*'s Annotations.

A. M. 4035, *&c.* Ann. Dom. 31, *&c.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Of Strangers: If ſo, (rejoin'd our *Saviour*) *then are the Children free*; meaning, that ſince *Gentile* Kings did not exact Tribute of their own *Houſhold,* this Tribute, which was paid to God for his Temple, was not due from him, who was his *Son,* nor from them, who were his *Domeſticks*; however, to avoid all Occaſions of Offence, he order'd him to go, and caſt a *Hook* into the *Sea,* becauſe in the Mouth of the firſt Fiſh, that he caught, he would find a Piece of Money †, juſt of proper Value to give to the *Collectors* for them both: Which, accordingly, came to paſs.

John vii. 2.

Refuſes to deſtroy the City of Samaria, *which would not receive him in his Journey to* Jeruſalem.

About this Time the † *Feaſt of Tabernacles* drew near; and ſome of our *Lord*'s *Relations* (out of Vanity, more than good Will) were very earneſt with him to go up to *Jeruſalem* at this great Concourſe of People, in order to ſhew his Miracles in the *Capital,* which hitherto (as they ſaid) had been concealed in an obſcure Part of the World: But our *Lord,* for the preſent †, would not yield to their Importunity, tho', in a ſhort Time, he ſet forward to *Jeruſalem,* but in a very private Manner, for Fear of awakening the *Jealouſy* of his Enemies. As he was to paſs through the Province of *Samaria* †, he ſent ſome of his *Apoſtles* to provide him *Lodgings* † in one of the *Villages*; but the Inhabitants, perceiving that he was going to *Jeruſalem* to the *Feaſt,* * were ſo uncivil, as to refuſe him Entertainment.

Luke ix. 52.

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† This Piece of Money is called ςατὴρ, which amounted to four *Drachmas,* or one *Shekel,* in our Money about *half a Crown*; and the Reaſon, why our Saviour paid for none of the *Apoſtles,* but St *Peter* only, was, becauſe theſe Receivers demanded it only of thoſe, that dwelt at *Capernaum,* (as our Saviour and St *Peter* did) leaving the other *Apoſtles* to pay it in the ſeveral Places of their Abode. *Hammond*'s Annotations.

† The *Feaſt of Tabernacles,* kept in Commemoration of the *Iſraelites* ſojourning in the Wilderneſs, and living in Tents for the Space of forty Years, was one of the three great *annual Feſtivals,* wherein all the Males were oblig'd to appear at *Jeruſalem.* It began to be celebrated on the *fifteenth* Day of the Month *Tizri,* (which anſwers in Part to our *October* and *September*) and is the *firſt* Month of their *Civil,* and the *ſeventh* in their *Sacred* Year. *Calmet*'s Commentary.

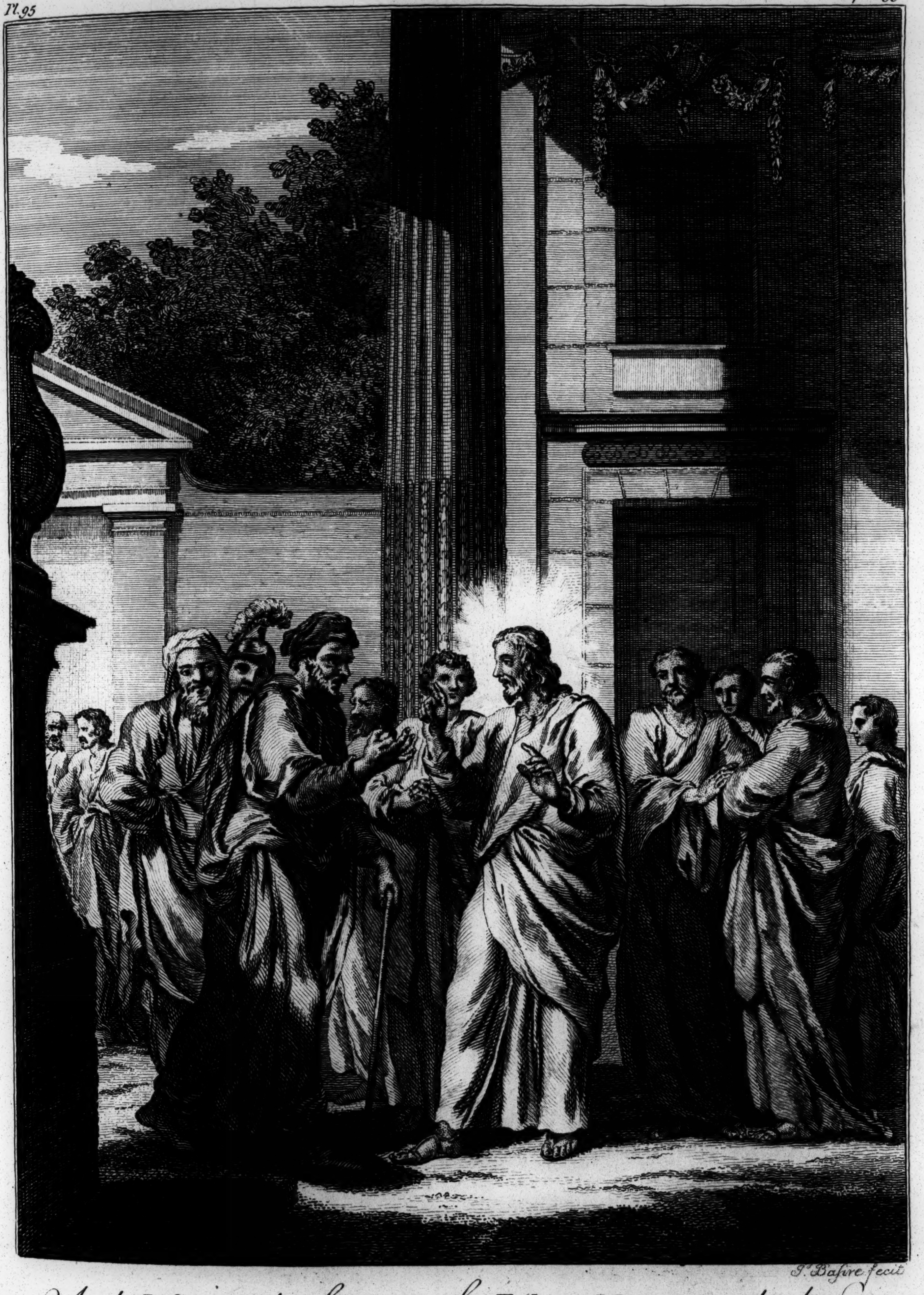
† Our Saviour's Words upon this Occaſion are,——*Go ye up unto this Feaſt: I go not up yet to this Feaſt, for my Time is not yet fully come,* John vii. 8. Here *Grotius* takes notice, that the *Particle* οὔπω, which anſwers to *not yet,* was not *originally* in the *Text,* becauſe (according to St *Jerome,* contra Pelag. lib. ii.) *Porphyry* accuſes Chriſt of *Inconſtancy* and *Mutability,* in ſaying, *I go not up to the Feaſt,* when afterwards he went; and therefore, he very modeſtly concludes, that this Particle was added by ſome *Chriſtians,* to avoid the Force of this *Objection.* But why muſt *Chriſtians* be accus'd of *altering* the Scriptures, merely to ſave the Credit of an *Heathen,* and profeſs'd Enemy to *Chriſtianity,* who might either read negligently, or meet with a deficient, or corrupt *Latin* Copy? Eſpecially ſince it is certain, that St *Chryſoſtom* reads this Particle; that the *Syriack* and *Arabick* Verſions, the *Alexandrian,* and moſt other ancient *Manuſcripts,* have it; and that it entirely agrees with the Senſe both of the *preceding* and *ſubſequent* Words. *Whitby*'s Annotations.

† *Samaria* was a Province, that lay between *Galilee* and *Judea,* and our Saviour's neareſt Way to *Jeruſalem* was through it. But then it may be queſtion'd, why the *Samaritans,* who liv'd at a leſs Diſtance from *Jeruſalem,* than the *Galileans,* came to be more corrupted in their Religion? To which the moſt probable Anſwer is,——That, when the King of *Aſſyria* had taken *Samaria,* and carry'd away the People captive, 2 *Kings* xvii. in their Room he planted *Colonies* of his own Subjects, who were groſs *Idolaters,* and more eſpecially in the Country of *Samaria* properly ſo called, becauſe it was a Province, which lay in the *Heart* of his new Conqueſt, and might therefore keep the others, that depended on it, in Subjection. Now theſe *Idolaters,* mixing with the *Jews,* that were left behind, made up a a ſtrange *Medley* of Religion, which was not quite reform'd, even in our Saviour's Time; and therefore he tells the *Samaritan* Woman, at *Jacob*'s *Well, ye worſhip ye know not what,* John iv. 22. whereas the People of *Galilee,* having few of the *Aſſyrians* planted among them, kept their Religion more pure and unmix'd, and, after the Deſtruction of the Temple of *Gerizzim* by *John Hyrcanus,* held conſtant Communion with the Temple of *Jeruſalem,* even tho' *Gabinius,* when he was Governor of *Syria,* had built the *Samaritans* another; and in Relation to this Communion it is, that our Saviour tells the ſame Woman, (ſpeaking of himſelf, among other *Galileans*) *we know what we worſhip; for Salvation is of the Jews.*

† The great *Multitude,* that accompany'd our Saviour, and the little or no *Proviſion,* that he uſually carry'd with him, made it neceſſary for ſome to go before to make preparation for his Reception; and his two Apoſtles, *James* and *John,* are ſuppos'd to be the Perſons employ'd in this Capacity, becauſe we find them, in particular, reſenting the *Indignity* put upon their *Maſter.* *Calmet*'s Commentary.

* *Joſephus* tells us,——" That, as it was an uſual Thing for the *Galileans* to travel by the Way of *Samaria* " to *Jeruſalem,* upon the Celebration of their *Feſtivals,* one Time, as they paſs'd by a Village, called *Nais,* under " the Juriſdiction of *Samaria,* and ſituated in the *great Plain,* there happen'd a Quarrel between the *Paſſengers* and " *Villagers,* wherein ſeveral of the *Galileans* were ſlain, and which afterwards occaſion'd a *Civil War* between theſe

Pl. 95 pa. 1358



J. Baſire fecit

And Jeſus said ſhew me the Tribute Money, and they brought unto him a Penny. St. Matth. Chap 22d. Ver. 19th.

G.R.

A. M. 4035, &c. Ann. Dom. 31, &c.

THIS Indignity put upon their Maſter ſo exaſperated *James*, and his Brother *John*, that they deſir'd Leave of him (in Imitation of † *Elias)* to command Fire down from Heaven, to conſume ſuch *inhoſpitable* Wretches; but, inſtead of giving any ſuch Permiſſion †, our *Saviour* took care to inform them, that the Marks of a *Chriſtian* were Meekneſs and Love, not Fury and Revenge; that the true End and Deſign of his coming into the World *was not to deſtroy, but to ſave Mens Lives*; and (that he might prove his *Doctrine* by his *Practice)* when ten leprous Perſons, who came out of the Neighbourhood, where he had been ſo rudely treated, preſented themſelves with loud Cries to him for Help, his *Compaſſion* was as ready to relieve, as their *Neceſſity* to aſk; for, while they were going *to* † *ſhew themſelves to the Prieſt*, (as he directed them) they all found themſelves cur'd. But ſee the great Ingratitude of Human Nature! Of the ten, who receiv'd this miraculous Bleſſing, but *one* return'd to give our *Saviour* Thanks, and he was a *Samaritan*.

Luke xvii. 11.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix 14. Luke ix. 37. John vii. 1.

HAVING thus return'd Good for Evil, and the greateſt Kindneſs for the moſt palpable Affront, our *Lord* proceeded on his Journey, and came to another *Village*, where he lodg'd that Night; but before he arriv'd at *Jeruſalem* he ſent out *ſeventy* † of

Luke x. 1.

"two Provinces." And as it was a common Thing for the *Samaritans* to be angry with the *Galileans* in general for paſſing by their Temple to go to *Jeruſalem*; ſo they might much more reſent it in our Saviour, becauſe, as he was accounted a *Prophet ſent from God*, by this Action he plainly decided the Controverſy between them and the *Jews*, touching the Place which God had appointed for his *religious* Worſhip. Joſeph. Antiq. lib. xx. c. 5. *Jewiſh* Wars, lib. ii. c. 11. and *Whitby*'s Annotations.

† The Hiſtory of *Elias* (to which the Apoſtles refer us) is doubtleſs that, where, by the Direction of God, that Prophet called for *Fire from Heaven* to deſtroy thoſe *Captains* and their Companies, whom King *Ahaziah* ſent out to apprehend him, 2 *Kings* i. 10, &c. And when theſe two Apoſtles deſir'd the like Judgment upon the Village of *Samaria*, for refuſing to receive their Maſter, they verify'd their Name of being *Sons of Thunder*, which, upon Account of their fiery Zeal, their Maſter had before given them, *Mark* iii. 17.

† What the two *Apoſtles* had to alledge, in Behalf of their intended Severity againſt theſe *Samaritans*, was, —— That they were *Schiſmaticks*, and had ſet up another Temple, in Oppoſition to that at *Jeruſalem*; that they were *Hereticks*, and, together with the Worſhip of the God of *Iſrael*, had mix'd that of *Pagan* Idols; that the Perſon, whom they had affronted, had a *Character* much ſuperior to that of *Elias*, and that, by an exemplary Puniſhment inflicted on this Village, they might convince the reſt of the *Samaritans* of God's Diſpleaſure againſt their Way of Worſhip, and of the Divine *Miſſion* of their Maſter, who was the true *Meſſiah*. But, notwithſtanding theſe plauſible Allegations, our Saviour rebuk'd them, and, in his Rebuke, gave them to underſtand, that a Spirit of Severity towards erroneous Perſons, in whomſoever it is found, is highly oppoſite to the calm Temper of *Chriſtianity*, which is *pure and peaceable, gentle and eaſy to be intreated, full of Mercy, and good Works*, James iii. 17. and that it was repugnant to the End, for which he came into the World, which was to diſcountenance all Fierceneſs and Rage, and furious Zeal, that occaſion ſo many Miſchiefs among Mankind, and to beget in all his Followers ſuch a Diſpoſition, as exerts itſelf in *Love, Peace, Long-ſuffering, Gentleneſs, Goodneſs, and Meekneſs*, Gal. v. 22, 23. even to thoſe, of the moſt contrary Tempers and Perſuaſions. *Whitby*'s Annotations.

† By the *Prieſts*, to whom our Saviour remits theſe *Lepers*, we are to underſtand the *Prieſts* at *Jeruſalem*; for we can hardly ſuppoſe, that he would ſend them to thoſe of Mount *Gerizzim*, when himſelf, both in his Words and Practice, had ſufficiently declar'd the Illegality of their *Inſtitution*: And therefore, by ſending them to *Jeruſalem*, where they were to make their Offerings for their *Cleanſing*, Lev. xiv. 2, &c. He not only decided the *Controverſy* between the *Jews* and the *Samaritans*, but gave them likewiſe to underſtand, that, before they reach'd *Jeruſalem*, he would undoubtedly heal them. *Whitby*'s Annotations, and *Hammond*'s Paraphraſe.

† Thoſe, who would have it, that theſe *Miſſionaries* were choſen according to the Number of the *Sanhedrim*, imagine, that they were *ſeventy-two*, tho' the round Sum only be mention'd; but the general Teſtimony of the *Antients* is, that they were no more than *ſeventy*. What their Names were, is a Thing unknown, only we have an uncertain Account of twenty-eight of them out of *Euſebius, Epiphanius*, and *Papias*, and theſe are, —— *Matthias, Mark, Luke, Barnabas, Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, Nicholas, Juſtus, Apelles, Soſthenes, Rufus, Niger, Cephas, Thaddæus, Ariſtion, John, Barſabas, Andronicus, Junius, Silas, Lucius, Manaen, Mnaſon*, and *Ananias*. Now, whereas ſome compare the *Biſhops* to the *Apoſtles*, and theſe *ſeventy* to the *Preſbyters* of the Church, and thence conclude, that theſe two Orders in the *Miniſtry*, one inferior to the other, were inſtituted by Chriſt himſelf, there is this Difference in the Matter, —— That the LXX receiv'd not their Miſſion (as *Preſbyters* do) from *Biſhops*, but immediately from our Lord, as the Apoſtles did, and were ſent upon the ſame *Errand*, and with the ſame Powers. There is however, I think, this Foundation for that, wherein St *Chryſoſtom*, and others, place the *Superiority* of *Biſhops* over *Preſbyters, viz.* that the Power of *Ordination* belongs to them alone: For, tho' the *Commiſſion* to preach the *Goſpel* belong'd to the LXX, as well as to the *Twelve Apoſtles*, yet the Power of *conferring* the *Holy Ghoſt* by the Impoſition of Hands, was peculiar to the *Twelve*, Acts viii. 14, &c. and this ſeems to be the Reaſon, why the Conferring of the *Holy Ghoſt*, for the Uſe of the Miniſtry, (which is done by the *Impoſition*

of his *Diſciples*, by † two and two together, (in the ſame Manner as he had ſent his *twelve Apoſtles*) into thoſe Places, which he himſelf, in a ſhort Time, intended to viſit, and gave them Inſtructions, much of the ſame Import, with what, upon the like Occaſion, he had given his *Apoſtles*.

John vii. 10. *His appearing, and preaching at the Feaſt of* Tabernacles; *and the Deſigns of the* Sanhedrim *againſt him.*

The *Feaſt of Tabernacles* always continu'd *eight Days*, but, for ſome Time after his Arrival, our *Saviour* did not appear publickly, which occaſion'd no ſmall Enquiry, and various Diſcourſes concerning him; ſome ſaying, that he was a good Man, and others, an *Impoſtor*, who deluded the People. At length, when every one began to deſpair of ſeeing him, about the Middle of the Feaſt, he ſhew'd himſelf openly, and went and taught in the Temple, to the great Admiration of the *Jews*, who were not a little ſurpris'd to find him, whoſe Education had been deſtitute of all Learning, ſo perfect in the Scriptures: But, to obviate this Exception, he gave them to underſtand, that the Doctrine, wherein he inſtructed them, was not of *human* Acquiſition, but *Divine* Inſpiration; and that it was a very baſe and ungenerous Thing in them, to endeavour to take away the Life of one, who taught them nothing, but what was agreeable to the Law of *Moſes*, whereof they made ſo loud a Profeſſion. In this Manner he preach'd to the People for the remaining Part of the *Feaſt*; and, † on the *laſt* and *greateſt* Day thereof, took occaſion from the Cuſtom of fetching Water from the Fountain of *Siloah* in great Pomp, and pouring it upon the Altar of Burnt-Offerings in great Abundance, to acquaint them with the future *Effuſion* of the Holy Ghoſt, which he intended to ſend down upon all thoſe, that believ'd in him.

Thoſe, who knew the great Hatred which the ruling Part of the Nation had conceiv'd againſt him, admir'd to hear him ſpeak with ſo much Freedom and Intrepidity; and thoſe, who had ſeen the Number and Greatneſs of his Miracles, were by them convinc'd that he was the true *Meſſiah*; but the Prejudice of his being a *Galilean*, and not acknowledg'd by any of their *Rulers* and learned *Rabbies*, led others into a contrary Perſuaſion. In the Concluſion, *Officers* were ſent from the *Sanhedrim* to apprehend him, but they were ſo taken with his Perſon and Preaching, that they became his *Diſciples*; for, upon their Return, they told the *Council*, that they could not execute their Office, becauſe † *never Man ſpake like him*; ſo that the *Phariſees*, who were Part of the Aſſembly, being more enrag'd at their Reaſon,

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of Hands) has perpetually been eſteem'd peculiar to thoſe *Biſhops*, who, in the *eccleſiaſtical* Stile, are always called the *Succeſſors* of the *Apoſtles*. *Whitby*'s Annotations, and *Echard*'s Eccleſiaſtical Hiſtory, lib. i. c. 5.

† That they might be of mutual Aſſiſtance to each other, and their Teſtimony of more Force and Validity. *Pool*'s and *Beauſobre*'s Annotations.

† From the xxixth Chapter of the Book of *Numbers* we learn, that, on the firſt Day of this *Feaſt*, thirteen Bullocks were to be offer'd; on the ſecond, twelve; on the third, eleven; on the fourth, ten; on the fifth, nine; on the ſixth, eight; on the ſeventh, ſeven; and on the eighth, or laſt, only one; ſo that, in Regard to the Sacrifices, the laſt Day was the *leaſt* of all, and yet the *Jews* accounted it the *greateſt*, becauſe on that Day the King of *Iſrael* (as the *Talmudiſts* love to ſpeak) was entertain'd by his own People only, and not by thoſe of any other Nation. For their Tradition is, that, on the *firſt* Day of the *Feaſt*, their Anceſtors (when the Temple was ſtanding) ſacrific'd *ſeventy* Bullocks for the ſeventy Nations, (for they ſuppoſe juſt ſo many) that are upon the Face of the Earth; but on the *laſt* Day, no more than *one*, but that, in the Name of the People of *Iſrael* only. And, as they imagine, that an earthly Prince may ſometimes (inſtead of a vaſt Entertainment) deſire but a ſmall *Collation* with his firſt Favourite, that they may have an Opportunity of ſome familiar Converſe together; ſo, upon the Account of the intimate *Friendſhip* with God, which the *Jews*, on that Day, thought themſelves admitted to, and the exceſſive Joy, which, from the Senſe of that Friendſhip, they expreſs'd in all the outward Significations of Muſick, Singing, and Dancing, the *laſt* Day of the Feaſt of *Tabernacles* was always accounted the greateſt. *Surenhuſii* Conciliationes in Loca V. T. apud Johan.

† In theſe Words there are two Things remarkable, 1ſt, The *Power* of *Chriſt*'s Preaching to change the Frame and Temper of Mens Spirits; for theſe Men came with Hearts alienated from *Chriſt*, and with Intention to apprehend, and carry him before the *Chief Prieſts*, but return'd with great Admiration of his Excellency and Worth. 2dly, The Honeſty and Integrity of theſe Men is very remarkable; for they do not return with a Pretence, that they fear'd the Multitude, and therefore thought it dangerous to apprehend him, but ingenuouſly confeſs, that they could not prevail with themſelves to lay violent Hands upon a Perſon, whoſe Diſcourſes were ſo excellent and divine. *Whitby*'s Annotations.

G.R. III.
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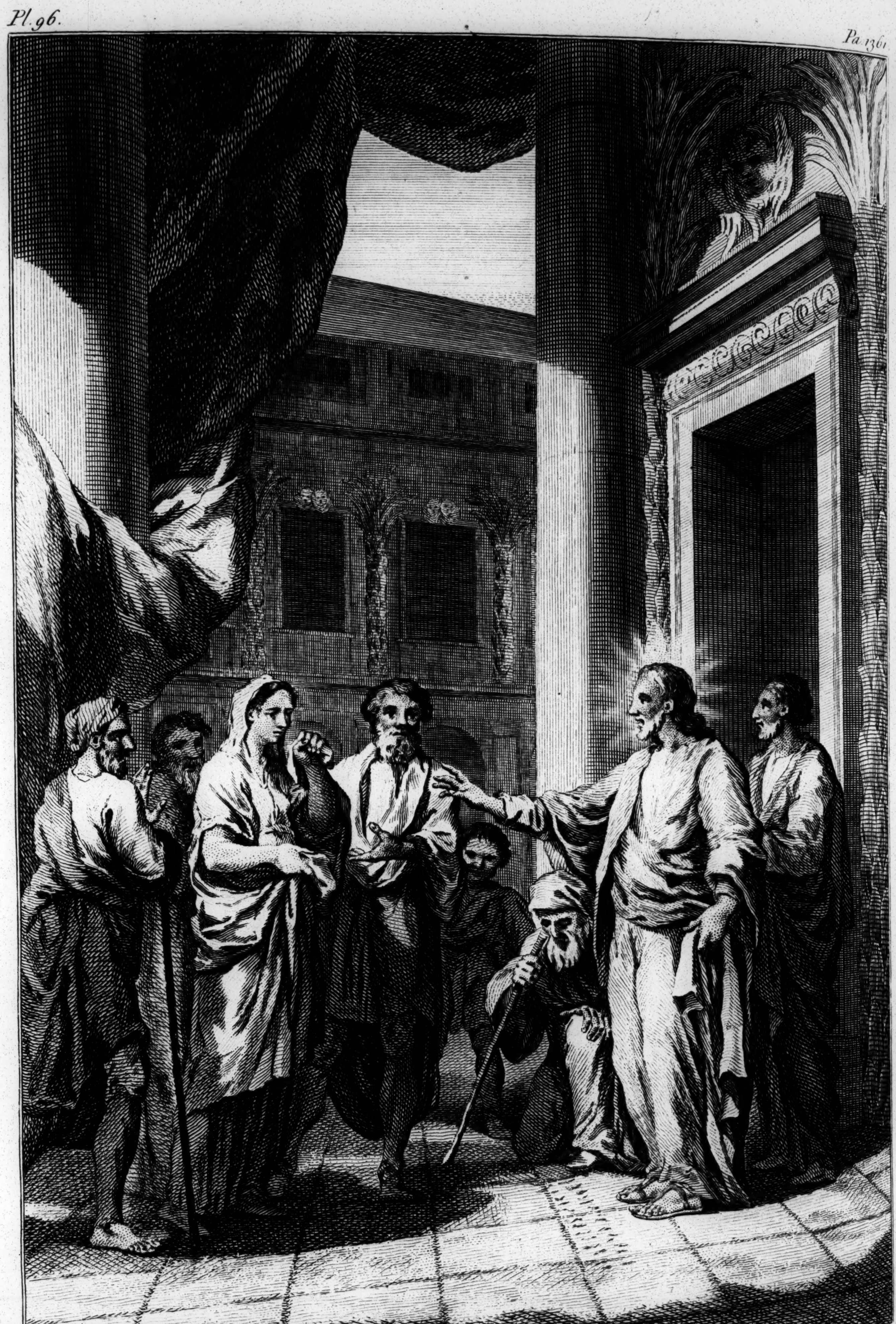

Js. Basire fecit

The Scribes and Pharises brought unto him *a Woman taken in Adultery. And* Jeſus *said, he that is without Sin among you, let him first cast a Stone at her.*

St. John, Chap. VIIIth. ver: 3d. & 7th.

Reaſon which they gave, than the Neglect of their Duty, upbraided them for being ſo eaſily ſeduc'd, and for following the Error of an ignorant Mob; until *Nicodemus*, who had formerly converſ'd with our *Lord*, and was indeed a ſecret *Diſciple* of his, ſeeing with what Violence his Enemies were bent againſt him, could not forbear interpoſing in his Behalf, by urging the Unlawfulneſs of condemning a Perſon, without hearing; ſo that, after ſome Reflections thrown upon *him*, as a Favourer of this *Galilean* †, who could have no Pretenſions, (as they ſaid) to the Title of a *Prophet*, the Aſſembly † broke up, without proceeding any farther againſt him, becauſe, indeed, as yet *his Time was not fully come.*

John viii. 1.
His Conduct towards the Woman taken in Adultery.

IN the Evening, *Jeſus* repair'd to the Mount of *Olives*, about a Mile from the City, and where he ſometimes uſ'd to paſs the Night with his Apoſtles. Early next Morning he return'd to the Temple, and, as he was teaching the People, that were gather'd about him, the *Scribes* and *Phariſees* brought in a Woman, taken in the Act of *Adultery*, and deſir'd him to give his Judgment in the Caſe. Their Purpoſe was to find an Occaſion of accuſing him, either of aſſuming a *judicial* Power, if he *condemn'd* her, or of nulling the Law, if he *acquitted* her: But he (as if he had not much minded them) ſtoop'd down, and wrote † ſomething with his Finger upon the Duſt of the Pavement; till, upon their importuning him for an Anſwer, he rais'd himſelf up, and ſaid, † *He that is without Sin among you, let him caſt the firſt Stone*, and ſo, ſtooping down, wrote, as before. This unexpected Anſwer baffled theſe inſidious Accuſers, who, thoroughly convinc'd of their own Crimes, retir'd, one by one, and || left the Woman alone; ſo that, when our *Lord* lift up himſelf again, and found none but the Woman ſtanding by him, he aſk'd her, what was become of her Accuſers, and whether any one had condemn'd her? And, when he underſtood, by her Anſwer, that no one had, † *neither do I condemn thee*, ſaid he, *go, and ſin no more.*

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† Our Bleſſed Saviour was neither by Birth, nor by Deſcent, a *Galilean*; but, admitted he had been ſo, 'tis a falſe Aſſertion to ſay, that no Prophet ever aroſe out of *Galilee*, ſince *Nahum*, tho' originally of the Tribe of *Simeon*, (according to the Teſtimony of St *Jerome*, who himſelf was a *Galilean)* was born in that Province, and in *Elciſi*, the ſame Town which that *Father* came from; ſince *Jonas* was undoubtedly of *Gath-hepher*, in the Tribe of *Zebulon*, which lay in the Land of *Galilee*, 2 Kings xiv. 25. and, in the Opinion of ſeveral, *Malachi* was of the ſame Tribe, and born in the City of *Sapha:* For, as there can be no Reaſon in Nature, ſo is there no Declaration of the Divine Will, why a *Galilean* ſhould not be inſpir'd with the Gift of *Prophecy*, as well as any other *Jew*. *Pool*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

† Some are of Opinion, that the Party of *Sadducees* in the *Council*, who held the *Rites* and *Traditions* of the *Phariſees* in great Contempt, join'd with *Nicodemus*, in not having Chriſt condemn'd without a fair Hearing, which was no more than what the Law requir'd, *Deut*. i. 16, 17. *Pool*'s Annotations.

† It is generally agreed, that, upon this Occaſion, our Lord wrote ſome memorable *Sentence*, or other, but what that Sentence was, the Conjectures of learned Men have been various. Some have imagin'd, that it was the Reproof againſt a rigid and uncharitable Temper, which occurs in his *Sermon on the Mount*; *Why beholdeſt thou the Mote, that is in thy Brother's Eye, but conſidereſt not the Beam that is in thine own Eye?* Matth. vii. 3. others, that it was the very Words, which, upon his raiſing himſelf up, he pronounc'd to the Woman's Accuſers; *He that is without Sin among you, let him firſt caſt a Stone at her*, John viii. 7. and others again, that it might rather be that Paſſage in the Pſalmiſt, *Unto the Ungodly ſaid God, Why doſt thou preach my Laws, and takeſt my Covenant in thy Mouth? Whereas thou hateſt to be reformed, and haſt caſt my Words behind thee. When thou ſaweſt a Thief, thou conſentedſt unto him, and haſt been Partaker with the Adulterers*, Pſal. l. 16, &c. But all this is mere Gueſs-Work: And it ſeems more prudent to ſay nothing of the Actions of our Saviour, when we are not admitted to the Reaſons of them. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

† The *Rabbinical* Writers tell us, that, when a Man or Woman was convicted of Adultery, they were led out to the Brow of an Hill, with their Hands ty'd behind their Backs, where their Accuſers puſh'd them down Head-long; that, if with the Fall they were killed, there was no more done to them; but, if they were ſtill alive, the ſame Accuſers were to roll great Stones upon them, and, if theſe did not diſpatch them, the Company then all took up Stones, and quite overwhelm'd them with them. But we have nothing of all this in the Law of *Moſes*. In all the Places, where he makes mention of this Puniſhment, we only find, that the *Criminal* was to be led out of the City, *and ſtoned with Stones till he died*, and that *the Hands of the Witneſſes ſhould be firſt upon him, to put him to Death, and afterwards the Hands of all the People*, Deut. xvii. 7. 'Tis in Alluſion to this Paſſage that our Saviour ſays, *Let him, that is without Sin among you, caſt the firſt Stone*, becauſe it badly becomes thoſe, who are *guilty*, either of the ſame, or greater Crimes, to be ſo very *zealous* for the Puniſhment of others. This however hinders not, but that *Magiſtrates*, who are intruſted with the *Execution* of the Laws, ſhould put them in Force againſt *Malefactors*, even tho' themſelves are not entirely exempt from Sin; but ſtill it reminds them, that they ſhould execute *Judgment* with *Compaſſion* and *Tenderneſs*, and as much *Moderation*, as the Law will allow them; conſidering that they themſelves are not free from Guilt, but as obnoxious to Puniſhment for other Sins, as thoſe poor Creatures are, who have fallen into *Crimes*, that are puniſhable by *human Judicatures*. *Calmet*'s Commentary, and *Pool*'s Annotations.

John viii. 11. *His preaching to the People the Myſteries of Chriſtianity.*

After this *Interruption*, *Jeſus* returned to the Buſineſs of inſtructing the People, and, in a ſublime Diſcourſe, open'd ſeveral great Myſteries of *Chriſtianity*, viz. his Divine *Miſſion*, his *Co-equality* with the Father, his Ability to give eternal Life to his Followers, and the Neceſſity of believing in him, which would be more evident after his Crucifixion; and *thence* taking Occaſion to expoſe the Wickedneſs, and Degeneracy of thoſe, who ſought to take away his Life, and how unlike to the Behaviour of the Sons of God and *Abraham*, (whom they boaſted themſelves to be) ſuch cauſeleſs and inveterate Malice was, he ſo provok'd them with his ſevere Reflections, and eſpecially with the *Superiority* which he claim'd above *Abraham*, that they took up Stones to caſt at him, had he not miraculouſly convey'd himſelf out of their Hands.

Luke x. 17. *Promiſing eternal Life to his Diſciples.*

Before our *Lord* left *Jeruſalem*, the Seventy Diſciples, whom he had ſent to preach the Goſpel, return'd from their Journey, and Miniſtry, greatly rejoicing, becauſe the very Devils, by Virtue of his Name †, were ſubjected to them; whereupon, our *Lord* promis'd them ſtill greater Succeſs; inveſted them with Power to tread upon the moſt venomous Beaſts †, and all the malignant Inſtruments of *Satan*, without

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|| In the very next Words it is ſaid, that the Woman *ſtood in the midſt of the People*, and our Lord's Apoſtles, who were his conſtant Attendants, were doubtleſs not far from him; the Meaning therefore of the Expreſſion muſt be, that ſhe was left without any of her *Accuſers*, who, out of Shame, ſneek'd away, being convicted in their Conſciences, that, whatever the Woman was, they were no proper Evidences againſt her: For, *non modo accuſator, ſed ne objurgator quidem ferendus eſt* (ſays *Tully*, in Verron. Orat. v) *is, qui, quod in alio reprehendit, in eo ipſe reprehenditur.* Nor is it to be wonder'd, that, upon this Occaſion, all the Woman's Accuſers departed from her, ſince the *Jews* themſelves own, that Adulteries did *multiply under the ſecond Temple*, when their *Rabbins* came to permit every one *to have four or five Wives, and ſaid, that they ſinn'd not, if, after the Example of the Patriarchs, when they ſaw a beautiful Woman, they deſir'd to have her.* *Juſt. Mart.* Dial. pag. 363. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† Both *Selden* and *Fagius* are of Opinion, that this Woman might come under the Number of them, whoſe Caſe is thus repreſented in the Words of *Deuteronomy*: *If a Damſel, that is a Virgin, be betrothed to an Huſband, and a Man find her in the City, and he lie with her, then ye ſhall bring them both out unto the Gate of the City, and ye ſhall ſtone them with Stones, that they die; the Damſel, becauſe ſhe cried not, being in the City; and the Man, becauſe he hath humbled his Neighbour's Wife*, Deut. xxii. 23, 24. The Puniſhment of *ſtoning*, which this Law mentions, and the Accuſers of this Woman here inſiſt on, ſeems to favour this Notion; and the Indulgence, which our Saviour ſhew'd her, looks, as if ſhe had ſuffer'd ſome Kind of Violence, tho' ſhe was not entirely innocent. Our Saviour, however, could not act in the Capacity of a Judge, becauſe that was no Part of his preſent Miniſtry: Tho' therefore he was ſo far from approving her Conduct, that he ſufficiently blam'd her, in bidding her *ſin no more*, yet was he reſtrain'd from pronouncing any Sentence of *Condemnation* upon her, becauſe the End of his Coming at this Time into the World was, *not to judge the World, but to ſave it*, John xii. 47. *Selden*, Uxor. Heb. lib. iii. c. 11. *Fagius* in *Deut.* xxii. 22. and *Calmet*'s Commentary.

† The *Power*, which our Saviour gave to the LXX, when he ſent them out to preach the Goſpel, was only that of *healing the Sick* wherever they went, *Luke* x. 9. but finding that, upon naming their Maſter's Name, they were able likewiſe to cure thoſe, that were poſſeſs'd of Devils, this they made the greater Matter of their Joy, and, at their Return, told it with more Pleaſure, becauſe it was no Part of their Commiſſion. It is to be obſerv'd, however, that our Lord himſelf caſt out Devils by a Divine Power reſiding in himſelf; his Diſciples only, in Virtue of his Name, or by a Power deriv'd from him. Seeing then that this Power accompany'd them in all Parts of the World, 'twas neceſſary that Chriſt's Preſence ſhould be with them every where, and ſuch a Preſence was a certain Proof of his being God. *Whitby*'s Annotations, and *Hammond*'s Paraphraſe.

† Theſe Words ſeem to have a plain Alluſion to thoſe in the Pſalmiſt, where under the Metaphor of *treading on the Scorpion and Baſiliſk*, Pſal. xci. 13, God promiſes the good Man a more than common Protection from all Sorts of Dangers and Enemies. But there is no Reaſon however, I think, why our Saviour's Words may not here be taken in a literal Senſe, ſince they agree ſo well with what he promiſes all true Believers in another Place, *they ſhall take up Serpents*, (as we find one faſten'd upon St *Paul*'s Hand without doing him any Harm, *Acts* xxviii. 3.) *and, if they drink any deadly Thing, it ſhall not hurt them*, Mark xvi. 18. *Whitby*'s Annotations, and *Calmet*'s Commentary.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

without the leaſt Harm; and, at the ſame Time, gave them Aſſurance of a Bleſſing more peculiarly *theirs*, viz. that their † Names were recorded in Heaven; and ſo broke out into a Rapture of Joy, glorifying God for concealing the *Myſteries* of the Goſpel from the Great and Wiſe, and revealing them to the Simple and Ignorant, and to his Diſciples more eſpecially, who, in Virtue of that *Revelation*, enjoy'd an Happineſs, which many *Kings* and *Prophets* had in vain deſir'd.

Luke x. 25. *And ſtating the true Notion of a* Neighbour.

Our *Lord* had ſcarce ended his Diſcourſe, when a *Doctor of the Law* ſtood up, and enquir'd of him, what was neceſſary to be done for the Attainment of that *eternal* Life †, which he was ſo very *liberal* in promiſing to his Followers. Whereupon, our *Lord* remitted him to the *Law*, which, according to the *Doctor*'s own Account, conſiſted chiefly in the Love of *God*, and the Love of our *Neighbour*. But, when he demanded farther, what the Notion of a *Neighbour* † imply'd? Our *Lord* thought proper to anſwer this Queſtion by telling him —— "That, once upon a Time, a certain *Jew*, as he was travelling in the Road between † *Jeruſalem* and *Jericho*, was robbed, ſtripped, barbarouſly us'd, and left almoſt dead with his Wounds; that by Chance a *Prieſt* † came that Way, and ſaw the poor Wretch weltering in his Blood, but the Horror of the Sight did not affect him, he paſs'd along unconcern'd; that *next* came a *Levite*, but he too was as void of Tenderneſs and Compaſſion, as was the *Prieſt*, tho' both of them were of the ſame Country with the Sufferer; that, at laſt, a *Samaritan*, a Stranger, and one abhorr'd by the *Jews*, ſeeing this diſtreſs'd Perſon,

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† The Words allude to a known Cuſtom in well govern'd Cities, where *Regiſters* are kept of the Names of their Inhabitants, and do plainly denote the *Title* which Believers have to eternal Happineſs; but by no Means an *abſolute Election* to it. For, as a Citizen, when he miſbehaves egregiouſly, and thereupon becomes infamous, has his Name raz'd out of the *City-Regiſter*, and is himſelf *diſinfranchiſed* of all his Privileges; ſo we read of ſome, whom Chriſt threatens *to blot their Names out of the Book of Life*, Revel. xxii. 19. For, *as Men are written in this Book*, (ſays St *Baſil* in *Iſaiah* iv. 3.) *when they are converted from Vice to Virtue, ſo are they blotted out of it, when they backſlide from Virtue to Vice.* Of the *Twelve* we read that one was certainly a *Reprobate*, and tho' it becomes us to hope better of the LXX, yet our Saviour's Words give us no Room to think, that they all were predeſtinated to eternal Life, ſince his Meaning only is, that his Diſciples, inſtead of eſtimating their Happineſs from the Power of working Miracles, ſhould rather make it conſiſt in this,———That he had called, choſen, and ſeparated them from great Numbers, that would periſh; that he had given them the *Grace* of *Faith* and Admiſſion to the *Chriſtian Covenant*, but that, on themſelves it was incumbent, by the Preſervation of their Faith, and the Practice of good Works, comporting therewith, *to make their Calling and Election ſure. Hammond*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

† The Law of *Moſes* does no where expreſsly promiſe eternal Life to thoſe that obſerv'd its Precepts. It is wholly taken up with *temporal* Bleſſings and Proſperities; and yet the Generality of the *Jews* were not deſtitute of the Hopes of another Life, becauſe their Writers, a little before, and after the *Captivity*, are very full of it, ſo that it became the prevailing Opinion of the whole Nation, and was receiv'd by their two principal *Sects*, the *Phariſees* and *Eſſenes*; for, as for the *Sadducees*, who had other Notions of the Matter, their *Religion* was very little, and their *Principles* purely *Epicurean*. *Calmet*'s Commentary.

† In our Saviour's Time, the *Phariſees* had reſtrain'd the Word *Neighbour* to ſignify thoſe of their own *Nation*, their own Religion, and their own Friends only; and all, who differ'd from them in any of theſe Reſpects, they indulg'd the People the Liberty to hate, nor would they permit them to extend the leaſt Office of common Civility to any ſuch. But our Saviour overthrew theſe falſe *Maxims* of the *Jewiſh* Doctors, and reduc'd the Precept of univerſal Charity to its firſt Intention, when, in this Parable of the *Jew* and the *Samaritan*, he plainly demonſtrated that no Difference of Nation or Religion, no Quarrel or Reſentment, no Enmity or Alienation of Affections can exempt us from owning any Perſon to be our Neighbour. *Whitby*'s Annotations.

† Between *Jeruſalem* and *Jericho* (which were about ſeven Leagues diſtant) the Road was very infamous for Murthers and Robberies, for in it was a Place called the Valley of *Adommim*, or of *Bloody Men*, becauſe of the great Quantity of Blood that was there ſpilt; and for this Reaſon it is, that our Lord lays the *Scene* of his *Parable* in this Place. *Calmet*'s Commentary.

† To make the Deſcription more lively, our Saviour inſtances in two Men, a *Prieſt* and a *Levite*, who took no Pity of this *Jew* in Diſtreſs, tho' they were of the ſame Religion and Country, nay, tho' they were the Miniſters and Teachers of the Religion which he profeſs'd, and might therefore be preſum'd, even in Virtue of their Office and Education, to have more extenſive Notions, and Hearts more capable of tender Impreſſions, than the ruder Vulgar: And, for the ſame Reaſon, he introduces a *Samaritan*, as acting a different Part, and taking all imaginable Care of this wounded *Jew*, tho' between *Jews* and *Samaritans* there was a moſt inveterate Hatred.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

" Perſon, with great Compaſſion came to " him, rais'd his Head, recalled his fainting Spirits, and clos'd his gaping Wounds " with the beſt Medicines † he had; " then, mounting him on his own Horſe, " he gently convey'd him to the firſt " *Inn*, where, at his own Coſt, he entertain'd him, while he ſtay'd with him, " and, at his Departure †, promis'd the " Hoſt to be at whatever Expences more " ſhould accrue." From which plain Narration, the *Doctor* himſelf † could not but conclude, that the *Samaritan* was the *Neighbour* to the Perſon in Diſtreſs, and, conſequently, that the Notion of a Neighbour comprehended Men of all Nations, and all Religions whatever.

Luke x. 38. *He prefers* Mary'*s Choice; and both teaches and encourages his Diſciples to pray.*

As ſoon as the *Feaſt of Tabernacles* was ended, our *Lord* departed from *Jeruſalem*, and, in the Beginning of his Journey, went to a ſmall Village called *Bethany*, about two Miles *Eaſt* of *Jeruſalem*, where he was joyfully receiv'd by a Woman nam'd *Martha*, who, with her Siſter *Mary*, and her Brother *Lazarus*, was highly in Favour with him. While *Martha* was buſy in making Preparation for his Entertainment, her Siſter *Mary* ſat with the Company, liſtening to his Inſtructions; and when *Martha* complain'd to him, that her Siſter had left the whole Burthen of the Buſineſs upon her, and thereupon deſir'd him to ſend her to her Aſſiſtance, our *Lord* commended *Mary*'s Choice, and, tho' he did not ſlight *Martha*'s Civility, yet her Siſter's Devoutneſs and Attention to his Doctrine († which was one Thing chiefly neceſſary) he preferr'd before it.

Luke xi. 1.

Upon his Return to *Galilee*, as he was one Day praying with his Diſciples in a private Place, † they, taking it into Conſideration, how neceſſary it was for them to be directed in the right Performance of that Duty, deſir'd of him to compoſe a *Form* of Prayer for their Uſe, as the *Baptiſt* had done for his Diſciples: Whereupon he not only gave them the ſame excellent *Form*, (called the *Lord's Prayer)* which he had given them, above eighteen Months before, in his Sermon on the Mount, but encourag'd them likewiſe, from the Conſideration of God's Goodneſs, and *fatherly* Affection, (far more indulgent to his Children, than any earthly Parents were to theirs) to be conſtant in their

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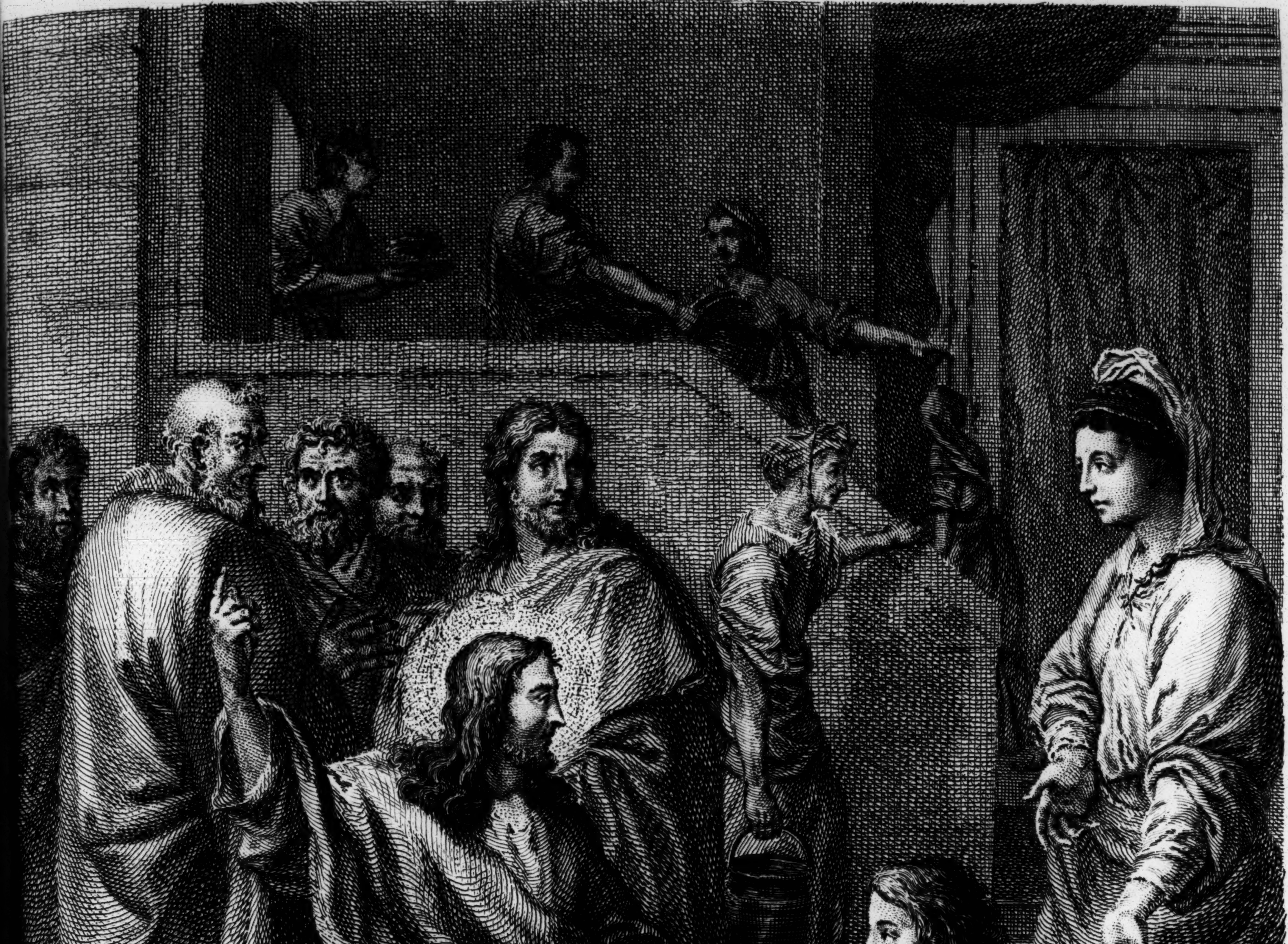
† The Words in the Text are, *pouring in Wine and Oil*; Oil, to eaſe and aſſuage the Pain; and Wine, to cleanſe and heal the Wound: And theſe Things the good *Samaritan* had about him, becauſe the Inns in the *Eaſtern* Countries (even as it is ſtill) afforded nothing, but barely Houſe-room; and therefore the Cuſtom was, for the Traveller to carry all Kinds of *Neceſſaries*, both for his Bed and Board, along with him. *Calmet*'s Commentary.

† The Words in the Text are,——*when he departed, he took out two Pence*, Luke x. 35. The δηνάριον, which we render a *Penny*, was a Kind of *Roman* Coin, much about *ſeven Pence Half-Penny* of our Money. In the *New* Teſtament (for it never occurs in the *Old)* it is uſually put for a Piece of Money in general, *i. e.* for a *Shekel*, which was the moſt common Coin among the *Jews*, before they became ſubject to the *Greeks* and *Romans*; ſo that, in this Senſe, what the *Samaritan* gave the Hoſt amounted to *five Shillings*, or thereabout, which is more conſiſtent with the reſt of his Character, than that he ſhould leave ſo ſmall a Matter behind him. *Calmet*'s Commentary.

† Had our Saviour propounded the Parable in this Manner,——That a certain *Samaritan* fell among Thieves, and that a *Prieſt* and a *Levite* paſs'd by without offering him any Help, this *Doctor of the Law* might have reply'd, that he did nothing but right, becauſe the *Samaritan* was no Neighbour of theirs: But now, as he makes a *Jew* the *Subject* of the Parable, and the *Object* of the *Samaritan*'s Compaſſion, he draws him in to acknowledge the *Voice of Nature*, which declares, that every Man is Neighbour to his Fellow-Creature, and that the Law of *Moſes* has not annull'd, but perfected the *Law of Nature*, by commanding us to *love our Neighbour as ourſelves*, Levit. xix. 18. *Calmet*'s Commentary.

† Interpreters have given themſelves ſome Trouble in determining what that *one Thing* is, which our Saviour accounts *needful*. Some of the Antients are of Opinion, that our Lord, in this Expreſſion, told *Martha*, that *one Diſh was enough*. But, beſides the Lowneſs of the Senſe, the great Company, that attended our Lord, ſeventy Diſciples, and twelve Apoſtles, to be ſure, if no more, ſhews the Incongruouſneſs of it. Others will have this, *one Thing needful* to be a Life of Meditation and Contemplation, which *Mary* had all along addicted herſelf to; but her chuſing to take the Advantage of our Saviour's Company, to hear him for an Hour or two, rather than prepare a Supper from him, is not Foundation enough for this Conjecture; and therefore we cannot but think, that the moſt general Interpretation, concerning *the Care of the Soul, with Reference to Eternity*, is the beſt. *Pool*'s Annotations.

† Theſe Diſciples muſt have been ſome of the LXX, who were not preſent, when our Lord deliver'd his Sermon on the Mount, wherein he firſt of all preſcrib'd to his Apoſtles this Form of Prayer. *Beauſobre*'s Annotations.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And Jesus anſwered, and said unto her, Martha, Martha, thou art careful, & troubled about many things:— But one thing is needful. And Mary hath choſen that good part, which shall not be taken away from her. Luke Chapter X. Ver: 41. 42.

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Petitions to him, with Fervour †, Importunity, and an indefatigable Perſeverance, as the likelieſt Way to obtain a gracious Anſwer to them.

Luke xi. 14.

Inveighs againſt the Scribes and Phariſees.

Not long after this, upon our *Lord*'s curing a *Demoniac*, that was dumb, the *Phariſees* renew'd their old ſenſeleſs *Cavil*, of his ejecting Devils by *Beelzebub*, which he confuted by the ſame Arguments, he had formerly us'd upon that Account; and when they again demanded of him a Sign from Heaven, he again made them the ſame Reply. Nay, not only ſo, but when he was invited to Dinner one Day by a certain Perſon of that *Sect*, who was not a little offended at his ſitting down to Meat without waſhing his Hands, he took occaſion from thence to inveigh very ſeverely againſt their ridiculous *Superſtition*, in affecting *outward* Neatneſs in their Manner of Living, while they neglected to cleanſe their Souls from internal Pollutions. And, ſo, proceeding to reproach both them, and the *Scribes*, the Teachers of the Law, with their Pride, and Prevarication, their Hypocriſy, and Spirit of Perſecution, he ſo exaſperated them, that they us'd all poſſible Methods to enſnare him in his Speech, and to find ſome Accuſation againſt him, whereby they might deſtroy him.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Luke xii. 13.

Preaches againſt Covetouſneſs, *and exhorts to* Watchfulneſs, *a Preparation for* Death *and* Judgment, *and for a timely Repentance.*

One of the Company however, ſeeing with what Authority he reprov'd, and determin'd among the People, deſir'd of him † to arbitrate between him and his Brother, concerning an Eſtate, which had lately fallen to them: But this Office he choſe to decline, and thence took occaſion to preach againſt *Covetouſneſs*, or placing our Felicity in worldly Poſſeſſions; and to enforce this, he propounded the *Parable* of a certain *rich* Man, who, when he had acquir'd Eſtate enough, propos'd to indulge himſelf in *Voluptuouſneſs*, but was ſadly diſappointed by the Intervention of a ſudden Death. He therefore exhorted his Diſciples not to be too anxious about the Things of this Life, but to caſt their Care upon God's *Providence*, who, having promis'd them a *Kingdom* in Heaven, would not fail of ſupplying them with what was neceſſary here. He exhorted them to Charity, to Watchfulneſs, to Preparation againſt the Day of Judgment, or the Arreſt of Death, and (under the *Emblem* of Stewards, or Governors in great Mens Houſes) recommended Gentleneſs and Temperance, and caution'd them againſt indulging themſelves in any Kind of *Exceſs*, upon the Confidence of their *Lord*'s Abſence, or Delay.

Luke xiii. 1.

While he was thus diſcourſing to his Diſciples, News was brought him of * the *Maſſacre*,

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† The Word ἀναιδεία properly ſignifies *Impudence*, and might here be us'd, in Conformity to that Saying of the *Jews*; *the impudent Man overcomes the Modeſt and the Baſhful, how much more God, who is Goodneſs itſelf?* *Whitby*'s Annotations.

† The Practice among the *Jews*, of referring *Civil* Matters to *Eccleſiaſtical* Perſons, as Judges, began in the Captivity of *Babylon*, when, by this Means, the *Jews* avoided the bringing their Differences before *Heathen* Judges. Under the Dominion of the *Romans*, they were indulg'd a greater Liberty, and had *Civil Courts* made up of Perſons of their own Religion. In Caſes of private Difference between Man and Man, it was uſual to make either the *Conſiſtory of three*, or ſome others choſen, by the contending Parties, *Arbitrators*. Whether both theſe Brothers had agreed to refer their *Difference* to our Lord's *Determination*, or this *one* of them only deſir'd him to interpoſe his Authority, if not to enjoin, at leaſt to perſuade his Brother to come to an *Accommodation*, 'tis difficult to ſay, becauſe the Scripture is ſilent: But this we may obſerve, that the ordinary Rule of Inheritance among the *Jews* was, for the eldeſt Son to have a *double Portion* of his Father's Eſtate, and the reſt to be divided equally among the other Children; but, in what came by the Mother, the eldeſt had no Prerogative above the reſt; the Diviſion among them was equal. Whatever then the Controverſy between theſe Brothers was, our Saviour might very juſtly refuſe to intermeddle in it, and that, not only becauſe it was inconſiſtent with his Deſign of coming into the World, which was to promote Mens *ſpiritual*, rather than their *temporal* Intereſts, but becauſe it might probably have drawn upon him the Envy and Calumny of the *Jewiſh Rulers*, who might be apt to ſay, that he took upon him an Office, to which he had no Call, in Prejudice to them, who were legally appointed to it. *Pool*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

* The general Opinion is, that this Piece of *Hiſtory* relates to the *Sedition* which *Judas Gaulonites* rais'd againſt the *Roman Government* in *Judea*, when he, and one *Sadducus*, a *Phariſee*, poſſeſs'd the People with a Notion, "That "Taxes were a Badge of their Slavery; that they ought to acknowledge no Sovereign, but God himſelf; nor pay any "Tribute

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Maſſacre, which *Pilate* had caus'd to be made of ſome *Galileans*, while they were offering their Sacrifices at the Altar; and the Conſequence which he drew from thence (as well as from another ſad Accident, that had lately happen'd in *Jeruſalem*, where the Fall of the Tower of *Siloam* † had deſtroy'd no leſs than *eighteen* Perſons) was, not that theſe Sufferers were greater Sinners, than their Neighbours, but that their Sufferings were intended to lead others to Repentance, which, if they did not, in all Probability they would meet with the like, or worſe Judgments *: And then, to engage them all to a ſpeedy Repentance, he ſet forth the Patience of the *Almighty* towards them, in the Parable of a *Fig-Tree*, which the Maſter of the *Vineyard* order'd to be cut down, becauſe, for three Years †, it had bore no Fruit; but, upon the *Gardener*'s promiſing to uſe a more than ordinary Care and Diligence about it, he was prevailed on to let it ſtand one Year longer, but, with this Determination, that, if it ſtill continu'd *unfruitful*, he would not then fail to cut it down.

Luke xiii. 10. *Cures the crooked Woman, and confutes the* Ruler of the Synagogue.

Every *Sabbath-Day* our *Lord*'s Cuſtom was to preach in one of the *Jewiſh Synagogues*, and, while he was thus employ'd, he obſerv'd a Woman, who, for the Space of *eighteen Years*, had labour'd under a *Spirit of Infirmity*, which bow'd down her Body ſo, that ſhe was not able to lift herſelf up. Here was a proper Object for his Compaſſion and Power to exert themſelves; and therefore, calling the Woman to him, he laid his Hands upon her, and immediately ſhe became ſtrait, and glorify'd God. At this the *Ruler of the Synagogue* † became ſo very envious and diſpleas'd, that he told the People,—— There were ſix Days in the Week allow'd by

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"Tribute, but to his Temple." 'Twas in *Galilee*, very probably, where this *Judas* firſt broach'd theſe Sentiments, and there acquir'd ſuch a Multitude of Followers and Abetters, as made *Joſephus* call him *Galilæus*, as well as *Gaulonites*, Antiq. lib. xviii. c. 2. Nay, all his Followers in general, tho' they were of different Provinces by Birth, obtain'd the ſame Name. But when they came to *Jeruſalem*, at one of the great *Feſtivals*, and began to ſpread theſe *ſeditious* Notions againſt *Cæſar*, *Pilate*, who was then the *Roman* Governor, having had Intelligence of it, caus'd a conſiderable Number of them to be ſlain in the Temple, while they were ſacrificing. *Whitby*'s and *Beauſobre*'s Annotations.

† The Fountain of *Siloam* roſe at the Foot of the Wall of the Eaſt Part of the City of *Jeruſalem*. The Tower, called after its Name, was doubtleſs built upon the Wall, not far from it; and, being now become ancient, might fall upon ſuch a Number of People, either paſſing by, or ſtanding under it. But how this Accident came to paſs we have no Manner of Certainty, becauſe this Paſſage in St. *Luke* is the only Place, where we find any Mention made of this Piece of Hiſtory. *Calmet*'s Commentary.

* To verify this Prediction of our Saviour's upon the impenitent *Jews*, we may remember what *Joſephus* has told us of them, *viz.* that, under the Government of *Cumanus*, Twenty thouſand of them were deſtroy'd about the Temple, Antiq. lib. xx. c. 4. That, upon the Admiſſion of the *Idumæans* into the City, Eight thouſand and five hundred of the High-Prieſt's Party were ſlain, inſomuch, that there *was a Flood of Blood quite round the Temple*, de Bello Jud. lib. iv. c. 7. That, upon the threefold Faction, that happen'd in *Jeruſalem*, before the Siege of the *Romans*, the Temple was *every where polluted with Slaughter; the Prieſts were ſlain in the Exerciſe of their Function; many, who came to worſhip, fell before their Sacrifices; and the dead Bodies of Strangers and Natives were promiſcuouſly blended together, and ſprinkled the Altar with their Blood*, de Bello Jud. lib. vi. c. 1. and that, upon the *Romans* taking the City and Temple, *Mountains of dead Bodies were piled up about the Altar; Streams of Blood ran down the Steps of the Temple*; ſeveral were deſtroy'd by the *Fall of Towers*; and others *choak'd in the ſultry Ruins of the Galleries over the Porches*, de Bello Jud. lib. vii. c. 10.

† Some of the *Ancients* are of Opinion, that, by theſe *three Years*, we are to underſtand the three *Diſpenſations*, under which Mankind have liv'd, *viz.* under the *Natural* Law, from the Beginning of the World, to the Time of *Moſes*; under the *Written* Law, from *Moſes* to *Jeſus Chriſt*; and under the *Evangelical* Law, from *Jeſus Chriſt* to the End of the World. Others rather mean by them the *three* Kinds of Government, under which the *Jews* had liv'd, *viz.* the Government of *Judges*, from *Joſhua* to *Saul*; the Government of *Kings*, from *Saul* to the *Babyloniſh* Captivity; and the Government of *High-Prieſts*, from the Captivity to the Time of *Jeſus Chriſt*. But theſe Explications are a little too *arbitrary*; nor will the three Years of our Saviour's Preaching among the *Jews* come up to the Point, becauſe the *Jews* were not deſtroy'd the next Year, (as the barren Fig-Tree was to be cut down) but *forty* Years after our Lord's Aſcenſion. All that is meant by the Expreſſion therefore is, that God gave them all the Time, and all the Means, that could be deſir'd, to make them inexcuſable; and the Term of *three Years* ſeems rather to be mention'd, becauſe the Fruit of ſome *Fig-Trees* come not to *Maturity* till the *third* Year. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† In every *Synagogue* there was a conſiderable Number of *Doctors of the Law*, who, in the Goſpel, are frequently called *Rulers* or *Governors*, and over theſe there was uſually one chief *Preſident*. But the Perſon here ſeems not to have

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by God for Labour, and that, on thoſe they might come for Cure, but not on the *Sabbath*, which was a Day appointed for *Reſt*. But our *Lord* ſoon made him aſham'd of his Hypocriſy † by an Argument drawn from their own Practice of looſing an Ox, or an Aſs from the Stall, on the *Sabbath-Day*, and leading them away to watering; and much more then might he be permitted to cure, on that Day, a Daughter of *Abraham*, whom *Satan*, for ſo many Years, had afflicted with a ſore Diſeaſe. Whereupon his Adverſaries were ſilenc'd, but the People were all glad, and rejoiced at his glorious Actions.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

John ix. 1. *And cures the Man, that was born blind, upon which enſue ſeveral Altercations.*

THE *Feaſt of Dedication* † was now approaching, when, after ſeveral Removals, our *Lord* repair'd again to *Jeruſalem*, and, as he was walking in the Streets on the *Sabbath-Day* †, ſaw a poor Man, that was blind from his very Birth. Upon his calling the Man to him, his Diſciples aſk'd him, whether it was the * Man's own, or his Parents Sin, that had brought that Calamity upon him? But his Blindneſs, as he told them, was not ſent for a Puniſhment of any one's Sin, but † for the greater

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have been the chief *Preſident*, but one of the *ſubordinate Rulers*, becauſe we find him, not addreſſing himſelf directly to Chriſt, (which, not improbably, had he been the Preſident, he would have taken courage to do) but only to the *People* in general; tho' by them he *obliquely* ſtruck at our Saviour. *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

† Our Saviour declar'd this *Ruler of the Synagogue* to be an *Hypocrite*, partly, becauſe he plac'd his Holineſs in the Obſervation of the *Ritual* Precepts of the Law, (ſuch as *bodily Reſt* on the Sabbath-Day) to the Diſparagement of the Works of Mercy, and other great Matters of eternal Obligation; and, partly, becauſe he pretended to a great Zeal for the Performance of God's Commands, when, all the while, he was rather acted by a malevolent Envy to the Glory of Chriſt, which he, to whom his *Heart was open*, perfectly knew. *Whitby*'s Annotations.

† When *Judas Maccabæus* had cleans'd the Temple, which had been polluted by *Antiochus Epiphanes*, he again dedicated the Altar, (1 *Maccab.* iv. 59. and 2 *Maccab.* x. 8.) and this is ſuppos'd to be the *Dedication*, in Memory of which the *Jews* continued to celebrate a *Feaſt*, which fell out in the Winter, in the Month *Ciſleu*, between the 13th and 14th of our *November*; and, being the ſame, in all Probability, with what, in the *Goſpel*, is called τὰ ἐγκαινία, was honour'd and approv'd by our Saviour's Preſence, tho' but of human Inſtitution. *Whitby*'s Annotations, *Hammond*'s Paraphraſe, and *Echard*'s Eccleſiaſtical Hiſtory, lib. i. c. 5.

† It has been obſerv'd before, that our Saviour made choice of the Sabbath-Day, as a Day, wherein he did many of his mighty Works. It was on this Day, that he cur'd the impotent Man, who lay at the Pool of *Betheſda*, John v. 10. On this Day, that he healed him, who had the *withered Hand*, Matth. xii. 10. and now on this Day likewiſe, that he gave Sight to the Man, who *was born blind*, John ix. 14. and poſſibly he might chuſe *this*, becauſe it was the Day, whereon he *ordinarily* preach'd that heavenly Doctrine, which he confirm'd by theſe miraculous Works; or perhaps, that he might inſtruct the *Jews* (if they would have receiv'd Inſtruction) in the right Obſervation of the *Sabbath*, and arm his Diſciples againſt that pernicious Doctrine of the *Phariſees*, viz. that it was not lawful to do Good, or perform Works of Mercy and Compaſſion on that Day. *Pool*'s and *Whitby*'s Annotations.

* What the *Diſciples* might mean by *the Sin* of the blind Man's *Parents* is no hard Matter to ſolve, conſidering the ſtrict Prohibition in the Law, *Levit.* xx. 18. of not coming near a *menſtruous* Woman, which was thought to have ſo ill an Influence upon the Child, as to make it obnoxious to *Leproſy*, or *Mutilation*, and might, conſequently, be the Cauſe of this Perſon's *Blindneſs*: But what we are to underſtand by *his own Sin*, before he was born, is not ſo eaſy to be determin'd. That it cannot relate to the *Original* Sin, which he brought into the World with him, is evident, becauſe all Mankind (our *Lord* only excepted) are equally guilty of this; nor does this entail upon them any corporeal *Imperfection*: And therefore the Sin, here intended, muſt be ſomething *ſpecial* and *perſonal*. Now, whoever conſiders, that the Opinion of the *Platoniſts* and *Pythagoreans* concerning the *Pre-exiſtence* of Souls, their *Tranſmigration* from one Body to another, and being ſent into Bodies *better* or *worſe*, according to their *Merit*, or *Demerit*, had obtain'd among the *Jews*, and more eſpecially among the *Phariſees*, need not much wonder to find our Lord's *Diſciples* infected with it, or, at leaſt, deſirous to know their Maſter's Sentiments about it. The Author of the *Book of Wiſdom*, where ſpeaking of himſelf, he tells us, *that, being good, he came into a Body undefiled*, i. e. free from any notable Infirmity, Chap. viii. 20. gives countenance to this Doctrine; and, in the Writings of *Philo*, (de Gigant. p. 285. & de Somniis, p. 586.) and of *Joſephus*, (de Bello Jud. lib. ii. c. 12.) we have it confirm'd to us: And therefore the *Diſciples* may well be ſuppos'd to enquire here, whether our Lord allow'd of the prevailing Notion, *viz.* That the Soul of this Man might be put into this imperfect Body, for the Puniſhment of what he had done, either in, or out of the Body, in a *pre-exiſtent* State. *Whitby*'s and *Hammond*'s Annotations, and *Calmet*'s Commentary.

† It muſt not be thought, that God did any ways *actively* concur to make this Man blind, tho', in his Wiſdom, he thought fit to leave this Imperfection in the *plaſtick* Matter, whereof he was form'd, unrectify'd, that thereby he might ſhew his miraculous *Power* in giving Sight to ſuch an one, for the Confirmation of *Chriſt*'s Doctrine; thereby diſplay his *Goodneſs*, in illuminating both the Soul and Body of this Man at once; and thereby give all others, who beheld this miraculous Cure, a powerful Motive to *believe*. *Whitby*'s Annotations.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

greater Manifeſtation of God's Glory; and ſo, ſpitting upon the Ground, he made ſome Clay, and, having anointed his Eyes therewith, he † ſent him to waſh them in the Pool of *Siloam*; which accordingly he did, and return'd with ſuch perfect *Eye-ſight*, that his Neighbours were amaz'd, and began to queſtion whether he was the ſame Man, that us'd to ſit begging, until he aſſur'd them, that he was the very Perſon, and, to ſatisfy them farther, not only told them who his *Phyſician* was, but in what Manner his Cure was effected.

Various were the *Cenſures* and Opinions of Men upon this Occaſion. The *Phariſees*, to diminiſh the Credit of the Miracle, ſaid that *Jeſus* could not be a *Prophet ſent from God*, † becauſe he violated the *Sabbath*; but others again reply'd, that no *Impoſtor* could be permitted to work ſuch Miracles, as had apparently the *Finger of God* in them. Thoſe, who were averſe to believe the Miracle, or in Hopes of making the Thing look *intricate*, ſent for the Parents of the Man, that was cur'd, and aſk'd them theſe three Queſtions. Whether he was their Son? Whether he was born blind? And whether they knew how, and by whom he was cur'd? To the two firſt Queſtions they anſwer'd *directly* that he was their Son, and was born blind; but, as to the *laſt*, they referred them to him, who, (as they told them) was of Age to anſwer for himſelf; not daring to ſay any more for Fear of the *Sanhedrim*, who had made an Order † to *excommunicate* any Perſon, who ſhould acknowledge *Jeſus* to be *Chriſt*. Him therefore they began to examine; and, to draw him from the good Opinion, he had conceiv'd of his *Phyſician*, bid him aſcribe the Glory of his Cure wholly to God, and not to look upon *Jeſus* with any Veneration, who was a *Sinner*, and *Sabbath-Breaker*, and conſequently, could not come from God. To which the Man boldly reply'd, "That it was very "unaccountable, that they ſhould not per"ceive from whence the Man was, whom "God had endu'd with ſuch a miracu"lous Power of opening the Eyes of one "born blind, † a Thing that was never "heard of before, ſince the World began; "and that ſince it was a certain Truth, "‖ that God heareth not *Sinners*, if he "were not ſent, and impower'd by God,

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† We read of nothing *medicinal* in this Water, only our Lord was pleas'd to ſend the blind Man to waſh his Eyes here as a Probation of his Faith and Obedience, in the ſame Manner, as, of old, *Naaman* the *Syrian* was ſent to waſh in the River *Jordan*, 2 Kings v. 10. *Pool*'s Annotations.

† And yet they themſelves acknowledge, that a Prophet might do, and command Things contrary to the *Reſt* requir'd by the *Sabbath*, which they alſo prove by the Example of *Joſhua*, who commanded, that *the Ark ſhould be carried round* Jericho, *the armed Men going before, and after it, ſeven Days*, one of which muſt be the *Sabbath*, Joſh. vi. How then could that, which Prophets, by the known *Principles* of the *Jews*, were allow'd to do, prove that *Jeſus* was no Prophet, eſpecially if we conſider, that, by theſe Actions of Mercy and Goodneſs, he did not indeed violate the Reſt of the *Sabbath*, but only their corrupt *Traditions* concerning it. *Whitby*'s Annotations.

† The general Opinion is, that, among the *Jews*, there were three Kinds of *Excommunication*; that the firſt was called *Niddui*, that is to ſay, *Separation*, which laſted for thirty Days, and ſeparated the Perſon from the Uſe of all Things holy: The *ſecond* was called *Cherem*, or *Execration*, which excluded the Perſon from the *Synagogue*, and depriv'd him of all *civil* Commerce: And the *third*, *Shammatha*, or *Exciſion*, which remov'd him from all Hopes of returning to the *Synagogue* any more. But *Selden* (de Synedr. Hebr.) maintains, that theſe three Terms, *Niddui*, *Cherem*, and *Shammatha*, are ſometimes *ſynonymous*, and that the *Jews*, properly ſpeaking, never had more, than two Sorts of *Excommunication*, the *greater* and the *leſs*; tho' moſt are agreed, that it was the greater Sort of Excommunication, which the *Sanhedrim* threatened to any one, that ſhould confeſs that *Jeſus was the Chriſt*, becauſe the Parents of the blind Man were ſo fearful of it, that they durſt not ſpeak out. *Calmet*'s Dictionary, under the Word *Excommunication*.

† They who loſe their Sight by a Diſeaſe, may be cur'd; but no Man, no not *Moſes*, or any of the Prophets ever did, or ever could, without the Aſſiſtance of a Divine Power, give Sight to one born blind; for which Reaſon the *Jews* reckon this among the Signs of the *Meſſiah*, that he *ſhould open the Eyes of the Blind*. *Whitby*'s Annotations.

‖ But *doth not God hear Sinners?* Then whom can he hear, ſince no Man liveth, and committeth not Sin againſt God? 'Tis true indeed. But then, the *Sinners*, which the poor Man may be ſuppos'd here to mean, are not thoſe, who become ſuch thro' Ignorance, Weakneſs, or human Infirmity, but ſuch notorious and preſumptuous Sinners, as go on in their Impieties, with an high Hand, and an hardened Heart, of whom the Spirit of God declares,

When

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"he could never do ſuch wonderful Cures, "as theſe." This provok'd them ſo highly, that they firſt upbraided him with his former *Blindneſs*, as a *Character* of ſome extraordinary Ill in him, and then caſt him out of the *Synagogue* with Diſgrace; but *Jeſus*, ſhortly after, met him, and receiv'd him into his own Church. He declared himſelf to him, that he was the *Meſſiah*; and the poor Man, believing on him, immediately fell down proſtrate at his Feet, and *ador'd* him.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

John x. 1. *He ſhews the Phariſees to be* falſe Guides, *and himſelf the* true one, *and, upon aſſerting his Divinity, is in Danger of being ſton'd.*

AFTER that our *Lord* had receiv'd the poor Man's Homage, he continu'd his Diſcourſe, and, under the *Allegory* of a † *Shepherd* and his Sheep, prov'd the *Phariſees* to be no better, than *blind Guides*, nay, than *Thieves* and *Robbers*, who had † *climbed up into the Sheepfold*, or made themſelves Rulers and Governors in God's Church, without any proper Commiſſion from him. Upon the ſame Ground he condemn'd all thoſe falſe *Chriſts* †, who before him had uſurped the Title of the *Meſſiah*, and aſſerted his

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when they ſpread forth their Hands, I will hide myſelf from them, and, when they make many Prayers, I will not hear, Iſa. i. 15. The Maxim however is here to be underſtood, not in a *general*, but *reſtrained* Senſe, *viz.* that God uſeth not to honour notorious and flagitious Sinners (eſpecially when they pretend to come with a Meſſage from him) by giving them a Power to work Miracles, in order to confirm the Truth of what they ſay. For this is the Force of the poor Man's Argument,——That Chriſt could not be ſuch a notorious Sinner, as he was repreſented to him, becauſe it was inconſiſtent with the Attributes of God, to honour ſuch Perſons with his Preſence and Aſſiſtance, in doing ſuch Works, as none could do, without a Divine Power committed to them. *Pool*'s Annotations.

† That this *Alluſion* was very proper and pertinent, with Regard to the Perſons, to whom our Saviour addreſs'd his Diſcourſe, the Condition and Cuſtom of that Country may convince us. For the greateſt Part of the *Wealth* and *Improvement* there conſiſted in Sheep; and the Examples of *Jacob* and *David* in particular are Proofs, that the keeping of theſe was not uſually committed to Servants and Strangers, (as it is among us) but to Men of the greateſt Quality and Subſtance. The Children of the Family, nay, the Maſters and Owners themſelves made it their Buſineſs, and eſteem'd the looking to their Flocks a Care, and Employment, in no Caſe below them. Hence probably came the frequent *Metaphor* of ſtiling *Kings the Shepherds of their People*. Hence the ancient Prophets deſcribe the *Meſſiah* in the Character of a *Shepherd*; and our Bleſſed Saviour, to ſhew that he was the Perſon intended by the Prophets, applies the ſame Character to himſelf, thereby to repreſent his Government of the Church, and tender Concern for Mankind. *He ſhall feed his Flock like a Shepherd; he ſhall gather the Lambs with his Arms, and carry them in his Boſom; ſhall ſeek that which was loſt, and bring again that which was driven away; ſhall bind up that which was broken, and ſtrengthen that which was ſick, and gently lead thoſe which were with Young*, Iſai. xl. 11, and Ezek. xxxiv. 16. all lively Emblems of our Lord's *paſtoral Care*, and of the various Methods, which he hath employ'd to accommodate his Diſpenſations to our Wants, in order to promote our eternal Salvation. And, as the *Character* of a *Shepherd* did well become our gracious Saviour, ſo there is ſomething in the very Nature and Diſpoſition of *Sheep*, (which appears ſo innocent and inoffenſive, ſo peaceable and gentle, ſo patient and ſubmiſſive, ſo honeſt and undeſigning) as carries a near Reſemblance to that Plainneſs and Probity, that Modeſty and Humility, that Quietneſs and Submiſſion, which are indeed the firſt *Elements* of the *Chriſtian* Religion, as well as the Qualifications requiſite to the Reception of it. It is to be obſerv'd however, that, as the Shepherd's Art in managing his Sheep (in the *Eaſtern* Countries) was different to what is among us, (to which Purpoſe we read of his *going before, leading, and calling his Sheep*, and of their *following*, and *knowing* his *Voice*, whereas our Shepherds go after, and drive their Sheep) ſo theſe ſeveral Expreſſions do, in the *Moral*, denote our Lord's receiving into the Number of *Chriſtians* all thoſe humble and obedient Souls, that come to him in the Spirit of Meekneſs, not in the *Cloathing*, but in the real *Qualities* of his Sheep, and making Proviſion for their Growth in Grace and Improvement in all *Virtue and Godlineſs of Living*. *Stanhope*, on the Epiſtles and Goſpels, Vol. III. and *Hammond*'s Annotations.

† According to the primary Inſtitution of God, it was the proper Province of the Sons of *Levi to teach the Children of* Iſrael *all the Statutes, which the Lord had ſpoken unto them by the Hand of* Moſes, *Levit.* x. 11. and therefore it was requir'd, that *the Prieſts Lips ſhould preſerve Knowledge, and the People ſeek his Law at their Mouths*, Mal. ii. 4, 7. but (however it came about) no ſooner did their *Traditions* grow in Eſteem, than the *Scribes* and *Phariſees*, not only took upon them to be the *Guides* and *Teachers* of the People, but maintain'd likewiſe, that others were to receive Authority to teach from their Commiſſion, and Ordination to that Office, tho' we no where find that they receiv'd any ſuch Authority from God; for which Reaſon our Saviour repreſents them as *a Plantation, which his Father had not planted*, Matth. xv. 13. and bids his Diſciples *beware of their Doctrine*, Matth. xvi. 12. becauſe *they taught for Doctrines of God the Commandments of Men, and made void the Commandments of God by their Traditions*, Matth. xv. 6, 9. *Whitby*'s Annotations.

† In ſeveral of the *Greek* Copies, as well as the *Syriac*, *Perſian*, and *Gothic*, the Words *before me* (for our Saviour in the Text ſpeaks in his own Perſon) are omitted; and ſome *Criticks* are of Opinion, that this Omiſſion was *early*, becauſe the *Manichees* (according to *Theophylact*) made no Scruple to infer from hence, that the Prophets of the *Old Teſtament* had not their Miſſion from God. Our Saviour however, in ſeveral Places, where he quotes them, had ſufficiently eſtabliſh'd the Authority of the *Prophets*; and by this Paſſage means no more, than that all thoſe, who, *before him*, had taken upon them the Title and Quality of the *Meſſiah*, (ſuch as *Theudas* and *Judas Galilæus*, whereof we find Mention, *Acts* v. 36, 37.) *where Thieves and Robbers*, becauſe they uſurp'd a *Character*, which they had no Right to; and that all before him, who either had not their Commiſſion from God, or could not prove it by *extraordinary* Miracles,

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his own Right to it by an Argument, that no other Shepherd durſt produce, *viz. his laying down his Life for his Sheep* ‖, which were to conſiſt of *Gentiles* †, as well as *Jews*, and all together make up one *Flock*.

John x. 22.

Before the Concluſion of the Feaſt, as he was walking in *Solomon*'s Porch †, ſeveral of the *Jews* came, and requir'd him to tell them (in poſitive Terms) whether he was the *Meſſiah* or not: To which his Anſwer was, that he had already ſufficiently inform'd them of that, but to no Effect; that the Miracles, which he wrought in his Father's Name, were a full Evidence of his Miſſion; that the Reaſon, ‡, why they believ'd him not, was, becauſe they were not of a Diſpoſition proper for his *Sheep*; that to ſuch as were his Sheep, and follow'd him, he would give eternal Life; and that none could pull them out of *his*, or *his* Father's Hands, becauſe *he and his Father were one* †. Upon this laſt Expreſſion, the *Jews*

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racles, (ſuch as the Authors of the *Rabbinical Traditions*, and of all the other reigning *Sects* among the *Jews*) were far from being the true Shepherds of God's People. *Calmet*'s Commentary.

‖ His Sheep are here ſuppos'd by ſome to be his *elect* and peculiar Friends, and thence they infer, that Chriſt laid down his Life for them only. Now, if we reſpect the *Council* of God, and the Deſign of *Jeſus Chriſt*, nothing is more certain, than that he gave himſelf *a Ranſom for all*, 1 Tim. ii. 6. and *taſted Death for every Man*, Heb. ii. 9. and *was a Propitiation for the Sins of the whole World*, 1 John ii. 2. but then, becauſe the World can no otherwiſe lay hold on the Benefits of this *Propitiation*, than by *believing*, and being obedient to the Voice of this *Shepherd*, he therefore is ſaid to do this more eminently for his *Sheep*. The Apoſtle, I think, has determin'd the whole Controverſy in a few Words,——*He died for all, that they, who live, might not live unto themſelves, but unto him, who died for them*, 2 Cor. v. 15. ſo that, if any periſh, it is not becauſe he died not for them, but becauſe they will not perform the Conditions requir'd to make his Death efficacious to them; they will not *live unto him, who died for them*. *Whitby*'s Annotations.

† Theſe our Saviour calls *his other Sheep*, John x. 16. by Way of *Anticipation*, becauſe he foreknew that many of them (when once his Goſpel came to be tender'd to them) would give it a ready Reception, be converted, and baptiz'd; and becauſe the *Ceremonial* Law (which was the *Partition-Wall* between the *Jews* and *Gentiles*) was ſhortly to be broken down, and the *Gentiles* admitted to the ſame Privileges, with the *Jews*, that believ'd in his Name. *Whitby*'s Annotations.

† This *Porch* conſiſted of ſome ſtately *Cloiſters* on the *Eaſt* Side of the Temple, and not far from the *Court of the Gentiles*. It was called *Solomon*'s, either to preſerve the Memory of that great Prince, or becauſe it was built according to the *Model* of *that*, which he erected, 1 *Kings* vi. 3. for both in the Temple, which *Zorobabel*, and in that, which *Herod* rebuilt, the *Plan* of *Solomon*'s was chiefly obſerv'd, tho' ſome Variations might be allow'd of: And in this Porch our Saviour *was walking*, becauſe, at this Time, it was Winter, and here he found a Cover from the Inuries of the Weather; whereas, in the Summer Seaſon, it was cuſtomary for the *Jews* to walk in the open Courts of the Temple. *Echard*'s Ecclefiaſtical Hiſtory, lib. i. c. 5. *Whitby*'s Annotations, and *Calmet*'s Commentary.

‡ Some are of Opinion, that the Words in the Text ȣ γὰρ, which we render *becauſe*, are not *rational*, or do not render a Reaſon for theſe People's *Infidelity*, but only intimate, that their Infidelity was conſequential to their not being his Sheep; or, in other Words, that they could not believe, becauſe they were not *elected*. But, to obviate this, we muſt obſerve, that the Reaſon which our Lord here aſſigns for this Defect of Faith, is doubtleſs ſuch, as made it a great Crime in them; for ſure that muſt be ſuch, for which they were to *die in their Sins*, John viii. 24. It is therefore certain, that this *Unbelief* cannot be reſolv'd into any natural *Defect* of Knowledge on their Part, nor any Act of *Reprobation* on God's Part, but purely to the Want of a *teachable* and well-diſpos'd Mind. For, were it the ſame Thing to be *one* of Chriſt's *Sheep*, and to be predeſtinate to Faith and Salvation, the Import of our Saviour's Words muſt be this,——*Ye therefore believe not, becauſe ye are not of the Number of the Elect, but of thoſe, whom God hath, from Eternity, rejected*. Now, by this Account of the Matter, our Saviour would not have *accus'd*, but *excus'd* the Infidelity of the *Jews*, and they, with as good Reaſon, might have reply'd to him,——"We "therefore believe not, becauſe God, by his Act of Reprobation, hath ſhut the Door of Faith againſt us, and ſo our "Infidelity is not to be imputed to us, but God." *Whitby*'s Annotations.

† That is, *one* in *Eſſence* and Nature; *one* in *Authority* and Power, and not barely *one* in *Will* and *Conſent*: And that this is the genuine Signification of the Words, appears 1ſt, from the *Original Text*, where it is not ſaid, I and my Father are *one* εἷς, *Perſon*, in the *Maſculine* Gender, *but* ἓν, *one Thing*, in the *Neuter*. Now, if that Thing be not the *Divine* Being, they cannot be *one*; for, ſince the Father is confeſs'd to be God, the Son cannot be *one Thing* with the Father, if he be not God too. 2dly, It appears from the *Context*, where our Saviour, having, in the preceding Verſes, aſcrib'd the Preſervation of his Sheep to the Power of his Father, *None is able to pluck them out of my Father's Hands*, John x. 29, aſcribes the ſame alſo to his own Power, *Neither ſhall any pluck them out of my Hand*, Ver. 28. plainly intimating, that his Sheep were equally ſafe in his own Hand, as in his Father's, becauſe, ſays he, *I and my Father are one*, Ver. 30. And, 3dly, It appears from the Verſes, which immediately follow; for when the *Jews* took up Stones to ſtone him, as guilty of *Blaſphemy*, becauſe *he made himſelf God*, he does not evade the Charge, by ſaying, that he only *conſpir'd* with the *Will* of God, as all true Prophets did; but appealed to the Works, which

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Jews concluded him to be a *Blaſphemer*, and were going to ſtone him; and tho' he reminded them of the many good Actions, he had done for them in his Father's Name, and endeavour'd to apologize for his calling himſelf the *Son of God*, (even becauſe in Scripture we find *Judges* and *Magiſtrates* frequently ſo ſtiled, and much more then might he, who was conſecrated, and ſent by God, aſſume that Title) yet all this would not appeaſe their Rage, ſo that he was forc'd to leave the City, and went thence over *Jordan* to *Bethabara*, where *John* had formerly *baptiz'd*; where great Multitudes reſorted to him, both to hear his *Inſtructions*, and to be healed of their *Diſeaſes*; and where he made many *Diſciples*, because the Place put the People in Mind that whatever *John* had reported of him was true. John x. 40.

Luke xii.

Shews the Difficulty of attaining Salvation, and the Wretchedneſs of the Jews *in rejecting it.*

While he continu'd in theſe Parts, a certain Perſon put a *curious* Queſtion to him †, concerning the Number of thoſe, that ſhould be ſav'd: Whereupon he took occaſion to admoniſh his Hearers, "That "they ought to uſe their utmoſt Endea"vours to enter in at the *ſtrait Gate* * of "Salvation, becauſe the Number of thoſe, "who ſhould not attain it, would be large; "that they ought to do it with all Expe"dition, becauſe, when once the Gate "was ſhut, and the Means of Salvation "withdrawn, all Pretences of having heard "the *glad Tidings* of the *Goſpel*, and of "having been converſant with him upon "Earth, would gain them no Admit"tance; that all Workers of Iniquity "ſhould be utterly *excluded*; and there"fore the *Jews*, in particular, would have "Cauſe to lament, when they ſhould ſee "many *Heathens*, from all Parts of the "Earth, poſſeſs'd of the Glories of Hea"ven, with *Abraham*, *Iſaac*, and *Jacob*, "and all the ancient Prophets, while "themſelves (who were the *Heirs of the* "*Kingdom)* ſhould be thruſt out, and *ſo* "*made the laſt, who were once the firſt*." Luke xiii. 31.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

As he was diſcourſing in this Manner, ſome of the *Phariſees*, who could no longer bear with Patience the Power and Authority which he had gain'd among the People, in Hopes of getting rid of him, ‖ came and ſuggeſted the Danger he was in from *Herod Antipas*, ſo long as he continu'd in *Galilee*,

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which he perform'd by the Power of the Father reſiding in him, which plainly carries it to an Unity of *Power*, not of *Will* only; and then St. *Chryſoſtom*'s Inference is undeniable, that, *if the Power be the ſame, the Eſſence alſo is the ſame*. *Whitby*'s Annotations.

† The Man, who propos'd this Queſtion to our Saviour, had doubtleſs in his Thoughts the common Opinion of the *Jews*, that *all Iſraelites* (how much ſoever they may ſuffer in *this) might have their Portion in the World to come*; but this was a Queſtion of too much needleſs Curioſity for our Saviour to anſwer, becauſe it is no Part of our Concern, how *many ſhall be ſav'd?* But only how, and by what Means, we are to work out *our own* Salvation: And therefore he took occaſion from hence to inſtruct the Man (and in him all others) in what might be of much more ſubſtantial Benefit to him. *Whitby*'s Annotations.

* This Expreſſion of our Bleſſed Saviour's, whether it was borrow'd from the *Heathen* Sages, or no, is extreamly like them: For *Cebes* tells us, that, at the firſt Entrance upon a Courſe of Virtue, *there is a little Gate*; that, after we have paſs'd this Gate, *there is a narrow Aſcent*; and that the Way following is *rough and rugged*, becauſe it is not *much frequented*; but that, *after we have got up to the Top of the Hill, the reſt is ſmooth and eaſy, free from all Obſtructions, and leading to the Regions of Felicity*. Nay, *Heſiod*, who was much older than *Cebes*, has given us the ſame Deſcription of the Paths of Virtue:

——— Μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηϊδίη δ' ἤπειτα πέλει, χαλεπή περ ἐοῦσα. Oper. & Dier. Lib. i. Lin. 288.

And hence we may perceive, to our Comfort, that tho' the Ways of Virtue and Religion are not, at their firſt Entrance, ſo very agreeable, yet, in Proceſs of Time, they will be found to be *Ways of Pleaſantneſs, Chriſt's Yoke eaſy, and his Commandments not grievous*. *Cebetis* Tab. *Calmet*'s Commentary, and *Whitby*'s Annotations.

‖ But, whether they came upon their own *Account*, or by the Inſtigation of *Herod*, is the Queſtion. ——— If they came upon their own Account, 'tis certain, that they came not out of any Kindneſs to our Saviour; becauſe the whole Hiſtory of the Goſpel informs us, that they were far from having any Affection for him, and therefore they muſt come with a Deſign, either to ſcare him out of *Galilee*, where he had been too popular for them, or to drive him into a Trap, which they had laid for him in *Judea*. This ſeems to be a *genuine* Interpretation enough of the Senſe of the *Evangeliſt*; and therefore, in our Hiſtory, we have follow'd it: But ſtill it ſeems not improbable, that, conſidering the preſent Circumſtances, *Herod* was under, he might ſend theſe Meſſengers to our Saviour. He had, but lately, gain'd himſelf

Galilee, which was Part of his *Dominions*: But, far from betraying any Fear upon ſuch Information, he let the *Phariſees* know, that, having but a few Days longer to live, he was determin'd to devote them to the Relief of the Diſtreſs'd, the curing Diſeaſes, and caſting out Devils; and as to *Herod*'s † Subtlety, and Deſigns againſt his Life, they were altogether ſuperfluous, becauſe he foreknew, that he was to ſuffer Death at *Jeruſalem* †, which was the Place appointed (as it were) for the Slaughter of all the Prophets; and hereupon he broke out into a moſt *pathetick* Exclamation againſt the Inhabitants of that unhappy City, reproaching them with their rejecting the kind Offers of the Goſpel, and with their killing the Meſſengers ſent from God, and then denouncing their ſad approaching Deſtruction and Calamity.

Luke xiv. 1. *Cures the dropſical Man, recommends Humility, and repreſents the different Succeſs of the Goſpel.*

One Sabbath-Day, when *Jeſus* was invited by a *Phariſee* of ſome Diſtinction to dine with him, a Man diſtemper'd with a Dropſy came after him; and, when ſeveral of the Company narrowly obſerv'd, how he would behave upon this Occaſion †, he firſt cur'd the poor Man, and then juſtify'd his doing ſo, by the ſame Argument, he made uſe of to thoſe, who reprehended him for curing the *crooked Woman* on the Sabbath-Day. Obſerving however how eager the Gueſts were to take every one the uppermoſt Places at the Table, he endeavour'd to convince them, how commendable it was for a Man to ſeat himſelf in a Place *below*, rather than *above* his Rank and Condition, becauſe daily Experience ſhew'd us, that *Humility* was a Virtue, which was ſo far from *debaſing*, that it *rais'd* and exalted the Perſon, who practis'd it. And then, turning his Diſcourſe to the *Maſter of the Houſe*, whom he found too regardleſs of the Poor and Needy, he gave him (and in him all others) the good Advice ‖ of inviting the Poor,

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himſelf no good Reputation among the *Jews*, by murthering *John*, whom all the World look'd upon as a Prophet: And therefore, ſeeing that our Saviour excelled *John*, eſpecially in the Fame and Renown of his Miracles, he was unwilling to augment the *Odium*, which already lay upon him, by any freſh Acts of Violence to a Perſon, that was reputed a Prophet, much ſuperior to the *Baptiſt*, whom he had ſlain: He had got a Notion too, that the *Baptiſt*, at leaſt the Soul of the *Baptiſt*, in another Body, was riſen from the Dead, and what the Effect of his *Ghoſt*'s haunting his Dominions might be, he could not tell; and therefore he might think it convenient to put theſe *Phariſees* upon ſome Expedient to get our Saviour (whom poſſibly he might take for *John revivify'd)* remov'd farther from him. However this be, 'tis certain, that either he, or the *Phariſees*, or both, had a Mind to have him gone ſomewhere elſe, and that, for this Purpoſe, the Meſſage was brought him. *Pool*'s Annotations.

† The *Subtlety* of that Prince is imply'd in the Anſwer, which our Saviour makes to the *Phariſees*, and which looks indeed, as if they had been ſent from him, *Go tell that Fox*, Luke xiii. 32. The Expreſſion however may be taken, either in a *mild*, or an *harſher* Senſe. If a *mild*, it may denote that exquiſite Policy, wherewith this Prince conducted his Affairs all his Life-Time, ſiding ſometimes with the *Jews*, ſometimes with the *Romans*, ſometimes with the *Phariſees*, and ſometimes with the *Sadducees*, juſt as it ſuited his Intereſt: But, ſuppoſe it be taken in an *harſh* Senſe, it will no Ways affect our Saviour's Character, nor infringe the Command of not *ſpeaking Evil of the Ruler of the People*, ſince our Lord was a Prophet ſent from God, and the Office of a Prophet is, not to ſpare Kings, when they reprove their Offences, *Jer.* i. 15. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† Some are of Opinion, that, becauſe the *Jews* had referr'd to the *Sanhedrim*, which ſat at *Jeruſalem*, the whole Cognizance and Trial of Prophets, therefore a Prophet was not to ſuffer out of that City; but this Interpretation ſeems to enervate our Saviour's Sentiment, whoſe Deſign certainly was to repreſent the City of *Jeruſalem*, ſo accuſtom'd to ſhed the Blood of the Prophets, that there was ſcarce a Poſſibility for any Prophet's dying out of it. *Calmet*'s Commentary.

† The Preſence of the *dropſical* Man, and its being the *Sabbath-Day*, would involve our Saviour (as they thought) in this Difficulty, ——— That either, by forbearing to heal at that Time, he would betray his Fear, and ſtrengthen their Superſtitions with Regard to ſuch *ritual* Obſervances; or elſe, that, by doing it, he muſt incur the Cenſure and Odium of a *Sabbath-Breaker*, and a Contemner of the Law: But he, who was well aware what Spies he had upon him, ſo order'd the Matter, as to accompliſh what he ſaw fit, without any Opportunity given for his Enemies to compaſs their Ends by it. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

‖ Whether this Precept is to be underſtood in a *literal* Senſe or no, may, in ſome Meaſure, admit of a Debate, Our Saviour, when he acted the Part of a rich Man, in feeding the Multitude, had People of the meaneſt Rank, and, among theſe, *the Poor, the Maimed, the Lame, and the Blind*, (who daily reſorted to him for Cure) for the chief of his Gueſts: But moſt Men think, that theſe extraordinary Actions of his were no proper Patterns for us in the Diſpenſation

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Poor, the Blind, and the Lame, who could make no Requital, rather than his own Friends ‡, or rich Acquaintance, who were able to return the Compliment, to his Entertainments, and in ſo doing, he might depend upon a Recompence from God in the Kingdom of Heaven.

At the hearing of theſe laſt Words, one in the Company repeated that common Saying among the *Rabbins, Bleſſed is he, that ſhall eat Bread † in the Kingdom of God*; whereupon our *Lord* took Occaſion to repreſent the different Succeſs of the *Goſpel*, the Rejection of the *Jews*, and the Call of the *Gentiles*, under the † *Emblem* of a *Feaſt*, to which thoſe that were invited, upon ſundry Pretences, refus'd to come, ſo that the Maſter of the Houſe was obliged to ſend out into the *Streets*, and *Lanes* of the City, and into the *High-Ways*, and *Hedges*, to collect a ſufficient Complement of *Gueſts*, being determin'd, *that none of thoſe, who were firſt invited, ſhould taſte of his Supper.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Luke xiv. 26. *Shews the Qualifications neceſſary to become Chriſtians, and vindicates his own Conduct in converſing ſometimes with Sinners.*

As he was going from the *Phariſee*'s Houſe, where he din'd, being attended with a mighty Concourſe of People, he began to explain † to them, what they were to truſt to, if they intended to become his Diſciples; that they were ‡ to renounce

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Diſpenſation of our Charity, but that we anſwer the Intent of the Precept as well, if we do what is equivalent to us in Reſpect of Charge, and more advantageous to them and their Families, by ſending them Meat, or Money, to refreſh them at Home. *Whitby*'s Annotations.

‡ The Words in the Text are, *When thou makeſt a Dinner, or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours*, Luke xiv. 12. It is to be obſerv'd, in our expounding of Scripture, that, as *comparative Particles* are ſometimes us'd in a Senſe *negative*, (for ſo we find the *chief Prieſts moving the People*, ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he ſhould* rather *releaſe* Barabbas *to them, i. e.* that he ſhould releaſe *Barabbas*, and not *Jeſus*.) ſo *negative* Particles are oft us'd in a Senſe *comparative*; as, when we read in *Prov.* viii. 10. *Receive my Inſtructions, and not Silver*, and in *Joel*, ii. 13. *Rend your Hearts, and not your Garments*, the Meaning is, *rather* than Silver, or your Garments; in like Manner as here, *Call not thy Friends, nor thy Brethren*, i. e. be not ſo much concern'd to call them, as the Poor. For it can hardly be thought, that our Saviour's Intent in this Precept was abſolutely to forbid all Invitations of our Neighbours, or Friends, to dine, or ſup with us. This is an Act of Kindneſs and Civility, and of good Tendency ſometimes to maintain and promote Amity and Friendſhip, among Neighbours and Acquaintance; but his only Meaning is, that we ſhould not invite them, out of a Proſpect of a *Compenſation* from them again, which is making a Kind of Traffick, with our Generoſity; but, inſtead of this, that we ſhould expend our Money, in the Exerciſe of *Charity* to ſuch, as are in no Condition to make us a *Retribution*. *Whitby*'s and *Pool*'s Annotations.

† From the enſuing Parable it appears, that *the Kingdom of God* here does not ſignify *the Kingdom of Heaven*, in its moſt exalted Senſe, but only the *Kingdom of the Meſſiah*, whereof his carnal *Jew* here ſpeaks according to the receiv'd Senſe of his Nation, as of a glorious *temporal* Kingdom, in which the *Jews* ſhould *lord* it over the *Gentile* World, enjoy their Wealth, and be provided with all thoſe earthly Bleſſings and Delights, in which they plac'd their Felicity. *Whitby*'s Annotations.

† If we compare *this* with another Paſſage elſewhere, *Matth.* xxii. 2. we may be farther ſatisfy'd, that, *by the Kingdom of Heaven*, is here repreſented the *Goſpel-Diſpenſation*; and *this*, as it miniſters true Plenty and Pleaſure, all that Men can want, and all that they can wiſh, to render them perfectly happy, is compar'd to a *Supper*. The Bounty and infinite Love of Almighty God are ſignify'd by the *Greatneſs* of that Supper, and the Multitudes bidden to it. The *firſt Bidding* implies all the previous Notices of the *Meſſiah*, by which the *Law* and the *Prophets* were intended to prepare the *Jews* for the Reception of him and his Doctrine. The *ſecond Bidding*, when *all Things were ready*, ſeems to import all that *Jeſus* did, and taught, and ſuffer'd for their Converſion and Salvation, and all the Teſtimonies and Exhortations of his Apoſtles, and other Preachers of the Goſpel, to the ſame Purpoſe. The *Excuſes* ſent for their Abſence are the Prejudices, and Paſſions, and worldly Intereſt, which did not only hinder thoſe *Jews* from coming into the Faith, but diſpos'd them likewiſe to treat all Attempts to win them over with the utmoſt Obſtinacy and Contempt. The Gueſts brought in from *abroad* to ſupply their Places, are the *Gentile World*, to whom (after that the *Jews* had thruſt it from them) the ſubſequent Tenders of this Grace and Salvation were made: And the declaring that *none of thoſe, who were bidden, ſhould taſte of this Supper*, denotes the giving thoſe *Jews* over to a reprobate Senſe, and leaving them under that *Infidelity* and *Perverſeneſs*, in which they continue harden'd to this very Day. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† It was a Cuſtom of the *Jewiſh* Doctors to lay down before their *Proſelytes* what Inconveniencies would attend upon their Precepts; and, in Conformity to this, our Saviour acquaints his Diſciples with two Things, that would be a Means to deter them from embracing his Religion, *viz.* the Difficulty of the Duties, that would be requir'd of them; and the Greatneſs of the Sufferings, to which they would be expos'd.

‡ The Words in the Text are,——*If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple*, Luke xiv. 26. But their Meaning in this Place is not, that a Man ſhould, properly ſpeaking, *hate* his Father and his Mother; for certainly our Bleſſed Lord,

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renounce even ſome of their moſt lawful *Affections*, and prepare themſelves to undergo the moſt unjuſt *Perſecutions*, if they thought of making Profeſſion of his Religion; and therefore (that they might not fail in the Day of Trial) he adviſ'd them to conſider well before-hand, what ſuch a *Profeſſion* would coſt them; "For, as "he, who begins to build, and has not "Money to accompliſh it, leaves his Work "imperfect, and himſelf becomes ridiculous; or as he, that deſigns a War, and "has not Men and Money enough to go "through with it, had better never have "engag'd in it; ſo he that undertakes to "be a *Chriſtian*, muſt reſolve to renounce "all that is *precious*, and to bear all "that is *afflictive* to him in this World, "or elſe he will never be able to hold "out."

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37 John vii. 1.

Luke. xv. 1.

Among the great Multitudes, that daily reſorted to our *Saviour* to hear his Diſcourſes, were many *Publicans*, and *Sinners* †. This gave great Offence to the *Scribes* and *Phariſees* †, who murmur'd at his condeſcending Goodneſs in ſo freely converſing and eating with ſuch infamous People. But, to vindicate himſelf in this Reſpect, he compar'd his Conduct to that of a *Man*, who, having an hundred Sheep, left the *ninety and nine* †, in Queſt of *one* †, which was gone aſtray; to that of a *Woman*, ſearching, with all Diligence, for a *Piece of Silver* † that was loſt, and rejoicing exceedingly when ſhe found it; and to that of a *Father* †, receiving his returning

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Lord, who enjoins us to *love our Enemies*, would never make it our Duty to *hate* our *Parents*: And therefore the Word μισεῖν (which is an *Hebraiſm*) muſt neceſſarily here be taken in a lower Senſe, *viz. to love, or eſteem leſs*, in the ſame Manner, as it is ſaid of *Leah*, that *Jacob hated her*, Gen. xxix. 31. *i. e.* did not love her ſo well, as he did *Rachael*: For that *this*, and no more, is here the Import of the Expreſſion, is plain from a parallel Text, *He that loveth Father and Mother more than me, is not worthy of me*, Matth. x. 37. *Whitby*'s Annotations.

† They, whom the Scripture generally, and this Portion of it in particular, characterize by the Name of *Sinners*, are the habitual and obdurate, the great and eminent Offenders. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† The *Scribes* and *Phariſees* look'd upon the *Publicans* as unfit to be convers'd with upon any Account, even tho' it was to reclaim them from their evil Courſes. Our Saviour had told them, that he convers'd among ſuch People, as their *Phyſician*, and not as their *Companion*, and that therefore his proper Buſineſs was among ſuch Patients, *Matth.* ix. 12, 13. but this Apology would not ſilence their *Murmurings*, becauſe their Opinion was, that God had caſt off all Care of them, and never intended to grant them Repentance unto Life. *Burkit*, and *Whitby*'s Annotations.

† Here Chriſt ſets *ninety and nine* juſt Perſons in Oppoſition to *one Sinner*, not that it is ſo in Proportion; for there are very few, who live according to the Rule, that is preſcrib'd them; but becauſe, even upon a Suppoſition, that it were ſo, ſuch is the Value of our immortal Souls, that great Care and Pains ought to be taken even for the Sake of *one*. *Grotius* in Locum.

† A Sheep, when once it has ſtray'd away, is a Creature remarkably ſtupid and heedleſs. It goes wandering on without either Power or Inclination to return back, tho' each Moment it is in Danger of becoming a Sacrifice to every Beaſt of Prey, that meets it. And ſuch, in Truth, is the Condition of People addicted to Vice, when they have broken out of God's *Fold*, and forſaken the *pleaſant Paſtures*, which he provides for them. They grow careleſs and inconſiderate, and are expos'd to Snares and Temptations every Moment. They are harden'd by Cuſtom; are deprav'd in their Affections and Judgment; are neither diſpos'd to grow wiſer, nor of themſelves capable of conquering inveterate Habits of Vice, tho' they ſhould now and then ſhew ſome good Inclination to attempt it. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† By this Compariſon of a *loſt Piece of Money*, we are given to underſtand, that God eſteems the Souls of Men precious, and reckons them among his *Wealth*, and his *Treaſures*. And *this* indeed they are; made and form'd by his own Hand; impreſs'd with his own *Image* and *Superſcription*; and from that *Stamp*, which carries a Reſemblance to the great King of the whole World, deriving all their *Currency* and *Value*. But, when they abandon God's Laws, and forſake the divine and rational Life, a Life of *Goodneſs* and *Wiſdom*, renounc'd for one of *Senſuality*, and *Madneſs*, and *Miſchief*, then they are *loſt*; loſt to themſelves; loſt to God. Then this *Coin* is *debas'd*; the *Impreſſion* obliterated and gone; and that *Piece of Money*, as to the Worth and Uſe of it, is in a Manner as if it were no longer in Being. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† This Parable is deſervedly reckon'd a *Maſter-Piece* in its Kind, and what cannot be parallelled by any of the *Apologues*, or allegorical Writings of *Heathen* Authors. It is adorn'd and beautify'd with the moſt glowing Colours, and lively Similitudes. It is carry'd on, and conducted with admirable Wiſdom, and Proportion, in the *Parts*, as well as in the *Whole*, and there is ſo exact a Relation between the Things repreſented, and the Repreſentations of them, that the moſt *elevated* Underſtanding will admire, and the *loweſt* Capacity diſcover the excellent and moſt uſeful *Moral*, that lies under ſo thin and fine a *Veil*.

returning *prodigal* Son with all the Indications of Joy and Tenderneſs, notwithſtanding the Remonſtrances of his *elder* Brother: For, under the Name of the *elder Brother*, he reprov'd the unjuſt Murmurings of the *Phariſees*, who were diſpleas'd at his entertaining *Sinners*, tho' the Salvation of ſuch was the main *End* of his coming into the World.

Luke xvi. 1. *Shews the Manner, in which we are to employ our Riches, and the miſerable Conſequence of Uncharitableneſs.*

HAVING thus expoſ'd the Pride and Envy of the *Phariſees*, he proceeded, in the next Place, to reprove their *Covetouſneſs*, and, at the ſame Time, to inſtruct his *Diſciples*, what the proper Uſe was, that they were to make of their Riches. To this Purpoſe he introduces an unjuſt *Steward* †, who, after having abus'd his Truſt, and waſted his Maſter's Subſtance, is contriving what Proviſion to make for himſelf (which he does by abating his Maſter's *Debtors* in their Bills) when he came to be remov'd from his Place; and thereupon he teaches his Diſciples, not to imitate the *Injuſtice*, but the *Forecaſt* and *Policy* of this *Steward*, by employing their *earthly* † Riches to make them Friends in the Perſons of the Poor, that, when they came to leave this *tranſitory* World, they might, by this Means, be receiv'd into *everlaſting* Habitations in Heaven; and ſo the *Children of Light* become as prudent in Things, relating to their Salvation, as the *Children of this World* were, in the Management of their *temporal* Affairs.

Luke xvi. 14.

THIS Diſcourſe made little or no Impreſſion upon the *Phariſees*; and therefore (to awaken their Attention) he propounded to them the Parable of a certain *rich Man* †, living in Pride, and Eaſe, and Luxury, who, after his Death, was carry'd into the diſmal Regions of the *Damned*;

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† There is a good deal in *this* and the following Parable, that alludes to the Notions of the *Jewiſh Rabbins*, and their Manner of expreſſing them. "The *Fruits* of the Earth *(ſays one of their Doctors)* are like a Table, ſpread in "an Houſe; the *Owner* of this is God; Man in this World is, as it were, the *Steward* of this Houſe: If he behaves himſelf well, he will find Favour in the Eyes of his Lord; if otherwiſe, he will be remov'd from his *Stewardſhip*." *Kimchi*, on *Iſaiah* xl. and ſo the Scope of this following Parable, ſeems to be this. ——— That we are to look upon ourſelves, not as *Lords* of the good Things of this Life, as tho' we might uſe them at our Pleaſure; but only as *Stewards*, who muſt be faithful in the Adminiſtration of them. The Parables indeed make mention of no other *Goods*, but thoſe of *Riches*; but we muſt not therefore imagine, that rich Men only ſtand in the Capacity of *Stewards*, ſince every Advantage of *Nature*, or of *Grace*, as well as thoſe of Fortune, our Life, our Health, our Strength, our Wit, and Parts, our Knowledge natural and acquir'd, our Time, our Leiſure, our every Ability, our every Opportunity, our every Inclination to do well, are all our Maſter's *Goods*; all intruſted with us; all capable of benefiting others; and will all, at laſt, be brought to our Account. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† The Words in the Text are,———*Make yourſelves Friends of the Mammon of Unrighteouſneſs*, Luke xvi. 9. Now *Mammon*, or *Mammona*, is a *Syriack* Word, and properly denotes *Riches*, or *Treaſure*. It comes from an *Hebrew* Root, which ſignifies *to be hid*, and is therefore thought to comprehend, not only Gold, Silver, and other Metals, that are *hid* in the Bowels of the Earth, but Stores likewiſe of Corn, Wine, and Oil, (a great Part of the Riches of the *Eaſtern* People) which they often bury'd in *ſubterraneous* Caverns, to conceal them from their Enemies. Theſe are called the *Mammon of Unrighteouſneſs*, becauſe they frequently occaſion much Iniquity in the World, and are often acquir'd by very indirect Means; but our Lord, by this Expreſſion, muſt not be ſuppos'd to command Alms to be given of that, which is gotten by Fraud or Injuſtice, becauſe ſuch Charity can never be acceptable to God. No; the Duty of thoſe, who have acquir'd Wealth *unrighteouſly*, is, to make *Reſtitution* to the Perſons, they have injur'd; if theſe be dead, then to their *Heirs* or Executors; and the *Poor* are only then *Receivers* of the Fruits of *Injuſtice*, when a Perſon is conſcious that he has been *unjuſt*, but does not know the Perſons, to whom he has been ſo. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

† Whether this Repreſentation, which our Saviour here makes of the different Fates of the *rich Man*, and the *poor*, be a *Parable*, or a real *Hiſtory*, is a Matter, wherein ſeveral *Commentators* are not agreed. We are told however, that, in ſeveral *Manuſcripts*, both *Greek* and *Latin*, there are theſe Words in the Beginning of the 19th Verſe, *He ſpake to them another Parable*, and that this very Parable is in the *Gemara Babylonicum*, from whence it is cited by the learned *Sheringham*, in the Preface to his *Ioma*; as indeed, if we look into the Circumſtances of it, ſuch as the rich Man's *lifting up his Eyes in Hell*, and ſeeing *Lazarus in* Abraham'*s Boſom*, his Diſcourſe to *Abraham*, his Complaint of being tormented *with Flames*, and his Deſire that *Lazarus* might be ſent to *cool his Tongue*, or, at leaſt, to convert his ſurviving *Brethren*: If (together with the great Gulph, that is fix'd between the two Places of Bliſs and Torment) we do but conſider theſe Particulars, I ſay, we muſt needs conclude, that, as they cannot be underſtood of any departed Soul in a *literal* Senſe, they muſt be an *allegorical* Repreſentation of Things inviſible, by Terms, in ſome Meaſure, ſuitable to the Opinion of the *Jews* concerning the State of Souls after Death. *Calmet*'s Commentary, and *Whitby*'s Annotations.

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Damned; and of a certain poor Beggar, nam'd *Lazarus* †, lying at his Gate, full of Sores and Ulcers, and deſiring the Fragments, that came from his Table, who, when he dy'd, was tranſported by Angels into *Abraham*'s *Boſom* †: "That, in theſe different States, the poor Man, in Compenſation for his former Miſery, enjoy'd all the Felicity, that his Heart could wiſh; while the rich Man, in Puniſhment of his Luxury, and Want of Mercy to the Poor, was forc'd to undergo the moſt inexpreſſible Torments, without being able to procure ſo much as one *Drop* † of Water to cool his inflam'd Tongue; and without being able to prevail for the once deſpis'd *Lazarus*, to be ſent upon a Meſſage of Admonition to his ſurviving Brethren, becauſe they had *Moſes* † and the *Prophets* for their *Inſtructors*, or a *ſtanding Revelation* of the Divine Will, (and, if † it prevailed not with them, nothing would) for the *Direction* of their Lives."

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Matth. xix. 3. Mark x. 2.

Re-eſtabliſhes the Sacredneſs of Marriage, and ſtates the Caſe of Divorces.

Of the great Numbers of People, who attended our *Lord*, wherever he went, ſome came out of *Neceſſity*, others out of *Curioſity*; ſome out of a *Spirit of Devotion*, and others out of a *Spirit of Captiouſneſs*, and with an Intent to entangle him in his Diſcourſe. Of this laſt Sort were the *Scribes* and *Phariſees*, who, taking the Queſtion of *Divorces* † to be ſomewhat intricate, put it to our *Saviour*; but he, limiting

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† *Lazer*, which, according to moſt, is but a *Contraction* from *Eleazer*, is the very ſame with *Ani-achad*, a poor Man in the *Gemara*, and properly ſignifies, *one without Help*, or rather, *one, that has God only for his Help*: But, in the Times of our Bleſſed Saviour, we may obſerve, that it was a common Name among the *Jews*, and given to Men of ſome Diſtinction, as we find it was to the Brother of *Martha* and *Mary*. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† The *Garden of Eden* and *Paradiſe*, the *Throne of Glory*, and *Abraham*'s *Boſom*, were common Expreſſions among the *Jewiſh Doctors*, to denote a *future State of Felicity*; for ſo *Joſephus*, in his Diſcourſe of the *Maccabees*, ſays of good Men, that *they are gathered to the Region of the Patriarchs, and that* Abraham, Iſaac, *and* Jacob *do receive their Souls*: And they tell us farther, that the Souls of ſuch Men are carry'd thither by Angels; for ſo the *Targum* on *Cant*. iv. 12. ſays, that *no Man hath Power to enter into the Garden of* Eden, *but the Juſt, whoſe Souls are carried thither by the Hands of good Angels*. Our *Commentators* however have perceiv'd ſomething peculiar in the Phraſe of *Abraham*'s *Boſom*. They imagine, that the *Jewiſh* Notion of Paradiſe was, a Place abounding with Delights, and perpetual Feaſtings, where *Abraham*, the great Founder of their Nation, enjoys the uppermoſt Place at the Table, and while all his Children ſit down with him, ſome at a nearer, and ſome at a farther Diſtance from him, he, who has the Honour to recline upon his Boſom, (as *Lazarus* is here repreſented) is in a higher Degree of Felicity, than ordinary. But others deride all this Notion, and aſſert, that *Abraham*'s *Boſom* was ſo called, not from any *Poſture* of Gueſts at Table, but from little Children, whom their tender Parents do ſometimes take in their Boſom, and ſometimes cauſe them to ſleep there. For, ſince *thoſe that die in the Lord*, ſay they, are ſaid to ſleep, or *reſt from their Labours*, where can they be ſaid to enjoy this Reſt or Sleep better, than in the Boſom of the Father of the Faithful? *Beauſobre*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

† A good deal of this is to be taken in a *figurative* ſenſe, but our Saviour might poſſibly inſert this Paſſage in the Parable, on Purpoſe to ſtrike at a vain Imagination, which ſome of the *Jews* were apt to entertain, *viz. that Hell-Fire had no Power over the Sinners of* Iſrael, *becauſe* Abraham *and* Iſaac *came down thither to fetch them from thence*, which could not fail of being effectually confuted, when they heard *Abraham*, as it were, with his own Mouth, declaring, that no Help was to be expected from him, when once they were got into that Place. *Whitby*'s Annotations.

† *Moſes and the Prophets* comprehend all the ſeveral Diſpenſations of God's Mercy, as expreſs'd either in the *Old*, or *New Teſtament*. They ſignify the whole revealed Will of God, and whatever he hath ſet down therein, as neceſſary to our attaining eternal Life and Happineſs. Whatever Doctrine can be prov'd out of them, we are bound to embrace it without a new Miracle; as, on the other Hand, whatever Doctrine is inconſiſtent with them, we muſt reject, tho' an *Angel from Heaven*, or one from the Dead, ſhould come and preach it to us. Biſhop *Sharpe*'s Sermons.

† *One riſing from the Dead* certainly could not do it, becauſe he could come with no greater Authority, deliver no better Motives to Repentance, nor give Men any greater Aſſurance of the Truth of what he ſaid, than what they had already. That a *Reſurrection* from the Dead was not ſufficient to convince them, is plain from hence, that our *Saviour* had rais'd *Lazarus*, and yet the *Phariſees* were not the more obedient to his Doctrine. Nay, tho' they had the moſt clear Proofs of his *own* Reſurrection, from the Teſtimony of their own Prophets, and their Guards, that kept the Sepulchre; from the Teſtimony of their own Senſes, of the Apoſtles, and *five hundred* Witneſſes at once; and all this confirm'd by miraculous Effuſions of the *Holy Ghoſt*, and a Multitude of Wonders wrought in his Name; yet all this was inſufficient to reclaim that wicked *Generation* from their Iniquity, or to provoke them to Repentance. Biſhop *Blackall*'s Sermons at *Boyle*'s Lectures, and *Whitby*'s Annotations.

† The *Jews*, at this Time, were divided in their Opinions, as to the Matter of *Divorces*. Some of them, who follow'd

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

limiting the Permiſſion of ſuch *Separations* to the Caſe of *Adultery* only, reminded them of that ſtrict and *natural Union* † between Man and Wife, which God had appointed at their firſt *Creation*, and was not, conſequently, to be *diſannulled* by any *human* Inſtitution. Here the *Phariſees*, thinking they had got the Advantage of the Argument, objected the Precept (*a*) of *Moſes*, wherein he permitted the *Huſband* †, in many Caſes, to give a Bill of *Divorce* to the *Wife*; but to this our *Saviour* reply'd, That, tho', under the *Moſaical* Diſpenſation, God, knowing their Obſtinacy, and perverſe Inclinations, allow'd a *Diſpenſation* † in this Point, by tolerating *Divorces*; yet, according to the *original* Inſtitution of *Marriage*, it was not ſo; and therefore, to reduce the Matter to its *primary* Eſtabliſhment, he determin'd, that all Divorces, for any leſs Cauſe, than that of *Fornication*, were *illegal*, and, on both Sides, attended with *Adultery*; which when ſome of the *Diſciples* heard, and (ſince the Engagement was ſo *rigorous*) began to expreſs their Diſlike of *Marriage*, our Lord allow'd it to be true, that in thoſe, who had the Gift of *Continency*, a ſingle Life was more conducible towards the Attainment of the *Kingdom of Heaven*, but that thoſe, who had it not, and thought proper to marry, ought, by all Means, to adhere to the firſt *Inſtitution*.

Luke xvii. 1.

Reminds his Diſciples of ſeveral Duties, eſpecially of Humility, *and forewarns them what is to befal* Jeruſalem, *and how they were to eſcape it.*

After this, he began to remind his Diſciples of ſeveral Things, he had inſtructed

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follow'd the Sentiments of the *School of Shammai*, held, that the Wife was to be put away only for the Crime of *Adultery*, becauſe *Moſes* directs, that this might be done, in Caſe the Huſband *had found ſome Uncleanneſs in her*, Deut. xxiv. 1. But others, who adher'd to the Notions of the *School of Hillel*, (and they by much were the greater Number) maintain'd, on the contrary, that this was permitted to be done for any Cauſe whatever; becauſe, in the ſame Verſe, it is expreſs'd, that, *if ſhe found not Grace* in her Huſband's *Eyes*, ſhe was *divorceable*. This was the Queſtion which the *Phariſees* brought to our Saviour, thinking, that he muſt have decided it, either againſt the Law of *Moſes*, or againſt the Determination of one of theſe two famous Schools, and, one Way or other, have become offenſive to the People; but our Saviour evaded all this, by reducing *Matrimony* to its *original* Inſtitution. *Whitby*'s and *Beauſobre*'s Annotations.

† This is a Matter, which the Heathens themſelves ſeem'd not unacquainted with; and therefore it is ſaid in *Hierocles*, that *Nature prompts us to Marriage, in that ſhe hath made us ſo, that two ſhould live together, and have one common Work to beget Children*; and that Tale of *Plato*, in his *Convivium*, "That Man, at firſt, was made *Male* and "*Female*, and that, tho' *Jupiter* cleft them aſunder, there was a natural Love towards one another, and an Inclination "to *heal* human Nature, by making one again of two," ſeems to be only a Corruption of the Account in *Geneſis* of *Eve*'s being made out of *Adam*'s Rib. *Whitby*'s Annotations.

(*a*) Deut. xxiv. 1, &c.

† The *Phariſees*, in their Reply to our Saviour, ſeem to intimate, that the Lawfulneſs of *Divorces* was founded upon a Divine Command: *Why then did* Moſes *command to give her a Bill of Divorcement and put her away?* Mark x. 4. But *Moſes* no where *commands*, but only, in ſome Caſes, *permits* the doing of this; nor is the Deſign of the whole Precept to give any Encouragement to this Practice, but only to provide, that (in Caſe Men will be ſo perverſe and hard-hearted, as to turn away their Wives upon every ſlight Occaſion) the Thing might be done in a proper and publick Manner, not by Word of Mouth, but by Bill of *Divorcement*, deliver'd in Form, that, when the Woman is thus diſmiſs'd, ſhe may not be quite ruin'd, but left at her Liberty to become another Man's *Wife*. Deut. xxiv. 2.

† But here the Queſtion is, —— Whether this Diſpenſation excus'd the common Divorces among the *Jews*, (which our Saviour looks upon as an Infringement upon the primitive Inſtitution of *Marriage*) from all Sin, eſpecially that of *Adultery* in the Sight of God? 'Tis granted indeed, that theſe *Divorces* were contrary to the *Equity* and genuine Intention of God's firſt Inſtitution of Marriage, but then it muſt be added, that God, by his Servant *Moſes*, had diſpens'd with his own Inſtitution; that, under ſuch his *Diſpenſation*, there could be no *Prohibition*, and that, where there was no Prohibition, there could be no *Tranſgreſſion*; unleſs we can ſuppoſe, that God could forbid, and permit the ſame Thing, at the ſame Time. Our Saviour indeed, upon this Occaſion, preſcribes a new Law, which had not before obtain'd among the *Jews*; he retracts the *Diſpenſation*, that *Moſes* had given; he reduces Marriage to its primitive Inſtitution; and, except in Caſes of *Adultery*, allows of no *Divorces*, but accounts them all null and invalid: However, under the *Moſaick* Diſpenſation, it was not ſo. From the Permiſſion given to the Women, when they were thus divorc'd, to be marry'd to others, it is evident, that theſe Divorces quite diſſolv'd the Bond of Matrimony, otherwiſe we muſt ſay, that God gave theſe Women, when they marry'd again, a *Toleration* to live in a State of Adultery, and ſo, at long Run, the whole *Common-wealth* of *Judea* muſt, by a Divine Permiſſion, have been filled with *Adulteries*, and a ſpurious Offſpring, which is incongruous to the Wiſdom and Purity of Almighty God to imagine. *Whitby*'s Annotations.

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

ſtructed them in before, *viz.* of the Impoſſibility of preventing *Scandals* and Offences; of the Duty of forgiving our Brother his repeated Tranſgreſſions; of the Neceſſity and Efficacy of Faith, in order to be heard in our Requeſts to God; of Humility in the Performance of our *Duty*, becauſe at the beſt we are but *unprofitable Servants*; and, eſpecially, of Humility in our Addreſſes to God, for which he gave them a *parabolical* Inſtance, in the Behaviour of a *Phariſee* [†] and *Publican*; *the Phariſee*, vaunting over his own Praiſe at his Devotion, and preferring himſelf before all others; but the *Publican*, with a dejected Heart, confeſſing his Sins, and imploring God's Mercy; and yet the latter (according to our *Lord*'s Judgment) departed more acceptable to God, than the other, becauſe the Divine Decree is, *that Pride ſhould be abas'd, and Humility exalted.* Luke xviii. 10.

Luke xvii. 20.

The *Phariſees*, who waited for the Coming of the *Meſſiah*, and had drawn up a *Romantick* Scheme of his appearing with the utmoſt Glory of a temporal Prince, came, about this Time, and demanded of him, *when the Kingdom of God* [†], whereof he had told them ſo much, *was to appear?* To which he gave them in Anſwer, "That it ſhould not appear with any outward Pomp or Splendor, as they vainly imagin'd; and that, in Truth, it was already begun among them, tho' they had no Perception of it:" And then, turning to his Diſciples, he ſtrictly caution'd them, not to be deluded by *falſe Chriſts*, and falſe *Prophets* [*], who would pretend to ſhew them the Kingdom of God, where it was not; that, before he could enter into his glorify'd State, he was to ſuffer many Things, and be rejected by the *Jews*; but that, after his Death, he would give inconteſtable Proofs of his Power and Dominion, by the wonderful Propagation of his *Goſpel*, and by the ſpeedy, and amazing Vengeance, which he intended to take of that Nation. He therefore exhorted them, not to imitate the Security of the People in *Noah*'s Time, or of the Inhabitants of *Sodom*, nor to expreſs any Concern for the Deſtruction of their Country, as did *Lot*'s Wife for the burning of *Sodom* †; but to uſe their utmoſt Care and Diligence (when they ſaw the *Roman* † Armies advancing) not to be involv'd in the general Calamity: And becauſe, in involving ſome, and preſerving others, there would be much of God's *diſtinguiſhing* Providence concern'd, he therefore exhorted them to pray without *fainting*, or being diſcourag'd at any Thing; and, to this Purpoſe, propounded a *Parable* of a poor Woman, who, by her continu'd Importunity alone, prevailed with an *unjuſt Judge* † to vindicate her Luke xviii. 2. Wrongs, *tho' he fear'd neither God nor Man*,

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[†] The *Phariſee*'s Temper is ſufficiently diſcover'd in the Form of his Prayer: *God, I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican,* Luke xviii. 11. The Stile is inſolent and boaſting; that of an *Herald*, rather than a *Supplicant*; and does not ſo much render God *his* Praiſes, as proclaim his own. But, admitting this lofty Opinion of his own Excellencies to be never ſo juſt, yet what Warrant or Privilege could he have, to *diſparage* and vilify his Brethren? *I am not as other Men:* What could be more fulſome Vanity, than thus to ſet himſelf off, as an Exception to a whole World at once? *Or even as this Publican:* To break *that bruiſed Reed*, and, with ſcornful Reproaches, to fall foul on a *wounded* Soul, whoſe penitent Sorrow called for the Compaſſion of every Stander-by. The *Publican*, quite contrary, in all his Expreſſions, in all his Deportment, ſpeaks nothing but Shame and Confuſion, the tendereſt *Contrition*, and moſt profound *Humility*. He *ſtands afar off*, as not preſuming upon a nearer Approach to the Preſence of ſo holy a *Majeſty*. He *lifts not up* ſo much *as his Eyes to Heaven*, but, by the Guilt and Melancholy of his Countenance, takes to himſelf the ignominious Titles, ſo liberally beſtow'd by his ſcornful Companion. He *ſmites upon his Breaſt*, as conſcious of the *Pollutions* lodg'd there; looks not abroad, but confines his Thoughts to his own Miſery; alledges nothing in his own Behalf, no Mixture of Good to mitigate the Evil of his paſt Life; feels no Comfort, ſeeks no Refuge, except in the Mercy of a forgiving God; brings no Motive to incline that Mercy, but a ſorrowful Senſe of his own Unworthineſs, and an humble Hope in God's unbounded Goodneſs: And therefore upon this, this ſaving, this only ſupporting Attribute, he caſts himſelf entirely, with a *God, be merciful to me a Sinner!* *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

[†] Whether the *Phariſees* put this Queſtion to our Saviour in *Deriſion*, becauſe, in his Diſcourſes, he had ſo often mention'd the *Kingdom* of *God*, or in ſober Seriousneſs, becauſe, at this Time, they were in ſtrong Expectations of the Coming of the *Meſſiah*, and his erecting a ſecular Kingdom among them, is not ſo eaſy a Matter to determine. Their contemptible Opinion of *Chriſt* inclines ſome to think the *former*; but their generally receiv'd Opinion about the *Meſſiah* gives ſome Countenance to the latter: But, in whatſoever Senſe they intended the Queſtion, our Saviour's Anſwer perfectly fits them. Only we may obſerve, that, *by the Kingdom of God* here, the *Phariſees* and our Saviour meant two very different Things: The *Phariſees*, a *flouriſhing* Kingdom, wherein the *Meſſiah* was to reduce all other Nations under the *Jewiſh* Yoke; but our Saviour, a Kingdom of *Wrath* and *Vengeance*, which he deſign'd to exerciſe even upon the *Jews* themſelves; and withal a *ſpiritual* Kingdom, which he intended to erect in the Hearts of Men by the kindly Operations of his *Word* and *Spirit*, when his Goſpel ſhould be more fully propagated. For this is the Meaning of that Compariſon, *As the Lightning, which ſhineth from one Part of Heaven to the other Part under Heaven, ſo alſo ſhall the Coming of the Son of Man be in his Day*, Luke xvii. 24. He had told them, that the *Kingdom of God* was *already come among them*, and had appear'd in the Purity of his Doctrine, and the Miracles, which he had wrought to confirm it, tho' not in that *glaring* Light, as to make them take a proper Notice of it; and *here* he tells them farther, that, after his Reſurrection, it would ſhine with ſuch a freſh and glorious Brightneſs, by the Effuſion of the *Holy Ghoſt* on his Diſciples, as would render it equal to the *Splendor of the Sun*, ſhining from one Part of Heaven to the other, and cauſe it to be propagated, almoſt as quick as Lightning, through the World; and that then this *Son of Man*, ſo ſcornfully rejected by them, would alſo appear ſuddenly, and glorioully, to revenge upon them their Infidelity, and the Affronts, which they had offer'd to him. *Pool*'s and *Whitby*'s Annotations.

[*] The Diſtinction between *falſe Chriſts and falſe Prophets* is, that the *former* took upon them to be *Chriſt*, and came under that Name; the *latter* were ſuch, as promis'd and foretold falſe Things. Among the Number of the *falſe*

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falſe Chriſts, who appear'd in the Time prefix'd by our Saviour, *i. e.* between his *Reſurrection* and the *Deſtruction* of *Jeruſalem*, are generally reckon'd, *Doſitheus*, who (according to *Origen)* gave it out, that he was the *Chriſt*, whom *Moſes* had foretold, Cont. Celſ. lib. vi. pag. 289. *Simon Magus*, who *bewitch'd* the *People* by his *Sorceries*, and made himſelf paſs *for the great Power of God*, Acts viii. 9, 10. and thoſe many more, whom the *Time of the Advent of their King Meſſiah* (as *Joſephus* expreſſes it) *prevailed with to ſet up for Kings*, de Bello Jud. lib. i. Among the Number of *falſe Prophets*, who appear'd in this *Period*, are likewiſe reckon'd, *Theudas*, (not the Perſon mention'd, *Acts* v. 36.) who, in the Government of *Fadus*, promis'd his Followers, that he would divide the River *Jordan*, (as it was in the Days of *Joſhua* and *Elias)* and give them a free Paſſage, *Joſeph*. Antiq. lib xx. c. 1. The *Egyptian Jew*, who, in the Government of *Felix*, drew Thirty thouſand after him to the Mount of *Olives*, where he promis'd, by his Prayers, to make the Walls of *Jeruſalem* (as thoſe of *Jericho* once did) fall flat on the Ground; thence drive the *Roman* Forces; and there fix the Seat of his Empire, de Bello Jud. lib. ii. A certain *Magician*, who, in the Government of *Feſtus*, led great Numbers of *Jews* into the *Deſert*, and promis'd them a Deliverance from all their *Troubles*, Antiq. lib. xxii. And ſeveral others, (as the ſame Hiſtorian informs us, de Bello. Jud. lib. vii.) who *taught the* Jews, *even to the laſt, to expect Help and Deliverance*. Good Reaſon, therefore, had our Bleſſed Saviour, to caution his Diſciples againſt all ſuch Pretenders to a *Divine Miſſion*, ſince, according to his Prediction, and, as the ſame Hiſtorian expreſſes it, *the Land, at this Time, was quite over-run with Impoſtors, and Seducers, who drew the People after them in Shoals*, tho' the *Roman* Governors were ſo very ſevere, that there *hardly a Day paſs'd without the Execution of ſome of them*. Antiq. lib. xx. c. 6.

† Inſtead of making haſte to ſave herſelf, as the Angel had commanded her, ſhe, out of a vain Curioſity, muſt needs *look back*, either regretting what ſhe had left behind her in the City, or concern'd for thoſe, that were deſtroy'd in it, till ſhe was overtaken with the Flames, and chang'd into a *Statue of Salt*, or into the Condition of a *Corps ſalted* and *embalm'd*, which continu'd as a Monument of her Diſobedience, for many Ages after. And, in like Manner, if any of our Saviour's Diſciples neglected the Advice, which he here gave them, and continu'd in *Jeruſalem*, when the *Roman* Army had cloſely inveſted it, they, very likely, were involv'd in the common Deſtruction. *Calmet*'s Commentary.

† The Words in the Text are, ——— *Whereſoever the Body, or the Carcaſe is, there will the Eagles be gathered together*, Matth. xxiv. 28. Luke xvii. 37. Theſe Words, which our Saviour here makes *proverbial*, ſeem to have been borrow'd from that Paſſage in *Job*, where he ſpeaks of the *Eagle* in this Manner; *She dwelleth, and abideth on the Rock, upon the Crag of the Rock, and the ſtrong Place; from thence ſhe ſeeketh the Prey, and her Eyes behold afar off. Her young ones alſo ſuck up Blood; and where the Slain are, there is ſhe*, Job xxxix. 28, *&c.* Upon the Account of the Swiftneſs, the Strength, and Invincibleneſs of this Bird, no doubt it was, that the *Romans* made the *Eagle* their *Enſign* in War: And therefore our *Saviour*, by making uſe of this Expreſſion, gives us to underſtand, that the *Romans* would come upon the *Jews* with a ſudden Deſtruction; ſurround them ſo, that there ſhould be no eſcaping their Hands; and, in whatſoever Country they found them, there put them all to the Sword. For the *Eagle*, mention'd in *Job*, our *Tranſlators* have render'd by a Word, which ſignifies a *Vulture*, a Bird conſecrated to *Mars*, becauſe it loves to feed upon Man's Fleſh, and therefore, by a Kind of natural Inſtinct, *travels along with Armies, in Expectation of the Carcaſſes that fall there*. Nor is it an uncommon Thing for the Prophets to expreſs the *Day of God's Vengeance* under the Idea of a *Feaſt*, which he hath prepar'd for the ravenous Birds, and Beaſts of the Field; for thus ſaith the Lord, *Speak unto every feathered Fowl, and to every Beaſt of the Field; aſſemble yourſelves, and come, gather yourſelves on every Side to my Sacrifice, that I do ſacrifice for you, even a great Sacrifice upon the Mountains of* Iſrael, *that ye may eat Fleſh, and drink Blood, even the Fleſh of the Mighty, and the Blood of the Princes of the Earth*, Ezek. xxxix. 17, 18. Vid. Iſaiah xxxiv. 6. and Jer. xlvi. 10. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† Tho' it were *Blaſphemy* to think, that God acts upon the ſame Motives with this *unjuſt Judge*, yet this we may

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Matt. xix. 13. Mark x. 13. Luke xviii. 15.

He receives the little Children *kindly, and ſhews the Danger of Riches, and the Rewards of a faithful Adherence to him, and his Religion.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

SHORTLY after this, *Jeſus* croſſed the River *Jordan* into *Perea* †, where he was follow'd again by vaſt Multitudes of People, whom he both taught, and cur'd of ſuch Diſtempers as they had, inſomuch, that ſeveral of the Company, perceiving how ready he was to do good to all that came unto him, brought their *little Children* † with them, in order to partake of his Divine *Benediction*; but his Diſciples, thinking it below the Dignity of their Maſter to be diſturbed and interrupted by *Infants*, at firſt refus'd Admittance to thoſe, who brought them, until *Jeſus*, having reprov'd them for ſo doing, and withal recommended the Innocence and Simplicity of theſe *Babes*, as a Pattern for their Imitation, commanded them all to be *introduc'd*, and, taking them up in his Arms, he laid his Hands upon them, and bleſs'd them, and ſo departed from the Place where this *Tranſaction* happen'd.

Matt. xix. 16. Mark x. 17. Luke xviii. 18.

As he was on his Journey, a young Perſon of Diſtinction, who was very rich and wealthy, deſir'd to know of him, what he was to do in order to attain eternal Life. Our *Saviour* propos'd to him the Obſervation of the *Moral*-Law, and remitted him in particular, to the Commandments of the *ſecond Table* †, as a certain Sign of his keeping thoſe of the *firſt*; but when the young *Gentleman* told him, that all theſe he had made it his Study to obſerve from his Youth, and our *Lord*, who knew his covetous Temper, and was willing to touch the *ſecret Sore* of his Mind, told him, that if he aim'd at *Perfection* in Religion, his only Way would be to ſell his Eſtate †, and give it to the Poor, in Hopes of a greater Treaſure in Heaven, and to come, and

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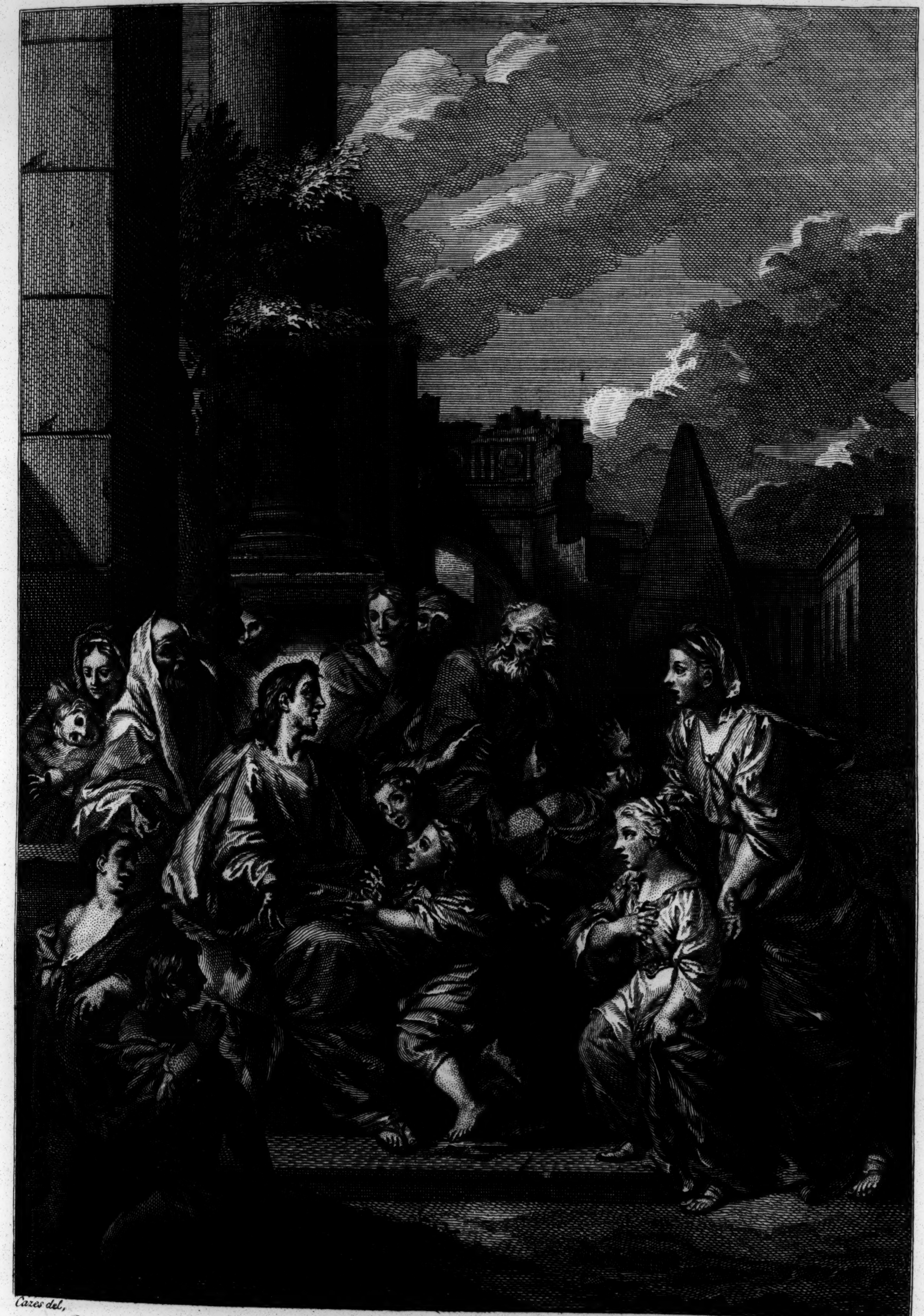
learn from the Nature of the *Parable*, that, if a Perſon, who neither *fears God*, nor *regards Man*, who had neither any Senſe of *Religion* or *Humanity*, may be ſuppos'd to be ſo far prevailed upon by the earneſt Prayer of a miſerable neceſſitous Creature, as to grant the Requeſt made to him, and to adminiſter *Relief* to the *Supplicant*, merely upon the *Continuance* and *Importunity* of the Petitions that are put up; how much more ought we to think, that God, who is infinite Goodneſs itſelf, who is always kind and bountiful to his Creatures, who delights to do them good, even without their deſiring it, and who is able to do them good, with much leſs Pains, than they can requeſt it; how much more ought we to think, I ſay, that this God, upon our earneſt and hearty Prayer to him, (eſpecially if we be importunate, and perſevering in our Devotions) will return us a kind Anſwer, and grant us ſuch Supplies, ſuch Protection or Aſſiſtance, as ſhall be needful for us. Biſhop *Smalridge*'s Sermons.

† This *Word* is derived from the *Greek* *ϖέραν, beyond*, and ſignifies *the Country beyond* Jordan, or on the *Eaſt* Side of that River. It was bounded (according to *Joſephus*) to the *Weſt*, by *Jordan*; to the *Eaſt*, by *Philadelphia*; to the *North*, by *Pella*; and to the *South*, by *Macheron*; and was a fruitful Country, abounding with Pines, Olive-Trees, Palm-Trees, and other Plants, that grew up and down in the Fields, in great Plenty and Perfection; and, in the exceſſive Heats, was well watered and refreſhed with *Springs*, and Torrents from the Mountains, de Bello Jud. lib. iii. c. 2.

† The Parents, who brought their Children to Chriſt, were doubtleſs ſuch as believ'd him to be a *Prophet ſent from God*, and were perſuaded, that the Touch or Impoſition of his Hand would be of great Benefit to them, both to draw down a Bleſſing from Heaven upon them, and to preſerve them from Diſeaſes, which they ſaw him cure in Perſons more advanc'd in Years. We may obſerve therefore, that tho' theſe Children were no more than *Infants*, (as appears by our Saviour's taking them up in his Arms, *Mark* x. 16.) yet their Parents thought them capable of *ſpiritual* Bleſſings, and of receiving Advantage by our Saviour's Prayers. They however might bring them, with no farther Intent, than what is cuſtomary among the *Jews* even *now*; when they preſent their Children to any of their famous *Doctors*, viz. to obtain his Bleſſing; but by the Reaſon, which our Saviour gives for their Admiſſion into the *Kingdom of Heaven*, it appears, that he perceiv'd ſomething in them, (beſides their being *Emblems* of Humility) that qualified them to *come unto* him; and what could that be, but a Fitneſs to be dedicated to the Service of God, and to enter into *Covenant* with him *early* (as the *Jewiſh* Children did) by the Rite of *Baptiſm*, (which was his Inſtitution) even as the other did by that of *Circumciſion?* *Calmet*'s Commentary, and *Whitby*'s Annotations.

† We muſt not imagine, becauſe our *Saviour* refers this young Man to the Precepts of the *ſecond* Table only, that therefore they are of more Obligation to us, than thoſe of the *firſt*, or that, by performing them alone, we may attain *eternal Life:* Our Lord has elſewhere determined, that the great Commandment of all, is *to love the Lord our God with all our Hearts*; and here he inſtances in thoſe of the *ſecond* Table, not only becauſe the *Love of our Neighbour* is an excellent Evidence of *our Love to God*, but becauſe the *Phariſees* (of which Sect very probably this Perſon was one) thought theſe Commandments of trivial Account, and eaſy Performance, and yet by ſome of theſe it was, that our Saviour intended, by and by, to convince this *Inquirer*, that he neither had, nor could keep them. *Pool*'s Annotations.

† Since our Bleſſed Saviour here requires of this young Man, not only to withdraw his Heart from an inordinate Love of his Poſſeſſions, but to ſell *them* all, and give the Money to *the Poor*, we may be ſure, that this was a *particular* Command



Cazes del. Saml. Basire Sc.

Then were there brought unto him little Children, *that* he *should put* his Hands *on them; and pray, and the Disciples rebuk'd them, But* Jeſus *said, suffer* little Children *to come unto* me *and forbid them not and* he *laid* his Hands *on them. St. Matt. Chap. 19 Ver. 13. 14. 15.*

***JESUS* bleſseth *the* little Children.**

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BRITISH MUSEUM

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

and be one of his *Diſciples*; the young Man went away very penſive and melancholy, being loth to part with his preſent Poſſeſſions for any *Treaſure* in *Reverſion*. Whereupon our *Lord*, turning to his Diſciples, began to declare, what an *inſurmountable* Obſtacle Riches, without the Grace of God, were to any Man's Salvation, and that *it was eaſier* (according to the *Hebrew* Proverb) *for a Camel to go through the Eye of a Needle* †, *than for a rich Man to enter into the Kingdom of Heaven*: At which Expreſſion when his *Diſciples* were not a little ſtartled, to remove their Fears, but let them know that the Salvation of the *Rich* (tho' a Matter of ſome Difficulty) was not *impoſſible with God*, who could change the Hearts and Affections of Men, as he pleas'd.

Matt. xix. 27. Mark x. 28. Luke xviii. 28.

When the *Apoſtles* heard their *Maſter* bidding the *young Man ſell all*, and *give it to the Poor*, *and follow him*; and promiſing him, for a Reward, a *Treaſure in Heaven*; they began to think, that poſſibly it might be their Caſe, and the Promiſe, in like Manner, concern them; and therefore, when (in the Name of the reſt) *Peter* deſir'd to know of him what Reward they were to expect, who had actually relinquiſh'd *all*, and follow'd him; his Reply was, that, at the general Reſurrection †, *when himſelf ſhould be ſeated upon his Throne of Glory, they alſo ſhould ſit upon twelve Thrones* †, *judging the twelve Tribes*

Command to him, in order to convince him of the *Inſincerity* of his pretended Love to *Life eternal*, and not a Precept common to all *Chriſtians*. That there were rich Men in the *Church*, we learn from ſeveral Paſſages in Scripture, 1 *Tim.* vi. 17. *James* i. 10. and ii. 2. St *Peter*, in his Speech to *Ananias*, permits *Chriſtians* to retain what is their *own*, Acts v. 4. and St *Paul* does not enjoin the *Corinthians* to ſell all, and give Alms, but only requeſts them to adminiſter to their Brethrens Wants out of their *Abundance*, 2 Cor. viii. 14. So that, if Riches fall into the Hands of one, who knoweth how to uſe them to God's Glory, and the Relief of indigent *Chriſtians*, as well as to ſupply his own Needs, it ſeems a Contradiction to conceive, that God requires him to part with them, and ſo diveſt himſelf of any farther Opportunity of promoting his Glory, and doing Good to his needy Members. This Precept therefore of *ſelling all we have* can only take place, when we are in the ſame Situation with this young Man, *i. e.* have an expreſs *Command* from God ſo to do, or when we find that our Riches are an *Impediment* to the ſecuring of our eternal Intereſt; for, in that Caſe, we muſt part with a *Right-Hand, or* a *Right-Eye*, the neareſt and deareſt Things we have, *rather than be caſt into Hell-Fire*. *Whitby*'s Annotations.

† There are three different Opinions among *Interpreters* concerning the Meaning of this *proverbial* Saying. Some imagine, that, at *Jeruſalem*, there was a Gate, ſo very low and narrow, that a loaded *Camel* could not paſs through it, and that, by reaſon of its *Littleneſs*, it was called *the Needle's Eye*; but all this is a mere *Fiction*, devis'd on Purpoſe to ſolve this ſeeming *Difficulty*. The *Jews* indeed, to ſignify a Thing impoſſible, had a common Proverb among them, that *an Elephant cannot paſs through the Eye of a Needle*. Now our Saviour, *ſay ſome*, was pleas'd to change this Proverb from an *Elephant* (which was a Beaſt, that few had ſeen) to a *Camel*, a Creature very common in *Syria*, and whoſe Bunch on his Back hindered him from paſſing through any *ſtrait* Entrance. But others, not able to diſcern any *Analogy* between a *Camel* and a *Needle's Eye*, think that the Word, Κάμηλος, here ſignifies a *Cable*, or thick Rope, which Mariners uſe in caſting their *Anchors*; and that the rather, not only becauſe there is ſome Similitude between a *Cable* and a *Thread*, which is uſually drawn through the Eye of a Needle, but becauſe the *Jews* (as the learned *Buxtorf* acquaints us) have a Proverb of the like Import, relating to the *Cable*, as they have to the *Elephant*; for ſo they ſay, that *as difficult is the Paſſage of the Soul out of the Body, as that of a Cable through a narrow Hole*. Whether of theſe two Interpretations takes Place, 'tis a Matter of pure Indifferency: Only we may obſerve, that the Application of the *Proverb* to the rich Man's entering into the *Kingdom of Heaven* muſt not be underſtood abſolutely, but only ſo, as to denote a Thing extremely *difficult*, if not impoſſible, without an *extraordinary* Influence of the Divine Grace. *Calmet*'s Commentary, *Hammond*'s and *Pool*'s Annotations.

† The Word, in the *Original*, is παλιγγενεσία, which properly ſignifies a *new* and *ſecond* State, and is us'd among the *Pythagoreans* for the Return of the Soul, after it had left *one* Body, to take Poſſeſſion of another: And, agreeably hereunto, it is us'd, by ſacred Writers, to denote, either the future *Reſurrection*, which will be the *Re-union* of the Soul and Body, or that great *Change*, which was to be effected in the World, by the Preaching of the Goſpel, and, more eſpecially, by the *Miſſion* of the Holy Ghoſt, after our Lord's *Aſcenſion* into Heaven. *Hammond*'s Annotations.

† Some *Interpreters* refer theſe Words to that Authority, both in Matters of *Diſcipline* and *Doctrine*, which the Apoſtles, after the Deſcent of the Holy Ghoſt upon them, were, by our Lord's Commiſſion and Appointment, to exerciſe in the *Chriſtian* Church; but moſt underſtand them of the Honours, that are to be conferr'd upon them in a future State. And here ſome have taken great Pains to determine what *Judgment* theſe Perſons ſhall paſs; as, that they ſhall condemn the *Errors* of wicked Men by their Doctrines, and the *Malice* and Obſtinacy of *Infidels* by their *Perſecutions*, &c. while others have undertaken to aſſign them their Parts in the *Proceſs* of the laſt *great Day*, and repreſent

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From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Tribes of Iſrael; and that not only they, but all others likewiſe, who, for *his*, and the Goſpel's Sake, ſhould quit any *worldly* Advantages or Poſſeſſions, ſhould receive ſuch Comforts † in this World, as would vaſtly ſurpaſs their Loſſes, and, in the World to come, *eternal Life:* But then, to ſhew them, that ſuch high Rewards proceeded from the Bounty of *Heaven*, and no other Title, he repreſented the Freedom of God, in the Diſtribution of his Favours, under the *Emblem* of a certain Maſter of a Family, ſending *Labourers into his Vineyard* †, ſome ſooner, and ſome later, but giving them all the *ſame* Wages: Wherein tho' he ſeem'd kind to ſome, yet was he *unjuſt* to none, becauſe he paid them *all* according to his Agreement, and (having done ſo) was then certainly left to his Option, whom to make Objects of his *Liberality*.

John xi. 1.

Upon the News of Lazarus's *Sickneſs, our Saviour goes to* Bethany.

Our *Saviour* had not been long in *Perea*, before he receiv'd a Meſſage out of *Judea*, from two Siſters in *Bethany* †, *Martha* and *Mary*, of the dangerous Sickneſs of their Brother *Lazarus*, a Perſon highly belov'd, and eſteem'd by him; but he propoſing, on this Occaſion, to manifeſt the Glory of God, as well as his own Divine *Power* and *Miſſion*, by a greater Miracle, than a ſimple Cure would be, delay'd his going until *Lazarus* was dead †, and then ſet forward.

While

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repreſent them, as ſo many *Aſſeſſors*, to the ſupreme Judge, ſitting upon the Examination and *Tryal* of Mankind, while all the reſt ſtand at the Bar. But, tho' we are well aſſur'd, that ſuch a *Judgment* ſhall be, yet, as to the particular *Circumſtances* and *Formalities* of it, the Scripture ſeems to give us but a ſlender Inſight; and therefore, ſetting aſide all dark *Conjectures* about this Matter, the moſt ſafe and probable Way of applying this Paſſage, is, to look upon it as ſpoken *after the Manner of Men*, to ſignify, in general, a brighter *Crown*, or more exquiſite Degree of Happineſs and Glory. The *Apoſtles* accompany'd and ſtuck cloſe to *Chriſt*, in his low Eſtate. They *kept the Faith*, under the greateſt Preſſures and Temptations. They were indefatigably diligent, undauntedly conſtant in their Labours and Sufferings for the Truth, and moſt eminently ſerviceable in advancing the Kingdom of Chriſt upon Earth; and therefore they ſhall receive an eminent Diſtinction in the Kingdom of Heaven. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

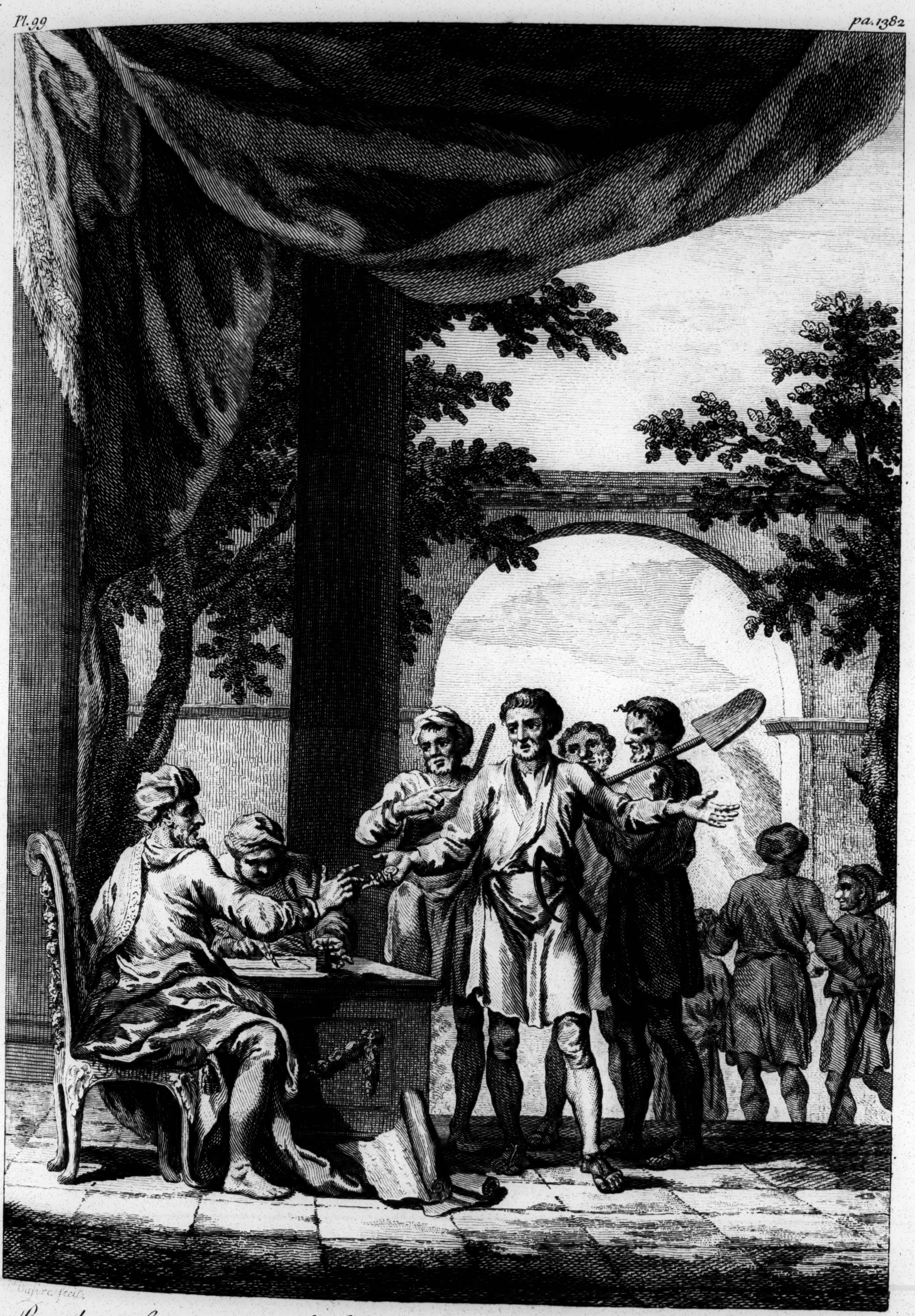
† That is, the Comforts of an upright Conſcience, a full Content of *Mind*, the Joys of the *Holy Ghoſt*, Increaſe of Grace, and Hopes of Glory. They ſhould have God for their *Father*, and Chriſt for their *Spouſe*, and all good Chriſtians for their *Friends*, and Brethren, who would honour, ſuccour, and ſupport them more, than thoſe, that were ally'd to them by the ſtricteſt Bonds of Nature. *Whitby*'s Annotations.

† This *Parable* is, in a great Meaſure, taken from the *Jeruſalem Talmud*, where we have an Account of a King's hiring Labourers, and paying one, for a few Hours Work, the whole Day's Hire, which occaſion'd great Murmuring among the reſt. It is our Saviour's Cuſtom, we may obſerve, to make frequent Uſe of *Jewiſh* Proverbs in his Diſcourſes, and ſome *learned* Men have taken notice, that the *Form* of Prayer, which he taught his Diſciples, is chiefly compiled from the *Jewiſh Liturgies*. Since therefore he was to teach the People in a *parabolical* Way, he thought it no Diſparagement to his *Parts* to employ ſuch of their Parables, as were proper to his Purpoſe of illuſtrating the *ſpiritual* Matters of his Kingdom; as well knowing, that theſe *Parables*, which were in common Uſe, and familiar to them, would be leſs offenſive, and better remember'd by them, than thoſe of his own Invention. *Whitby*'s and *Hammond*'s Annotations.

† *Bethany* took its Name from the Tract of Ground wherein it ſtands, ſo called from the Word ἀθηνή, which ſignifies the *Dates of Palm-Trees*, that grew there in great Plenty. It was a conſiderable Place, ſituated at the Foot of the *Mount of Olives*, about fifteen Furlongs, or near two Miles, *Eaſtward* from *Jeruſalem*; but at preſent it is but a very ſmall Village. One of our modern Travellers acquaints us, that, at the firſt Entrance into it, there is an old Ruin, which they call *Lazarus*'s *Caſtle*, ſuppoſed to have been the *Manſion-Houſe*, where he and his Siſters liv'd. At the Bottom of a ſmall Deſcent, not far from the Caſtle, you ſee his Sepulchre, which the *Turks* hold in great Veneration, and uſe it for an *Oratory*, or Place of Prayer. Here, going down by Twenty-five ſteep Steps, you come, at firſt, into a ſmall ſquare Room, and from thence creep into another, that is leſs, about a Yard and a half deep, in which the Body is ſaid to have been laid. About a Bow-Shot from hence, you paſs by the Place, which, they ſay, was *Mary Magdalen*'s Habitation; and then, deſcending a ſteep Hill, you come to the *Fountain of the Apoſtles*, which is ſo called, becauſe (as the Tradition goes) theſe holy Perſons were wont to refreſh themſelves here, between *Jeruſalem* and *Jericho*, as 'tis very probable they might, becauſe the Fountain is both cloſe to the Road's Side, and is very inviting to the thirſty Traveller. *Whitby*'s Alphabetical Table, *Wells*'s Geography of the New Teſtament, and *Maundrell*'s Journey from *Aleppo* to *Jeruſalem*.

† Our Saviour's Stay for two Days after the Meſſage, and modeſt Addreſs of the two mournful Siſters, kept them indeed a little longer in Suſpence and Grief, but it ſhew'd his perfect Wiſdom and Goodneſs, as it made the wonderful Work more remarkable, and conducive to the fuller Conviction of the *Spectators*. Had he gone before *Lazarus* was dead, they might have attributed his Recovery, rather to the *Strength* of Nature, than to Chriſt's miraculous Power; or had he rais'd him as ſoon as he was dead, they might, peradventure, have thought it rather ſome

Trance



Basire fecit.

But he anſwered one of them and said Friend I do thee no wrong; didst not thou agree with me for a Penny take that thine is & go thy way.

S^t. Matt. Chap. 20 Ver. 13. 14.

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Matth. xx. 17.
Mark x. 32.
Luke xviii. 31.

In his Journey he corrects his Apoſtles Miſtakes, cures two blind Men, and dines with Zacheus *the* Publican.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

WHILE he was in his *Journey*, he took his *Apoſtles* aſide, and [†] told them ſtill more plainly what the *Event* of it would be; namely, that at this Time of his going to *Jeruſalem*, the *Chief-Prieſts* and *Scribes* would apprehend and condemn him, and then *deliver him to the* Gentiles, *who would ſcourge, and mock, and crucify him*; but that, *on the third Day, he would riſe again*. Upon the Mention of his *Reſurrection*, which they vainly imagin'd would be the Beginning of his *terreſtrial* Greatneſs, *James* and *John*, by the Mouth of their Mother *Salome* [†], requeſted of him, to have the firſt Places in his Kingdom. The *firſt Places in his Kingdom*, he told them, were to be diſpos'd of according to the *Predetermination* of his Father; but a proper Qualification for them it was, to be able to take the greateſt Share of the bitter *Cup* of his *Sufferings* [*], which very probably might be their *Fate* [†]; and, when the Ambition of theſe *two* Brothers provok'd
the

Trance or *Extaſy*, than a Death, or Diſſolution: But now, to raiſe a Perſon, four Days dead, offenſive, and reduc'd to Corruption, was a Surpriſe of unutterable Joy to his Friends; remov'd all poſſible Suſpicion of *Confederacy*; ſilenc'd the peeviſh *Cavilling*, and triumph'd over all the *Obſtinacy* of Prejudice and Infidelity. Biſhop *Blackhall*'s Sermons.

[†] In the Courſe of the Goſpel, we find our Lord forewarning his Diſciples, no leſs than three Times, of his approaching Sufferings and Reſurrection. The firſt Intimation of this Kind was, in the Coaſts of *Cæſarea Philippi*, when, after St *Peter*'s Confeſſion of him to be *the Chriſt, the Son of the Living God, he began to ſhew unto his Diſciples, how that he muſt ſuffer many Things*, &c. Luke ix. 22. The next, we meet with, was immediately after his *Transfiguration* in the Mount, when, as he came down from thence, with the three *Apoſtles*, who were the Companions of his *Privacies*, he reminded them of what he had told them before, *viz. That the Son of Man ſhould be delivered into the Hands of Men*, Luke ix. 44. The third Warning was that, which he gave his *Apoſtles* apart, when he was going to *Jeruſalem* to ſuffer, or, as ſome rather think, when he was going to *Bethany*, in order to raiſe *Lazarus* from the Dead: And 'tis obſerv'd of theſe ſeveral *Warnings*, that they riſe by Degrees, and grow more full and diſtinct, in Proportion as the Things drew nearer. Thus, the *firſt* is deliver'd in general Terms: *The Son of Man muſt ſuffer many Things, and be rejected, and ſlain, and raiſed the third Day*. The *ſecond* is enforc'd with this ſolemn *Preface, Let theſe Sayings ſink down in your Ears*, Luke ix. 44. and the *third* deſcends to a more particular Deſcription of that *tragical Scene, He ſhall be delivered to the* Gentiles, *and mocked, and ſpitefully entreated, and ſpitted on; and they ſhall ſcourge him, and put him to Death, and the third Day he ſhall riſe again*, Luke xviii. 32, 33. Now, whether we conſider the Danger the *Apoſtles* were in of being oppreſs'd with an Affliction, ſo ſenſible, as the Death of their Maſter; or the general Miſtake, wherewith they were infected, concerning the Splendor and worldly Pomp of the *Meſſiah*'s Kingdom, or the *Scandal*, that would neceſſarily ariſe from the Notion of a *crucified Saviour*, this Method of forewarning his *Diſciples* of what was to come upon him was highly requiſite, to *ſuſtain* them in their Tribulation, to rectify their Sentiments, and *remove* all *Offences*; as it ſhew'd, that his Death was *voluntary*, conſonant to the Predictions of the Prophets, and agreeable to the Counſel and Appointment of God, and the *Shame* of his *Crucifixion* abundantly recompens'd by the *Glories* of his *Reſurrection*. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

[†] This their Mother might be encourag'd to aſk, upon the Account of her near Relation to the *Bleſſed Virgin*, her conſtant Accompanying our Saviour, and diligent Attendance upon him; and might conceive ſome Hopes of her Son's future *Exaltation*, from the pompous Name, which our Lord had given them, and the great Privilege to which he had admitted them (but excluded others) of attending him in his *Privacies*. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

[*] It was anciently the Cuſtom, at great *Entertainments*, for the *Governor of the Feaſt* to appoint to each of his Gueſts the Kind and Proportion of Wine, they were to drink, and what he had thus appointed them, it was thought a Breach of good Manners, either to refuſe, or not drink up. Hence a *Man*'s *Cup*, both in *ſacred* and *profane* Authors, came to ſignify the Portion, whether of Good or Evil, which befals him in this World. *Homer* introduces *Achilles*, thus comforting *Priamus* for the Loſs of his Son:

> Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
> Δώρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων
> Ὧ μὲν καμμίξας δώῃ Ζεὺς τερπικέραυνος, &c. Il. xxiv.

Not unlike what we meet within the *Pſalmiſt, In the Hand of the Lord there is a Cup, and the Wine is red; it is full mixed, and he poureth out of the ſame: As for the Dregs thereof, all the Ungodly of the Earth ſhall drink them out*, Pſal. lxxv. 9, 10. And, what our Saviour means by the Expreſſion, we cannot be to ſeek, ſince, in two remarkable Paſſages, *Luke* xxii. 42. and *John* xviii. 11. he has been his own Interpreter; for *Lethale poculum bibere*, or to *taſte of Death*, was a common Phraſe among the *Jews*, and from them we have Reaſon to believe that our Lord borrow'd it. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV. and *Whitby*'s Annotations.

[†] This Prediction was literally fulfilled in St *James*, who was put to Death by *Herod*, and ſo, in the higheſt Senſe of the Words, was made to *drink of our Lord*'s *Cup*; and, tho' St *John* was not brought to ſuffer *Martyrdom*, yet his being *ſcourged* and *impriſoned* by the *Council* at *Jeruſalem*, Acts v. 18, 40. put into a *Cauldron* of burning Oil at *Epheſus*, Euſeb. lib. iii. c. 18. and baniſh'd into *Patmos for the Word of God, and for the Teſtimony of Jeſus Chriſt*, Rev. i. 9. may well be
ſuppos'd

the Indignation of the other *ten* Apoſtles, he declar'd to them all, that his Kingdom [†] was far different from thoſe of this World, whoſe Princes and Governors ſtrove to exerciſe their utmoſt Power and Dominion over their Subjects; whereas whoever expected to be *great* and *chief* among his Followers, muſt be a *Servant* to the reſt, according to his own Example, who came, not to take *State* upon him, but to ſerve others, and even to *lay down his Life* for their Redemption.

Matth. xx. 29. Mark x. 46. Luke xviii. 35. As he drew near to *Jericho*, attended with a numerous Company, one *Bartimeus*, who had long ſat by the Way-Side begging, hearing the Noiſe of a vaſt Crowd of People paſſing by, and being inform'd, that *Jeſus of Nazareth* was among them, (with [†] another blind Man, who begg'd along with him) called aloud upon *Jeſus* to *have Mercy upon him*. The People, who accompany'd our Lord, ſuppoſing that the Man aſk'd an Alms, bad him ceaſe his Noiſe; but the Benefit, which he deſir'd, was of greater Moment, and therefore he rais'd his Voice, and, with more Importunity, cry'd, *Thou Son of* David, *have Mercy upon me!* Which when our *Lord* perceiv'd, he commanded both him and his Companion to be brought before him; and, upon their declaring what Favour they expected, he touch'd their Eyes, and immediately they receiv'd their Sight, and follow'd him, glorifying God, as indeed all the Company did, who had been *Eye-Witneſſes* of this Miracle.

Luke xix. 1. As our *Lord* was paſſing thro' *Jericho*, a certain Man, nam'd *Zaccheus*, of great Wealth and Figure among the *Publicans*, was not a little deſirous to ſee him; but, as he was a Man of a low Stature, and could not gratify his Curioſity in the Crowd, he ran before, and climb'd up into a *Sycamore Tree*, where he could not fail of having a full View of him. When our *Saviour* came near the Place, he called

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ſuppos'd to be ſome Part of that *bitter Cup*, which our Saviour *drank*, and that he, who underwent ſuch Torments, as nothing but a Miracle could deliver him from, may, with very great Juſtice, be eſteem'd a *Martyr*. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

[†] The Words in the Text are,——*The Princes of the Gentiles exerciſe Dominion over them, and they, that are great, exerciſe Authority upon them; but it ſhall not be ſo among you: But, whoſoever will be great among you, let him be your* MINISTER, *Matth.* xx. 25, 26. and from hence ſome have inferr'd, that our Saviour forbids them, who will be his Diſciples, or the Subjects of his Kingdom, the Exerciſe of all *Civil* and *Eccleſiaſtical* Dominion. But if it be conſider'd, that *Civil* Government was, from the Beginning of the World, inſtituted by God (and therefore called *his Ordinance*, Rom. xiii. 2.) for the Puniſhment of *Evil-Doers*, and for the Defence of *thoſe that do well*; that *Chriſtianity*, when it came into the World, made no Alteration in Things of this Nature, but left the *Magiſtrate*, after his Converſion, ſtill *bearing the Sword*, in the ſame Manner as he did before; and that the Exerciſe of his Power is a Thing ſo ſacred, as to intitle, not only Princes, but even their deputed *Miniſters of Juſtice*, to the Stile of *Gods* in Scripture; it muſt needs be allow'd, that what is reputed ſo honourable, and found ſo beneficial, ſo ſtrict a Bond of human Virtue, and ſo firm a Guard againſt all Kinds of Wickedneſs, can never be forbidden in any *Chriſtian Commonwealth*. And, in like Manner, ſince among the Gifts, diſtributed for the Uſe of the *Church*, we read of *Governments*, 1 Cor. xii. 28. and find Mention made of *thoſe, who are ſet over us in the Lord*, 1 Theſſ. v. 12. to whom we muſt yield *Obedience*, and ſubmit ourſelves, *Heb.* xiii. 7, 17. ſince we find that the Apoſtles had the *Rod*, 1 Cor. iv. 21. and Power given of the Lord, to *deliver to Satan*, 1 Cor. v. 5. and to *revenge all Diſobedience*, 2 Cor. x. 6. and ſince, in the Nature of the Thing, it is every Whit as impoſſible for a *Church* to ſubſiſt without *Eccleſiaſtical* Government, as it is for a *State* without *Civil*, it muſt needs follow, that the one is as neceſſary, and of Divine Inſtitution, as much as the other. All therefore that our Saviour can be preſum'd to forbid in theſe Words, is ſuch a Dominion, whether in *Church* or *State*, as is attended with *Tyranny, Oppreſſion*, and a Contempt of the Subjects, that live under it. Such, for the moſt Part, was the Government, that obtain'd in *Eaſtern* Countries; and therefore, in Contrapoſition to this, our *ſpiritual* Rulers are put in Mind, that they *feed the Flock, which is among them, taking the Overſight thereof, not for filthy Lucre, but of a ready Mind, neither as being Lords of God's Inheritance, but Enſamples to the Flock*, 1 Pet. v. 2, 3. that their higheſt Station in the *Church* is not ſo much a Place of Dignity, as a *Charge*, and Office, which ſubjects them to the Wants and Neceſſities of thoſe, they rule over; and that the moſt honourable Poſt, they can have in *Chriſt*'s Kingdom, is only a larger *Miniſtry*, and Attendance upon others; for, *Who is* Paul? *Who is* Apollos? *But Miniſters by whom ye believed*, 1 Cor. iii. 4. *For we preach not ourſelves*, (ſays the Apoſtle to the *Corinthians*) *but Chriſt Jeſus the Lord, and ourſelves your Servants for Jeſus's Sake.* 2 Cor. iv. 5. *Whitby*'s and *Beauſobre*'s Annotations.

[†] St *Mark* and St *Luke* both make mention only of one blind Man, the Son of *Timeus*, upon this Occaſion; but this they doubtleſs did, becauſe he was better known than the other, and bore the greater Part in this Tranſaction. *Beauſobre*'s Annotations.

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called him by his Name, and bad him come down, becauſe he intended to be his Gueſt that Day: Whereupon *Zaccheus* receiv'd him with the greateſt Expreſſions of Joy and Reſpect, whilſt others could not forbear reflecting upon him, for entering the Houſe of a Man of ſo ſcandalous a Profeſſion. But, notwithſtanding all their *Cenſures*, our *Saviour*, who, for the Intuition of his Heart, as well as his own Declaration, knew him to be a juſt and charitable Man, pronounc'd him, and his Family, in a State of Salvation, and that he, tho' a *Publican*, and an *Alien to the Commonwealth of* Iſrael, was nevertheleſs one of thoſe, to whom the Promiſes [†] made unto *Abraham* did belong.

Matth. xxv. 14. Luke xix. 12.

The nearer they came to *Jeruſalem*, the more the Diſciples began to think, that their Maſter had taken that *Journey* to the *Paſſover*, on Purpoſe to ſeat himſelf upon his *Throne*, and aſſume his *regal* Authority; and therefore, to cure their Minds of all ſuch Thoughts, he propounded a *Parable* [†] to them, "of a certain "great Man, born Heir to a Kingdom, "and going into a far Country to take "poſſeſſion of it; but before he departed, "calling his Servants together, and giving "each a Sum of Money to trade withal, "until he ſhould return. The Reaſon of "his Journey to this foreign Land was, "becauſe his own Countrymen over "whom he had a Right to reign, were "obſtinately ſet againſt him, and diſclaim'd him for their King: When "therefore he had obtain'd his new Kingdom, and was return'd home, he firſt "called his Servants, with whom he had "intruſted his Money, to an Account, "rewarding the Diligent with Gifts proportionate

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix 14. Luke ix. 37. John vii. 1.

[†] Whether *Zaccheus* was a *Jew* or *Gentile*, our Commentators are not agreed. The Majority of them account him a *Jew*; but the Words of our Bleſſed Saviour, *This Day Salvation is come to this Houſe, foraſmuch as he alſo is the Son of* Abraham, *Luke* xix. 9, do very much incline us to think the contrary. *Abraham believed*, we are told, *and it was imputed to him for Righteouſneſs*, Rom. iv. 22. And therefore *Zaccheus* is here called *his Son*, becauſe he readily believ'd in the Divine Miſſion of our Saviour Chriſt: *For the Seed of* Abraham *was not that only which is of the Law, but that alſo, which is of the Faith of* Abraham, *who is the Father of us all*, Rom. iv. 16. 'Tis not to be doubted therefore, but that *this Day*, in Purſuance of our Lord's Declaration, *Zaccheus* was fully converted to the *Chriſtian* Faith, but whether he was afterwards ordain'd by St *Peter* to be Biſhop of *Cæſarea* in *Paleſtine*, is not ſo very clear from *Church-Hiſtory*, but that they, who advance this Notion, may be ſuppos'd to have confounded him with another *Zaccheus* Biſhop of that Church, who liv'd in the *ſecond* Century. *Calmet*'s Commentary.

[†] This Parable, we may obſerve, conſiſts of two Parts. The *former* of which is contain'd in *Luke* xix. 12, 14, 15, to 27. and relates to the rebellious Subjects of this Prince, who *went into a far Country to receive a Kingdom*; the *latter* is included in the 13th, 15th, and ſo on to the 27th Verſe, and relates to this *Prince*'s Servants, to whom he had committed his Money for them to improve in his Abſence; and the Explication of the whole is generally ſuppos'd to be this, ——— The *Nobleman*, or Prince here, is our *Lord* himſelf, the *eternal* Son of God; his *going into a far Country to receive a Kingdom*, is his *Aſcenſion into Heaven*, to ſit down at the Right-Hand of the Divine *Majeſty* and take poſſeſſion of his *mediatorial* Kingdom; his *Servants* may be either his *Apoſtles* and Diſciples, who, upon his Return, were to give an Account of the Progreſs of his *Goſpel*, or *Chriſtians* in general, who, for every *Talent*, whether *natural* or *acquir'd*, are accountable. His *Citizens* are, queſtionleſs, the *Jews*, who not only rejected him with Scorn, but put him to an ignominious Death; and his Return is the Day of his fierce Wrath, and Vengeance upon the *Jewiſh* Nation, which came upon them, about forty Years after this Time, and was indeed ſo very terrible, as to be a Kind of *Emblem* and Repreſentation of that great Day of Accounts, when he will render *to every one according to his Works*. It is obſerv'd however, by ſome *Commentators* farther, that our Lord took the *Riſe* of this *Parable* from the Cuſtom of the Kings of *Judea*, (ſuch as *Herod the Great*, and *Archelaüs* his Son) who uſually went to *Rome* to receive their Kingdom from *Cæſar*, without whoſe Permiſſion and Appointment they durſt not take the Government into their Hands. In the Caſe of *Archelaüs* indeed, the Reſemblance is ſo great, that almoſt every Circumſtance of the *Parable* concurs in him. He was this εὐγενὴς, or Man of great *Parentage*, as being the Son of *Herod the Great*. He was oblig'd to *go into a far Country*, i. e. to *Rome*, to *receive his Kingdom* of the Emperor *Auguſtus*. The *Jews*, *who hated him* becauſe of his cruel and tyrannical Reign, ſent their *Meſſengers* after him, deſiring to be freed from the Yoke of *Kings*, and reduc'd to a Province of *Rome*. Their *Complaint* however was not heard: He was confirm'd in the Kingdom of *Judea*; and, when he return'd home, *tyranniz'd* for ten Years over thoſe, that would have ſhook off his Dominion: But then there is this *remarkable* Difference between his Caſe, and That in the Parable, that the *Jews*, upon their ſecond Complaint to *Cæſar*, prevailed againſt him, and procur'd his Baniſhment to *Vienna*. *Calmet*'s Commentary, *Beauſobre*'s, and *Whitby*'s Annotations.

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“ portionate to their Improvements, and puniſhing the Negligent with perpetual Impriſonment; and then taking cognizance of his Countrymen, who, upon his going to be inthron'd in another Kingdom, diſclaim'd all Obedience to him, he order'd them, in his Preſence, to be put to Death, as ſo many Rebels;” intimating, hereby, both the Puniſhment of negligent *Chriſtians*, and the Deſtruction of the contumacious *Jews*.

John xi. 17. *He raiſes* Lazarus *from the Dead, which brought the* Sanhedrim *to a Reſolution to cut him off.*

By the Time that our *Lord* arriv'd at *Bethany*, *Lazarus* had now been four Days dead † and bury'd; and ſeveral Friends and others, from *Jeruſalem*, were come to condole † with the two Siſters, *Martha* and *Mary*, for the Loſs of their Brother. Upon the firſt News of our *Lord*'s Approach, the two Siſters, attended with ſome of the Company that was in the Houſe, went out to meet him; and, pouring out a Flood of Tears for the Loſs of their dear Brother, fell proſtrate at his Feet, and wiſh'd, over and over again, that he had come a little ſooner; for then they were certain, that he would not have dy'd. The Sight of their Tears and Sorrows, accompany'd with the Lamentations of their Followers, affected the *Son of God* ſo, that he groan'd within himſelf; and then demanding where they had laid the Body †, he follow'd them to the Place, *ſympathizing* with their Sorrow, and *weeping* as well as they, which made ſome of the Company remark, how well he lov'd him, and others wonder why he did not prevent his Death †. When he was come to the Grave †, and had order'd the Stone to be remov'd from it, (after a ſhort Addreſs of Adoration and Thankſgiving to his Father,

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† It was cuſtomary among the *Jews* (as Dr *Lightfoot* tells us from *Maimonides* and others) to go to the Sepulchres of their deceas'd Friends, and viſit them for three Days; for ſo long they ſuppos'd that their Spirits hover'd about them: But when once they perceiv'd that their *Viſage* began to change, as it would in three Days in theſe Countries, all Hopes of a Return to Life were then at an End. After a *Revolution* of Humours, which, in ſeventy-two Hours, is compleated, their Bodies tend naturally to *Putrifaction*, and therefore *Martha* had Reaſon to ſay, that her Brother's Body (which appears by the *Context* to have been laid in the Sepulchre, the ſame Day that he dy'd) would now, in the fourth Day, begin to ſtink. *Whitby*'s and *Hammond*'s Annotations.

† The Time of mourning for departed Friends was anciently, among the *Jews*, of longer Continuance. For *Jacob* they mourn'd *forty Days*, Gen. l. 3. and for *Aaron* and *Moſes thirty*, Numb. xx. 29. and Deut. xxxiv. 8. For Perſons of an inferior Quality, the Days, very probably, were fewer, but *ſome* they had for all, and the general Term, both among the *Jews* and *Gentiles*, was *ſeven*; for ſo *Ovid* brings in *Orpheus* lamenting the Death of his Wife:

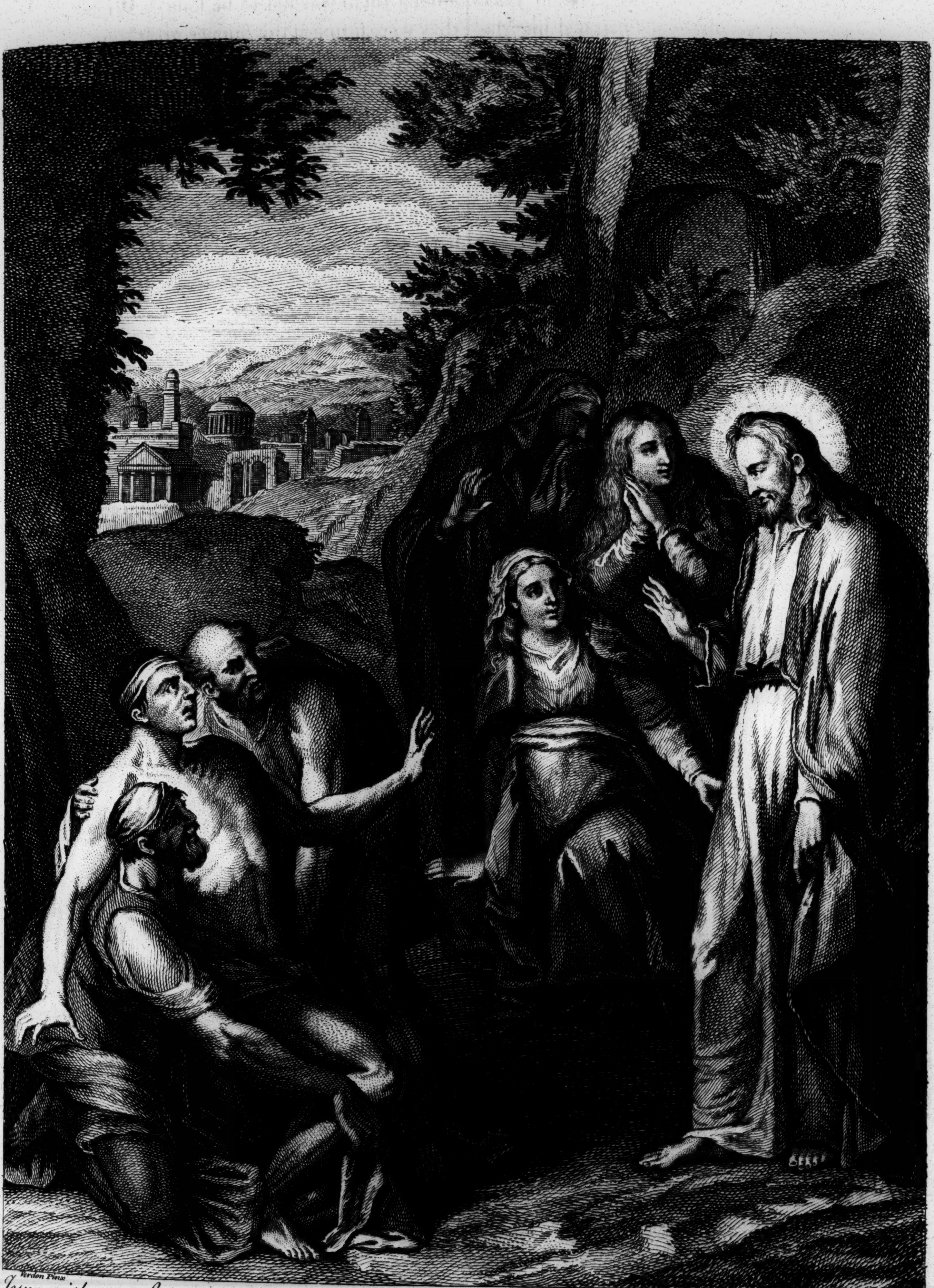
> - - - - - - - - - - - - Septem tamen ille diebus
> Squalidus in ripâ, Cereris ſine munere, ſedit:
> Cura, dolorque animi, lacrymæque, alimenta fuêre. *Metam.* lib. x.

An Expreſſion not unlike That in the Royal *Pſalmiſt*, ——— *My Tears have been my Meat Day and Night*, Pſalm xlii. 3. During this Time, their Neighbours and Friends came to viſit them, and to alleviate their Sorrows with the beſt Arguments they could. They pray with them; they read with them the xlixth Pſalm: Pray for the Soul of the Dead, and diſtribute their Comforts in Proportion to their Loſs; but No-body open'd his Mouth until the afflicted Perſon had firſt ſpoke, becauſe *Job's three Friends*, who came to comfort him, we find did the ſame, *Job* ii. 13. All which Ceremonies made the Concourſe to *Martha*'s Houſe, at this Time, the greater, and gave more *Jews* an Opportunity to be the *Eye-witneſſes* of her Brother's Reſurrection. *Pool*'s and *Beauſobre*'s Annotations, and *Baſnage*'s Hiſtory of the *Jews*, lib. v. c. 23.

† This our Saviour could not but know, who knew all Things, even the Secrets of Mens Hearts; yet he thought proper thus to aſk, that, being conducted by them to the Sepulchre, there might be no Reſemblance of any Fraud or Confederacy. *Whitby*'s Annotations.

† The Words in the Text are, ——— *Some of them ſaid, could not this Man, who opened the Eyes of the Blind, have cauſed, that even this Man ſhould not have died?* John xi. 37. which ſome imagine were ſpoken, only in Admiration, that having given Sight to a blind Man, that was a mere Stranger to him, he did not cure his ſick Friend: But others conceive a vile *Sarcaſm* in the Words, as if they went about to weaken his Reputation, in a *Miracle* wherein he had manifeſtly ſhewn his *Divine* Power, becauſe he did not preſerve his Friend from dying. *Pool*'s Annotations.

† The common Form of a *Burial-Place*, among the ancient *Jews*, was a *Vault*, hewn out of a Rock, *ſix Cubits* long, and four broad, in which eight other little *Cells*, or *Niches* (or, as ſome ſay, *thirteen*) were uſually made, as ſo many diſtinct *Receptacles* for the Bodies, that were to be laid in them. The *Mouth*, or Entrance, of this Vault was clos'd with a *large Stone*, which, whenever they bury'd any, was remov'd; and our Saviour here order'd the Removal of That which lay upon *Lazarus*, to make the Miracle appear more evident, becauſe it would have look'd more like an *Apparition*, than a *Reſurrection*, had *Lazarus* came forth, when the Door of his Sepulchre was ſo firmly ſhut. *Goodwin*'s *Jewiſh* Antiquities, and *Pool*'s Annotations.



Verdon Pinx

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Jesus saith unto her, said I not unto thee, that if thou wouldst believe, thou shouldst see the Glory of God? And Lazarus that was dead came forth, bound hand & foot with grave-clothes: & his face was bound about with a napkin. Jeſus saith unto them, Looſe him, & let him go. St. John Ch. XI. Ver. 40 & 44.

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Father †, for his continual Readineſs to hear him) he cry'd with a loud Voice, *Lazarus, come forth*; whereupon he, that was dead, immediately aroſe from his Bed of Darkneſs, and in ſuch ſound Health, that, when his grave Cloaths were unloos'd, he was able to walk along with them to *Bethany*.

John xi. 45.

THIS great and apparent Miracle caus'd the utmoſt Surprize and Aſtoniſhment among all the *Spectators*, and the greateſt Part of them was, from that Time, convinc'd, and believ'd on him; but others, more obſtinate, went, and reported the Thing to the *Phariſees* at *Jeruſalem*, who thereupon called together their *Sanhedrim*, where, after ſome ſolemn Debate, it was concluded, “ That, whether the Man “ was a *Prophet ſent from God*, or not, “ for Fear of giving any *Umbrage* to the “ *Roman* Powers †, it was highly expedi-“ ent that he ſhould *die*, rather than that “ the whole Nation, for his Sake, ſhould “ incur the Danger of being ruin'd:” And, from that Time, they enter'd into a Combination to have him apprehended, and put to Death; but, as *his Hour was not yet come*, at preſent he declin'd their Fury by retreating from the *Publick*, and retiring to a little Place, called *Ephraim* †, in the Tribe of *Benjamin*, where he continu'd, for a few Days, with his Apoſtles, until the Time of the *Paſſover* was approaching.

John xii. 2. *He ſups at* Bethany *with* Lazarus, *where* Mary *anoints him with Spikenard, at which* Judas *repines, but he vindicates her.*

SIX Days before that ſolemn *Feaſt* began, our *Lord*, in his Way to *Jeruſalem*, called at *Bethany*, where he was kindly entertain'd at Supper † by the two Siſters of *Lazarus*, *Martha*, and *Mary*. *Martha*, according to her Cuſtom, dreſs'd the Supper, but *Lazarus*, whom he had rais'd, was one of the Company, that ſat at Table with him, while *Mary*, to expreſs her Love and Bounty, took a Vial of the moſt valueable

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† As our Bleſſed Saviour, in Virtue of his *Union* with God the Father, had naturally, and in himſelf, a Power of working Miracles, there was no Need for his addreſſing himſelf to Heaven every Time that he did any: However, upon this and ſome other Occaſions, we find him praying to God, under the Title of his *Father*, that all the Company might know, that what he did was by a *divine*, not *diabolical* Power, and that God, in granting his Petition, acknowledg'd him to be his Son. *Beauſobre*'s Annotations.

† The *Jews*, ſeeing the Miracles, which *Jeſus* did, (this eſpecially of raiſing *Lazarus*) did greatly fear, leſt, taking upon him the publick Character of the *Meſſiah*, he would attempt to make himſelf *King*, and by the Admiration, which he had gained among the People, be quickly enabled to accompliſh his Ends, unleſs he was timely prevented. If then he was permitted to go on in his *Pretenſions*, the Conſequence ſeem'd viſible to them, that the *Romans*, to whom they were already ſubject, would look upon this as a Rebellion, and ſo be provok'd to come with an Army, and deſtroy them utterly. That this was their *Fear*, is evident from the many groundleſs Objections, which they made againſt our Saviour, as that, *He forbad to give Tribute to* Cæſar, *and that he made himſelf a King*, and ſo oppos'd the Title of *Tiberius*. Not that they deſir'd the Continuance of *Cæſar*'s Dominion over them, but the Apprehenſion of a ſtill farther Conqueſt from the *Romans* made them unwilling to provoke them, and that more eſpecially, becauſe they had an ancient *Tradition*, that one *Armolus*, (which is, by an eaſy Change, *Romulus*) before the End of the World, would come, and deſtroy them. This ſeems to be but the *Depravation* of ſome *Prophecy* from God, which foretold the Coming of the *Romans*, *in the laſt Days* (meaning thereby the Days of the *Meſſiah*) to deſtroy them. It demonſtrates however, that they both believ'd, and expected, that the *Romans* were the People, from whom the Change of their *Religion* and the total Subverſion of their *Government* were to come, and for this Reaſon they were, upon all Occaſions, ſo very fearful to offend them. But herein they were ſadly miſtaken: For the Prophecy of the *Romans* coming to deſtroy their Temple and Nation was fulfilled, not by their letting Chriſt alone, or believing in him, but by their thus oppoſing and conſpiring againſt him. *Hammond*'s Annotations.

† It was ſituated between *Bethel* and *Jericho*, about twenty Miles to the *North* of *Jeruſalem*. *Joſephus* de Bello, lib. v. c. 8.

† Some Interpreters are of Opinion, that this was the ſame Supper, which our Saviour was invited to in the Houſe of *Simon the Leper*; that St *John* has related it in its proper Place, as a Thing, which happen'd ſix Days before the *Paſſover*; but that the other *Evangeliſts* have mention'd it, by Way of *Recapitulation*, to ſhew what might be the probable Occaſion of *Judas's Treachery*, even his Vexation for being diſappointed of the Money, that might have been made of this precious Ointment, had it been ſold, and put in the Bag for him to *purloin*. But others ſuppoſe, that this Supper was different from That, which is mention'd, *Matth*. xxvi. 6. and *Mark* xiv. 3. 1ſt, Becauſe this was in the Houſe of *Lazarus*, John xii. 2. that, in the Houſe of *Simon the Leper*, Matth. xxvi. 6. 2dly, Here *Mary* anoints the *Feet* of *Chriſt*, John xii. 3. there a Woman not nam'd pours Ointment on his Head, *Matth*. xxvi. 7. 3dly, *This* Supper was *ſix Days* before the *Paſſover*, John xii. 1. *that*, only two, *Matth*. xxvi. 2. *Mark* xiv. 1; and, if the Suppers were not the ſame, the *Mary* that anointed *Chriſt*'s Feet *here*, and the Woman that anointed his Head *there*, were not the ſame. *Calmet*'s Commentary, *Beauſobre*'s and *Whitby*'s Annotations.

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able Eſſence, made of *Spikenard* †, and, pouring it upon his Feet, anointed them, and wiped them with her Hair, ſo that the whole Houſe was filled with the Fragrancy of its Perfume. This Action *Judas Iſcariot*, who afterwards betray'd his Maſter, and had, at that Time, the Cuſtody of the *Bag*, wherein Money, for *charitable*, and other neceſſary Uſes, was kept, highly blam'd, as a Piece of Prodigality, in throwing away what might have been ſold for *Three hundred Pence* †, and given to the Poor; not that he valu'd the Poor, but becauſe he was a *greedy Wretch*, who was always *purloining* ſome Part of the publick Money to himſelf. Our *Saviour* therefore, who knew the *Sincerity* of *Mary*'s, and the *Naughtineſs* of *Judas*'s Heart, in a very gentle Reply, commended what ſhe had done, as a ſeaſonable *Ceremony* † to ſolemnize his approaching Death, but blam'd the other's pretended Concern for the Poor, ſince Objects of this Kind they had always with them, but his Continuance among them was not to be long. While they were ſitting at this Supper, great Numbers of *Jews*, out of Curioſity, came to *Bethany*, not only to have a Sight of *Jeſus*, but of *Lazarus* likewiſe, whom he had rais'd from the Dead; but, when the *Sanhedrim* underſtood that the Reſurrection of *Lazarus* occaſion'd many People to believe on *Jeſus* †, they conſulted how to deſtroy *him* likewiſe.

Matth. xxi. 1. Mark xi. 1. Luke xix. 29. John xii. 12.

In the Morning he enters Jeruſalem, *riding upon an Aſs, and, with the joyful Acclamations of all the Company, tho' himſelf lamented the Fate of the City.*

In the mean Time, *Jeſus*, having tarry'd all Night at *Bethany*, ſet forward, next Morning, with his Diſciples, and others attending him on his Way to *Jeruſalem*. When he came to a Place called *Bethphage* †, on the Side of Mount *Olivet* †, he

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† *Nard*, or *Spikenard*, is a Plant, that grows in the *Indies*, with a very ſlender Root, a Stalk ſmall and long, and ſeveral Ears, or *Spikes*, even with the Ground, from whence it has the Name of *Spikenard*. The *Indian Nard* (if it be right) muſt be of a *yellowiſh* Colour, inclining towards *Purple*, with long *Spikes*, and the *Briſtles* of its Spikes large and odoriferous. Of the *Blade*, or Spike of this *Nard*, the Ancients were us'd to make a Perſume of great Eſteem, and, when genuine, very precious. *Pliny* tells us, [Nat. Hiſt. lib. xii.] there were nine ſeveral Herbs, which imitated *Nard*, and that the great Price, it carry'd, tempted many to adulterate it; but, where it was found pure and unſophiſticated, there it obtain'd the Name of *Nardus piſtica*, which is the *Epithet*, that occurs in *Mark* xiv. 3. and *John* xii. 3. unleſs, as ſome think, it may be a Miſtake in the *Copiers* for *Spicata*. *Calmet*'s Dictionary, under the Word, and *Whitby*'s and *Hammond*'s Annotations on *Mark* xiv. 3.

† As the *Roman* Penny was ſeven Pence half-penny of our Money, ſo *Three hundred Pence* muſt amount to nine Pounds ſeven Shillings and Six-pence.

† It was a Cuſtom, in theſe *Eaſtern* Countries, for Kings and great Perſons, to have their Bodies, at their Funerals, embalm'd with Odours, and ſweet Perfumes; and, in Alluſion hereunto, our Saviour here declares of *Mary*, that ſhe, to teſtify her Faith in him, as her King and Lord, had, as it were before-hand, embalm'd his Body with precious Ointment for his Burial.

† Never was there Rage and Malice more unreaſonable than this: for admitted that Chriſt had broke the *Sabbath*, and ſpoken *Blaſphemy*, yet what had *Lazarus* done? No Crime was ever alledg'd againſt him; and yet theſe *Rulers of the People* conſpire to put him to Death, merely to preſerve their own Honour and Reputation. But ſee the Providence of God, which, notwithſtanding all their Contrivances, was pleas'd to preſerve him as a Monument of his Glory, and a Teſtimony of the Miracle, which *Jeſus* perform'd on him, thirty Years after our Saviour's Death. *Pool*'s and *Whitby*'s Annotations, and *Taylor*'s Life of Chriſt.

† *Bethphage* ſignifies the *Houſe of Figs*, or *Dates*, and might, very probably, have its Name from the ſeveral Trees of theſe Kinds that grew there. It was a ſmall Village of the Prieſts, ſituate in Mount *Olivet*, and, as it ſeems, ſomewhat nearer *Jeruſalem* than *Bethany*. *Beauſobre*'s Annotations, and *Wells*'s Geography of the New Teſtament.

† This Place, doubtleſs, had its Name from the great Number of Olive-Trees, that grew upon it. It lay a little without *Jeruſalem*, on the *Eaſt* Side of it, about five Furlongs from the City, ſays *Joſephus*; but he muſt be underſtood of the very neareſt Part of it, ſince St *Luke* makes the Diſtance to be a *Sabbath-Day*'s *Journey*, i. e. eight Furlongs or a Mile, unleſs we ſuppoſe, that he means the Summit of the Hill, from which our Saviour aſcended, *Acts* i. 12. Mr. *Maundrell* tells us, that he, and his Company, going out of *Jeruſalem* at St *Stephen*'s Gate, and croſſing the Valley of *Jehoſaphat*, began immediately to aſcend the Mountain; that, being got above two Thirds of the Way up, they came to certain *Grottos*, cut with intricate Windings and Caverns under Ground, which were called the *Sepulchres of the Prophets*; that a little higher up were twelve arch'd *Vaults*, under Ground, ſtanding Side by Side, and built in Memory of the Apoſtles, who are ſaid to have compiled their *Creed* in this Place; that, ſixty Paces higher, they came to the Place, where *Chriſt* is ſaid to have utter'd his Prophecy concerning the final Deſtruction of *Jeruſalem*; and, a little on the Right-Hand, to another, where he is ſaid to have dictated, a ſecond Time, the *Lord*'s *Prayer* to his

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he ſent two of his Diſciples into the Village, to bring from thence an *Aſs*, and her *Colt*, * which was not yet back'd, that, to accompliſh a remarkable Prophecy (*b*), he might ride thereon to *Jeruſalem* ||. The Diſciples † did as they were order'd; and, having mounted their Maſter on the Colt, he proceeded, as it were, in Triumph towards the City, amidſt the loud Acclamations of an innumerable Multitude, whilſt Crouds of People came forth to meet him, with Branches † of *Palm-Trees*

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Diſciples; that, ſomewhat higher, is the Cave of a Saint, called *Pelagia*; a little above that, a Pillar, denoting the Place, where an Angel gave the Bleſſed *Virgin* three Days Warning of her Death; and, at the Top of all, the Place of our Bleſſed Lord's Aſcenſion. *Wells*'s Geography of the New Teſtament.

* It is well remark'd by *Grotius*, that ſuch Animals, as were never employ'd in the Service of Men, were wont to be choſen for *ſacred* Purpoſes, inſomuch, that the very *Heathens* thought thoſe Things and Sacrifices moſt proper for the Service of their Gods, which had never been put to profane Uſes. Thus the *Philiſtines* return'd the *Ark*, in a *new* Cart, drawn by *Heifers*, that had never before undergone the Yoke, 1 *Sam*. vi. 7. and thus *Apollo*'s Prieſt admoniſh'd *Æneas*:

> Nunc grege de intacto ſeptem mactare juvencos
> Præſtiterit, - *Æn*. vi.

But the chief Deſign, that our Saviour might have, in the Orders, which he gave his Diſciples, was, that the Prophecy might, by this Means, receive its full Completion: *Tell ye the Daughter of* Sion, *behold thy King cometh unto thee, meek, and ſitting upon an Aſs, and a Colt, the Fole of an Aſs*. The former Part of the Verſe is taken from *Iſa*. lxii. 11. and the latter, from *Zech*. ix. 9. Both by the *Jews* are acknowledged to relate to the *Meſſiah*, and, with Regard to the *latter*, R. *Joſeph* was wont to ſay, *May the* Meſſiah *come, and may I be worthy to ſit under the Shadow of the Tail of his Aſs!* *Whitby*'s Annotations, and *Surenhuſii* Concil. in Loc. ex. V. T. apud Matthæum.

(*b*) Iſa. lxii. 11. Zech. ix. 9.

|| A great Conteſt there is among learned Men, whether our Lord rode upon the *Aſs*, or the *Colt*, or on both *alternately*. Thoſe, who contend for his riding upon both, obſerve from the Words of the Prophet *Zechariah*, Chap. ix. 9. that Mention is made of riding both *upon an Aſs, and a Colt, the Fole of an Aſs*; and from St *Matthew*, Chap. xxi. 7, they obſerve farther, that the *Diſciples*, having brought the *Aſs, and the Colt*, which our Saviour had ſent them for, *put on them their Clothes, and ſet him thereon*. Since therefore the Relation of St *Matthew* thus literally agrees with the Prophecy of *Zechariah*, and both expreſsly aſſert, that our Saviour did ride upon the *Aſs*, as well as the Colt, they ſee no Reaſon, why theſe Texts ſhould not be taken in their moſt plain and obvious Meaning, and do thence infer, that, for the more exact Fulfilling of the *Prophecy*, our Saviour did actually ride, Part of the Way upon the one, and the remaining Part upon the other. The Generality of *Interpreters* however are againſt this. They ſuppoſe that, as there was no Occaſion for our Saviour's riding upon both in ſo ſhort a Journey, and as the other three *Evangeliſts* only make mention of the *Colt*, there ſeems to be a Neceſſity for admitting of the *Figure*, called *Enallage Numeri*, in this Place; and that, as when we read, that the *Ark reſted upon the Mountains of* Ararat, *Gen*. viii. 4, we underſtand only upon *one of them*; ſo here, when St *Matthew* tells us, that the Diſciples brought the *Aſs, and the Colt, and put their Clothes on them*, by ἐπάνω αὐτῶν, he muſt neceſſarily mean ἐπάνω ἑνὸς αὐτῶν, *upon one of them*, i. e. the Colt, as the Words of the Prophecy itſelf will fairly bear: Nor was there any other Reaſon, for bringing the Mother along with it, but that Foles will not uſually go without their *Dams*. *Wells*'s Geography of the New Teſtament, Part i. and *Surenhuſii* Concil. in Loca ex V. T. apud Matthæum.

† Very remarkable is our Saviour's Preſcience, even as to the moſt minute Matters, in the Orders, which he gives his Diſciples, *viz*. 1. You ſhall find a Colt; 2. On which no Man ever ſat; 3. Bound with his Mother; 4. In *Bivio*, or where two Ways meet; 5. As you enter into the Village; 6. The Owners of which will, at firſt, ſeem unwilling that you ſhould unbind him; 7. But when they hear, that I have Need of him, they will let him go. And no leſs remarkable is the chearful Obedience of theſe Diſciples to a Command, which *carnal* Reaſoning might have ſtarted many Objections againſt, and which nothing leſs than a ſtedfaſt Perſuaſion, that he, who ſent the Meſſage, would be ſure to give Succeſs to it, could have prevailed upon them to execute, as they did without any Demur, or Delay. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† At the Feaſt of *Tabernacles*, it was a Cuſtom among the *Jews*, not only to ſing *Hoſannas* with the greateſt Joy, but alſo to carry *Palm-Branches* in their Hands, *Lev*. xxiii. 40. and to deſire, (as the *Jews* ſtill wiſh at the Celebration of this *Feaſt*) that they may rejoice in this Manner, at the Coming of the *Meſſiah*. Nor was it only at this *Feſtival*, but upon any other Occaſion of *ſolemn* Rejoicings, that the *Jews* made uſe of this Ceremony: For ſo we find, that, upon the Enemies evacuating the *Tower of* Jeruſalem, *Simon*, and his Men, *entered into it, with Thankſgiving, and Branches of Palm-Trees, and with Harps, and Cymbals, and with Viols, and Hymns, and Songs*, 1 Maccab. xiii. 51. Nay, the very ſame Manner of expreſſing their Joy prevailed among other Nations, as well as the *Jews*; for ſo *Herodotus* relates, that they, who went before *Xerxes*, as he paſs'd over the *Helleſpont*, *ſtrowed the Way with Myrtle-Branches*: And therefore we need leſs wonder, that we find ſuch of the Company, as were by our Bleſſed Saviour's Miracles convinc'd of his being their King, and the promis'd *Meſſiah*, teſtifying their Joy upon this his Inauguration into his Kingdom, in ſuch a Manner as they, as well as other Nations upon ſuch joyful Occaſions, were accuſtom'd to. *Whitby*'s Annotations, and *Surenhuſii* Concil. ex V. T. apud Matthæum.

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Palm-Trees in their Hands, ſome ſpreading their Garments [*] in the Way, others cutting down Branches, and ſtrewing them where he was to paſs, and all, as it were with one Voice, crying [†], *Hoſanna to the Son of* David! *Bleſſed is he that cometh in the Name of the Lord!* Hoſanna *in the Higheſt!*

Luke xix. 37. In this triumphant Manner they advanc'd, till they came to the Deſcent of Mount [†] *Olivet*, when the whole Body of Diſciples, being tranſported with the Honours ſhewn to their Maſter, broke out into Raptures of Thankſgivings, and loud *Doxologies* to God, for all the mighty Works, which they had ſeen; while the whole Body of the People, as well thoſe, that went before, as thoſe, that follow'd after, join'd with the Diſciples in their *Hoſannas* and Acclamations; ſo that, when ſome *Phariſees*, being envious of his Glory, deſir'd him to command their Silence, *if they ſhould be ſilent*, he told them, [†] *the very Stones would proclaim his Praiſe.*

But, notwithſtanding all this glorious *Proceſſion*, as he advanc'd nearer to *Jeruſalem*, ſo as to have a full View of the City and Temple, he paus'd, and look'd ſtedfaſtly on the City, and then, with Tears in his Eyes [†], made this Lamentation over it: *Oh! that thou hadſt known, at leaſt in this thy appointed Day, the Things conducing to thy Peace; but now, alas! they are hidden from thine Eyes. For the fatal Time ſhall come, when thy Enemies* [*] *ſhall throw up Trenches about thee, hem thee in on every Side, deſtroy thy Children,*

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[*] It was a common Practice among the People of the *Eaſt*, upon the Approach of their Kings and Princes, to ſpread their Veſtments upon the Ground, for them to tread, or ride over. In Conformity to which Cuſtom, we find the *Captains*, when they proclaim'd *Jehu* King, putting their Garments under him, 2 *Kings* ix. 13. and *Plutarch* relating, that, when *Cato left his Soldiers, to return to* Rome, *they ſpread their Clothes in the Way, which was an Honour* (as he obſerves) *then done to few Emperors.* But the *Jews*, that accompany'd our Saviour at this Time, look'd upon him, as greater than any *Emperor*; as a *Prince*, that was come to reſcue them from the *Roman* Yoke, and reduce all Nations under their Subjection; and therefore, in this Manner they choſe to teſtify their Homage and Veneration of their *univerſal Monarch*, making now a *publick Entry* into his *Capital* of *Jeruſalem*. *Whitby*'s Annotations.

[†] *Hoſanna*, or rather *Hoſa-na*, is an *Hebrew* Word, which ſignifies, *Save, I beſeech thee*, and was a common Acclamation, which the *Jews* us'd in their Feaſt of *Tabernacles*, not only in Remembrance of their paſt Deliverance from *Egypt*, but in Hopes likewiſe of a future one, by the Coming of the *Meſſiah*. Now the Reaſon, why the Acclamations, upon this Occaſion, ran rather in theſe Words, than in the common Form of *Long live the King*, or the like, was, becauſe, in the Character, which the Prophet gives of the *Meſſiah*, he is called a *Saviour*, or one *bringing Salvation* to them, *Zech.* ix. 9. And therefore, to ſhew the Excellency of *this*, above all other Kings, the People addreſs him in Words, taken from the Pſalmiſt, *Help us now, O Lord, ſend us now Proſperity*, Pſal. cxviii. 25. But becauſe *Hoſanna* is likewiſe a Form of *Bleſſing*, and, in the Inauguration of Princes, People are always pleas'd with the *rightful* Succeſſion; therefore they adjoin *Hoſanna to the Son of* David, *i. e.* the Lord proſper, and heap Favours and Bleſſings upon him. Now, becauſe God had promis'd the *Jewiſh* Nation a King deſcended from that *Royal* Line, therefore they continue their good Wiſhes, *Bleſſed is he, that cometh in the Name of the Lord*; and becauſe again it is natural for Men, in ſuch Tranſports, to *reiterate* their joyful Acclamations, even as if they deſir'd to make them reach Heaven, as well as Earth, therefore it is added, *Hoſanna in the Higheſt*. *Hammond*'s and *Beauſobre*'s Annotations, and *Surenhuſii* Concil. ex V. T. apud Matthæum.

[†] Between this Mount and the City of *Jeruſalem*, there lay nothing, but only the Valley of *Jehoſaphat*, thro' which ran the Brook *Kedron*. *Calmet*'s Commentary.

[†] This is a *proverbial* Expreſſion, and ſignifies no more, than that God was determin'd to glorify our Saviour that Day, and therefore, if theſe his Followers ſhould be prevailed upon to *hold their Peace*, and ſay nothing in his Praiſe, God would find out ſome other Means (tho' not ſo competent perhaps) to make it effectually be known. *Beauſobre*'s and *Whitby*'s Annotations.

[†] The Tears, which our Saviour ſhed upon this Occaſion, were ſuch as proceeded from a profound Charity, and deep Commiſeration of the Evils, that were coming upon *Jeruſalem*, in both which Virtues he came to be an Example to us, and therefore his Behaviour in this Reſpect could not be unworthy of himſelf. They farther ſhew, that the Calamities, which befel that impious City, might have been avoided, had they made a right Uſe of the Time of their *Viſitation*; otherwiſe, his Tears may rather be look'd upon as the Tears of a *Crocodile*, than thoſe of true Charity and Commiſeration. *Whitby*'s Annotations.

[*] How exactly this *Prediction* was fulfilled by the *Romans*, we may learn by the *Jewiſh Hiſtorian*, who not only tells us, that, in this very Mount *Olivet*, where our Lord ſpake theſe Words, the *Romans* firſt pitch'd their Tents, when they came to the final Overthrow of *Jeruſalem*; but that, when *Veſpaſian* began the Siege of it, he encompaſs'd the City round about, and kept them in on every Side; that to this Purpoſe (how impracticable ſoever the

*Children, demoliſh thee, and * not leave in thee one Stone upon another, becauſe thou wouldſt not know the Time of thy Viſitation* †.

The Objection.

“And a ſtrange *Viſitation*, no doubt, it was, when the great and long expected *King of the* Jews made his *ſolemn* Entry into the *Capital* of his Dominions, in ſo *inglorious* and *abſurd* a Manner. Had he been carry'd indeed in a *triumphal* Chariot, with the Nobles of the Nation attending him, and *Heralds* before proclaiming his great and wonderful Acts; nay, had he been but mounted upon a *tolerable* Horſe, with a little *riding Furniture* to ſet him off, and a Company of *honeſt Yeomen*, each on his own *Steed*, to make up the *Cavalcade*, ſomething then might have been ſaid to the Matter: But, to repreſent him riding upon an *Aſs*, the moſt contemptible of all Creatures, without either Bridle or Saddle, and nothing, but an old Coat or two thruſt under him; without one Perſon of Figure in his Retinue, and nothing, but a noiſy Rabble, running before, and bauling out, *Hey for our King, for our King for ever*; this is making ſuch a *Farce* of the whole Matter, and ſetting our *Saviour* out in ſo ridiculous a Dreſs, as badly comports with the Gravity of his Behaviour upon all other Occaſions. Well might the *Town* be in an Uproar, to ſee a King *inaugurated* in this *mock Manner*; and well might the *Mob*, when the Ferment of their Joy was over, reflect on what they had done, and turn their *Hoſannas* into *crucify him:* But, what Colour of Excuſe can we make for the Four *Evangeliſts*, who have all related this Part of our *Saviour*'s Hiſtory ſo much to his Diſadvantage, and (*c*) thence given occaſion to ſuch an Exceſs of profane Wit and Ridicule?

“Well had it been for their Credit, if the *three* firſt had omitted this Account of our *Saviour*'s *Entry*, as they have done that of his *raiſing up* Lazarus *from the Dead*. In this St *John* ſtands alone, but not without ſome Suſpicion of the Truth of his *Narrative*, when he repreſents the very Perſon, whom (in the Beginning of his *Goſpel*) he extolled ſo gloriouſly, ſinking into a Paſſion, below the Dignity of ſome *Heathen Sages*, and fooliſhly (*d*) weeping for the Loſs of a Friend, whom, that very Moment, he was going to reſtore; and when he repreſents his Friend, who *was dead, coming forth from his Sepulchre, tho'* (*e*) *bound* “*Hand*

Enterprize might ſeem) *Titus* prevailed with the Soldiers to build a Wall of thirty-nine Furlongs, quite round the City, with thirteen Turrets in it, which, to the Wonder of the World, was compleated in three Days; and that, when this was done, all Poſſibility of eſcaping was cut off, and the greateſt Diſtreſs, that ever befel a City, enſu'd, whereof that Author gives us a very lively but moſt dolorous Account. *Joſeph.* de Bello, lib. vi. c. 13, *&c.*

* How exactly this was likewiſe fulfilled, the ſame Hiſtorian relates, *viz.* That *Titus*, having order'd the Soldiers to lay the City level with the Ground, and to leave nothing ſtanding, but three of the moſt famous Turrets, that overtopp'd the reſt, as Monuments to Poſterity of the *Romans* Power, and Conduct in taking the Place, his Orders were ſo punctually executed, and all the reſt laid ſo flat, that the Place look'd, as if had never been inhabited. *Joſeph.* de Bello, lib. vii. c. 18.

† The Word *Viſitation* may be taken either in a *good*, or *bad* Senſe; for either the *Mercies*, or *Judgments* of God; but here it denotes the *former*, and, particularly, the Diſpenſation of the Goſpel, firſt by the Miniſtry of *John*, then by the Preaching of Chriſt himſelf, and afterwards by the Labours of his Apoſtles and Diſciples. *Beauſobre*'s and *Pool*'s Annotations.

(*c*) Biſhop *Sherlock*'s IVth Diſſertation. (*d*) John xi. 35. (*e*) Ibid. ver. 44.

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“ *Hand and Foot with his Grave-Clothes*, (which is not ſo eaſy, one would think, to be done) and, at the ſame Time, having *his Face* (that it might not be known who he was) *bound about with a Napkin*.

“ THESE Circumſtances look a little oddly, and ſeem to impair the Strength of the Miracle; as our *Saviour*'s *(f)* curing the Man, that was *born blind*, (another Piece of Hiſtory, wherein St *John* ſtands alone) by a Kind of *whimſical Eye-Salve* made of *Dirt* and *Spittle*, ſounds not a little *romantick*, unleſs we may ſuppoſe, *(g)* that, *underhand*, he made uſe of a proper Medicine, and had privately in his Mouth ſome *ſanative* and *balſamick* Matter, which, diſſolv'd in Spittle, might effect the Cure.

“ THE Truth is, whatever high Commendations may be given of the Goſpel of St *John*, as an Hiſtory greatly conducive to our *Saviour*'s Honour, and calculated on Purpoſe, as it were, to aſſert the Doctrine of his *Divinity*, yet it is no ſmall Objection to its *Authority*, that the whole Account of the *Woman taken in Adultery*, and brought before him, is ſuppos'd to be a *Forgery*, and therefore omitted in the beſt Copies; and, if we look into ſome other Paſſages during the ſame *Period*, we ſhall ſoon perceive, that it falls infinitely ſhort of the *orthodox* Character, which ſome have given it.

“ FOR, when (according to St *John*) we find *Chriſt* declaring, that (*h*) *He was to work the Work of him that ſent him*; *that* (*i*) *the Doctrine, which he taught, was not his own, but His, that ſent him*; and that he (*k*) *ſpake not of himſelf, but as his Father had taught him, ſo he ſpake*; can we think otherwiſe, than that he acknowledges his *Inferiority* to the Deity, (*l*) as ſubject to the Command of another, which the true God can never be; and as receiving his Inſtructions from another, which, had he a *Divine*, beſides the *Human* Nature, he muſt have been the *prime Author* of.

“ THE very *Socinians* allow, that, in Reſpect of the Commiſſion, which he had from God, the Scriptures might indulge him with a Title extraordinary; and, when *(m) the* Jews *took up Stones to ſtone him*, for aſſuming (as they thought) a *Co-Equality* with God, how is it, that this *beloved Apoſtle* of his brings him off? Why; by making him acknowledge himſelf to be God, in the ſame Senſe, that *Judges* and other great Magiſtrates are ſo called, *viz.* *(n)* In Virtue of the Divine Authority wherewith they are inveſted.

“ NAY, well it were, if St *John* were the only ſacred *Penman*, who ſeems to impair the Truth of *Chriſt*'s Divinity: But, if we look into two other *Evangeliſts* (*o*), we ſhall find them, on a very remarkable Occaſion, doing the ſame Thing. For, when the two Sons of *Zebedee* came and requeſted of our *Lord* to have a certain Pre-Eminence in his future Kingdom, theſe Writers make him modeſtly decline all Power of conferring ſuch like Honours and Dignities, as the peculiar Prerogative of God alone: *(p) To ſit at my Right-Hand, and my Left, is not mine to give; but it ſhall be given to them, of whom it is prepared of my Father:* Words, that he never would have ſpoken, ſay the *antient Arians*, had he not been conſcious of an *Inferiority*.

“ BUT, even beſides theſe, there are other Difficulties, in the Compaſs of this Part of the *Evangelical* Hiſtory, that we cannot ſo well account for. For, if *Innocence* is better than *Amendment*, and there is no Proportion in the Numbers, why is *there more* (*q*) *Joy in Heaven, over one Sinner, that*

“ *repenteth*,

(f) John ix. *(g)* *Woolſton*'s Diſcourſes on the Miracles. *(h)* John ix. 4. *(i)* Ibid. vii. 16. *(k)* Ibid. viii. 28. (*l*) *Whitby*, in Locum. (*m*) John x. 31. (*n*) Ibid. ver. 34, 35. (*o*) Matth. xx. 20. and Mark x. 35. (*p*) Matth. xx. 23. (*q*) Luke xv. 7.

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“ *repenteth, than over ninety and nine juſt* “ *Perſons, who need no Repentance?* If the “ *Judge of all the Earth* cannot but do “ right, and will *reward every one according to his Works,* why does the “ *Houſholder*, in the Parable *(r)*, make “ the Wages of all the *Labourers in the* “ *Vineyard*, of *thoſe that wrought but* “ *one Hour, and of thoſe that bore the* “ *Heat and Burthen of the Day, equal?* “ If our *Saviour*, at other Times, in “ his Travels from *Galilee* to *Jeruſalem*, “ met with no *Let*, no Incivility from “ the People of *Samaria*, why did they “ once, merely *(s) becauſe his Face was,* “ *as tho' he would go to* Jeruſalem, deny “ him the common Rights of *Hoſpitality?* And (to name no more) ſuppoſing the *laſt* was the greateſt Day of the “ Feaſt of *Tabernacles*, yet why ſhould “ our *Saviour*, on that, more than any “ other, cry, out, *(t) If any Man thirſt,* “ *let him come unto me, and drink*; nor “ can we conceive where the Paſſage is, “ or in what Senſe it is to be underſtood, “ that, *he, who believeth in* Chriſt, *ſhall* “ *out of his Belly have Rivers of living* “ *Waters flowing.*”

Anſwer'd, by ſhewing the Time when,

(u) At a former Paſſover, when the People, in Admiration of our *Saviour*'s Miracles, would have paid him Kingly Honours, he withdrew, and refus'd that unſeaſonable Teſtimony of their *Zeal*, becauſe the accepting theſe Honours *then* would have been liable to Miſrepreſentation, and might have obſtructed the Efficacy of his Preaching. But now that the Courſe of his *prophetick* Office was finiſh'd, and the Time of his leaving the World, and returning to his Father, ſo near at Hand, he thought it not amiſs to accept of their Readineſs to acknowledge and proclaim his *Royal* Dignity, and himſelf to go up to *Jeruſalem* in a more publick Manner than uſual, that thereby he might exaſperate his *Blood-thirſty* Enemies, and ſo draw on his intended Paſſion.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matt. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And the Manner how, *our Lord made his* Entry *into* Jeruſalem.

To exaſperate his Enemies indeed, a more pompous Appearance might have been more conducive, and more agreeable to his *Regal* Dignity; but in this our *Saviour* was not left to his own Option. Since the Prophet, ſo long before, had preſcrib'd the Form of his *Entry* into *Jeruſalem*, as a *Characteriſtick* of his being the true *Meſſiah*, there could be no deviating from it, even tho' he could have procur'd his numerous *Guards*, and *triumphal* Chariots, *ſplendid* Attendants, and other *Enſigns* of *Royalty*, to adorn the Day of his Inauguration. *(x) Rejoice greatly, O Daughter of* Zion, *ſhout, O Daughter of* Jeruſalem, *behold thy King cometh unto thee! He is juſt, and having Salvation, lowly, and riding upon an Aſs, and upon a Colt, the Fole of an Aſs.* This is the Prophecy, whereby our *Saviour* was directed, at this Time, in his Approach to *Jeruſalem*; and, to juſtify his Conduct in this Particular, it may not be amiſs to enquire a little into the true Reaſon of it.

The Reaſon of the Prophecy relating to this Matter explain'd.

To this Purpoſe we may obſerve, (with a *learned Prelate (y)* of our own) that the Law, which God gave to the Kings of *Iſrael* (whenever there ſhould be any) *(z) not to multiply Horſes to themſelves,* was founded upon a ſpecial Promiſe, that he would continue to be (as he had all along been) *(a)* their Defence againſt their Enemies; that this was a Law, wherein every Prince, that was to ſucceed to the Government of *Iſrael*, was concern'd, and deſign'd for a ſtanding *Trial*, both of Prince and People, whether they had Truſt and Confidence in God; that, while this Law was obſerv'd, the Troops of *Iſrael* were victorious, and, tho' *few* in Number, and ſeemingly unfit for Action, prov'd an Over-Match for *Royal* Armies; that, when it came to be laid aſide, and Kings, as they declin'd in their Confidence

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(r) Matth. xx. 12.

(s) Luke ix. 53.

(t) John vii. 37, 38.

(u) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

(x) Zech. ix. 9.

(y) Biſhop *Sherlock*'s fourth Diſſertation, annex'd to his Uſe and Intent of Prophecy.

(z) Deut. xvii. 16.

(a) Ibid. xx. 1.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Confidence towards God, began to *multiply their Horſes and Chariots* of War, and ſoon ſunk in their *military* Succeſſes, till, at length, the whole Land was carry'd away captive: And therefore, *(b) Woe unto them*, ſays the Prophet, *that ſtay on Horſes, and truſt in Chariots, becauſe they are many, and in Horſemen, becauſe they are ſtrong, but look not unto the* Holy One of Iſrael, *neither ſeek the* Lord.

And apply'd.

Now to apply this to the Prophecy before us. Since the Kings of *Iſrael* were oblig'd to renounce the Aſſiſtance of Horſes and Horſemen, and to depend on God for Succeſs in the Day of Battle; and, ſince thoſe, who did ſo, were their Nation's Deliverers, and thoſe, that did otherwiſe, were Deſtroyers of it; under which of theſe Capacities, think we, ſhould the King, whom God promis'd to the *Daughter of Jeruſalem*, come? Should he appear (as ſome of the late Kings of *Iſrael* did) in all the Pomp and Pride of War, ſurrounded with Horſes and Chariots, in direct Oppoſition to the Law of God? Or ſhould he appear, like ſome of the ancient *Worthies*, *(c) who by Faith ſubdued Kingdoms, and out of Weakneſs were made ſtrong?* Kings, who fear'd God, and therefore fear'd no Enemy, and who, tho' mounted on Aſſes, were able to put to Flight the Thouſands and Ten Thouſands of Chariots and Horſes, that came againſt them? To reſolve us in this Enquiry, the Prophet himſelf comes into our Aid: For, immediately after his Deſcription of the promis'd King, he adds, *(d) and I will cut off the Chariot from* Ephraim, *and the Horſe from* Jeruſalem; plainly ſhewing, that the Character given of the *Meſſiah*, viz. *That he ſhould ride on an Aſs*, was in Oppoſition to the Pride of their warlike Kings, who, by their Strength in Chariots and Horſes, had ruin'd themſelves and their People.

An Aſs no improper Creature for our Saviour to ride upon.

Thus neceſſary it was for the promis'd *Meſſiah*, and for our *Saviour*, conſequently, who came in that Character, to approach the *Daughter of* Zion, riding on an Aſs, even tho' it were a Creature more deſpicable than we imagine it. But, after all, it is mere *Prejudice*, and too fond an Attachment to the Manners and Cuſtoms of our own Country, that make us conceive any Thing contemptible in an Aſs, or any Thing ridiculous, or inconſiſtent with the Gravity and Dignity of our Bleſſed *Saviour*, in riding upon one. For, *(e)* if we look into other Countries, particularly into *Judea*, we ſhall find Perſons of the higheſt Diſtinction uſually ſo mounted. We ſhall find *(f)* the chief Governours of *Iſrael*, deſcrib'd in the *Song of* Deborah, as *riding on white Aſſes*; and *(g)* the thirty Sons of *Jair*, who was Judge and Prince of the Country for two and twenty Years, riding upon as many Aſſes and commanding in thirty Cities. Nay, we ſhall find *Abſalom*, (tho' in other Reſpects *(h)* a Man of *Pomp)* in the very Day of Battle, *(i)* mounted on a *Mule*, the Colt of an Aſs, and, on his Coronation-Day, *Solomon* provided with no better Equipage. And therefore, we can never account it any Reproach, for the meek and humble *Jeſus*, to ride into *Jeruſalem* on the *Fole of an Aſs*, when *David*, the greateſt of his Anceſtors, and *Solomon*, the wiſeſt, (as long as he was wiſe) rode in the ſame Manner.

The Perſons that attended him.

(k) The Perſons, who attended him in this Proceſſion, were a mix'd Multitude, conſiſting of *Diſciples*, and common People, ſuch as were mov'd to do thus, from the Doctrines and Miracles, which they had heard and ſeen, and were forward to pay him what Honour they could. They had no Quality, or outward Splendor indeed, no Titles, or eminent Poſts to recommend them, but they were very remarkable for their Sincerity, and honeſt Zeal, their hearty Affection to *Chriſt*,

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(b) Iſaiah xxxi. 1.

(c) Heb. xi. 33, 34.

(d) Zech. ix. 10.

(e) Biſhop *Sherlock*'s IVth Diſſertation, annexed to his Uſe and Intent of Prophecy.

(f) Judg. v. 10.

(g) Ibid. x. 4.

(h) 2 Sam. xv. 1.

(i) Ibid. xviii. 9.

(k) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Chriſt, and firm Perſuaſion of his being the true *Meſſiah*; and theſe, to him, who is *no Reſpecter of Perſons*, and who came to ſet up *a Kingdom not of this World*, render'd thoſe Tributes of Praiſe and Acknowledgement (tho' from Men mean and inſignificant as to any *temporal* Reſpects) more acceptable, more becoming his Character, and more truly for his Honour, than any *diſſembled*, or *intereſted* Homage of *Rulers* or *Rabbins*, the greateſt or wiſeſt of the *Sanhedrim*, could have been; for *external* Advantages are of no Conſideration with God, while they want good Diſpoſitions *within* to recommend them.

And the Reaſon of their turning ſo ſuddenly againſt him.

WHETHER this was the ſame Multitude, or not another *ſpirited* up, that clamour'd ſo loudly againſt our Bleſſed *Saviour* but five Days after theſe joyful Exclamations, 'tis much to be queſtion'd; but, ſuppoſing it was, whoever conſiders the *ſubtle*-Management of Men in Poſt and Power, and the Eaſineſs, and *ſervile* Fears uſual in thoſe of a mean, depending Condition, will not be much ſurpris'd at ſuch a ſudden Change. Popular Applauſe is at all Times a very fickle and uncertain Thing: But, in the Caſe before us, there were ſome Incidents, which might occaſion this Inſtability. Our Saviour, after his triumphant Entry into *Jeruſalem*, ſeem'd to aſſume a Kind of *Sovereignty*: He purg'd the Temple from its Abuſes, healed the Diſeaſes of the People, receiv'd the *Hoſannas* of the Children, and, for ſome few Days, preach'd, *exhorted, and rebuk'd with all Authority*; ſo that, during this Time, no one almoſt doubted, but that he was the *mighty Prince*, who was to *gird his Sword upon his Thigh*, and bring Salvation unto *Iſrael*. But when, inſtead of this, they ſaw him fallen into the Hands of his Enemies, and quite deſerted by his Friends; apprehended by the publick Officers as a common Malefactor, haled from one High-Prieſt to another, and there blindfolded, ſpit upon, buffeted, and inſulted; when, in the Midſt of all this Diſtreſs, they ſaw him left alone, without any Diſciple to ſtand by him; any Meſſenger from Heaven, (as they might expect) or any Exertion of his own Power, to reſcue him; nay, on the contrary, when they ſaw that one of his own Servants had ſold and betray'd him, another deny'd and abjur'd him, and all unanimouſly had fled and forſook him, and yet, theſe were the Perſons, who, for ſome Years, had been his conſtant Companions, and, conſequently, were the beſt Judges of his Merit and Pretenſions: When the Multitude, I ſay, ſaw Matters reduc'd to this Extremity, and that Terror and Deſertion was on every Side, while the Rulers conſpir'd to take away his Life, it is no Wonder, that, at the Inſtigation of theſe Rulers, they chang'd their Tone, as they ſaw the Scene change, and their Hopes vaniſh, and ſtruck in with the prevailing Party: For, whoever has ſeen a great Man diſgrac'd at Court, (even tho' before he was the Nation's *Darling)* may eaſily ſatisfy himſelf, what very *Reeds* the Affections of the Populace are; how apt they are to bend to every Wind of Faction and Intereſt, and to be ſway'd by every Calumny, or malicious Inſinuation, even when moſt zealous, and ſeemingly moſt ſincere.

Why three of the Evangeliſts have omitted the Account of Lazarus's *Reſurrection.*

IF we take a View of the vaſt Extent of the *Subject*, which the *Evangeliſts* had before them, and the intended Brevity of their Books to make them more uſeful to the Generality of Mankind, we cannot but perceive, that it was abſolutely neceſſary for them to omit ſeveral Things, which muſt have occurr'd to their Remembrance. The whole four *Goſpels*, bound together, make not a large *Volume*, but each ſingly is a very *ſmall* Book; and yet, beſides the Miracles of our *Saviour*, attended, as they are, with the Circumſtances of Place and Time, the Names of the Perſons and the Occaſions of their being wrought, they have, in theſe ſmall Tracts, inſerted an Account of the wonderful Manner of our *Saviour's Birth*, the *Dangers* of his *Infancy*, the miraculous Appearances of *Providence*

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

dence, in his Favour, and his *Removals*, and Journeyings from one Place and Country to another. They have recorded the Subſtance of his Doctrine in plain Terms; have ſet down many Parables, ſpoken by him, together with their Explications; and given us a full Account of the Miſſion of his *twelve* Apoſtles, and the other *ſeventy* Diſciples. The Cavils and Queſtions of the *Phariſees*, *Sadducees*, and *Herodians*, together with his Anſwers and Solutions; the Obſervations and Reflections of the People; his publick Diſcourſes before all, and his private Inſtructions to his Diſciples; his Predictions of his own Sufferings; of the Deſtruction of *Jeruſalem*, and many other Events; a long and particular Account of his *Proſecution*, *Condemnation*, and *Crucifixion*; as alſo of his *Reſurrection* and *Aſcenſion*; (not to mention the Hiſtory of the Birth, Preaching, Baptiſm, and Sufferings of *John the Baptiſt*, his Fore-runner) are all compriz'd in a ſhort Volume. And therefore, having ſuch Plenty of *Matter* before them, they were oblig'd to be ſilent as to ſome Particulars, after they had related others of the like Nature, for fear of incurring that *Prolixity*, which they had determin'd to avoid. And hence it is eaſy to ſuppoſe, in Behalf of the three firſt *Evangeliſts*, that, when they came to a certain Period in their Hiſtory of the Miniſtry of *Jeſus*, and obſerv'd, that they had given a ſufficient Account of his Doctrine and Miracles, being to reſerve a Space for his laſt Sufferings and Reſurrection, they thought proper to paſs over in Silence whatever happen'd between that *Period* and his laſt *Journey* to *Jeruſalem*. Thus ſome have obſerv'd, that, from the Time, when our *Saviour* return'd *into the Coaſts of* Judea *beyond* Jordan, which (as St *John* (m) tells us) was ſoon after the *Feaſt of the Dedication*, (and that was always obſerv'd in Winter) to the Time of his laſt going up to *Jeruſalem*, a little before *Eaſter*, theſe three *Evangeliſts* make no Mention at all of any Journies, or Movings from thence; and yet from this Country (according to St *John*'s Account) it was, that *Jeſus* afterwards came up to *Bethany*, and rais'd *Lazarus*, and then (n) *went into the Country near the Wilderneſs, into a City, called* Ephraim, *and there continued with his Diſciples*. And therefore, ſince theſe ſacred Penmen, for the Avoidance of *Prolixity*, thought it not proper to take any Notice of what paſs'd in this Interval of Time, they could not (with any *Juſtneſs* or *Propriety*) introduce into their Goſpels an Account of the *Reſurrection* of *Lazarus*.

But there is a farther Reaſon, which ſome learned Men (o) have given us for their Silence in this Reſpect. They tell us, that, according to an antient *Tradition*, Lazarus *liv'd thirty Years*, *after his being rais'd from the Dead*, and that, as the lateſt of theſe three *Evangeliſts* wrote but fifteen Years after our *Lord*'s Aſcenſion, they might think it a needleſs Matter to mention a Miracle concerning a Perſon, living ſo near *Jeruſalem*, when the Fame of it was ſo great, and ſo many Witneſſes living to atteſt it: Nor can they ſuppoſe, but that, in Point of Prudence, the *Evangeliſts* declin'd mentioning this Story, for fear of exaſperating the *Jews*, and giving their Rage and Malice a freſh Provocation to cut off *Lazarus*. But now St *John*, undertaking to write his Goſpel, on purpoſe to ſupply the Omiſſions of the former *Evangeliſts*, above ſixty Years after our *Lord*'s Aſcenſion, when, by the Death of *Lazarus*, and moſt of the Witneſſes, who were preſent at his Reſurrection, the Fame of it might be much impair'd, had good Reaſon to pepetuate its Memory by a full and particular *Rehearſal*.

Why our Saviour wept at his Grave.

He had not, however, given us ſo fair and unexceptionable an Account of the Matter, had he not repreſented our Bleſſed Saviour compaſſionating the Circumſtances of his Friends, and *weeping* upon ſo

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(m) John x. 22.

(n) Ibid. xi. 54.

(o) *Grotius* and *Whitby*, on John xii.

A. M.
4035, &c.
Ann. Dom.
31, &c.

From Matth.
xii. 1. Mark
ii. 23. Luke
vi. 1. John
v. 1. to Matth.
xvii. 14. Mark
ix. 14. Luke
ix. 37. John
vii. 1.

ſo ſad an Occaſion, as the Death of *Lazarus*. For “ there is ſomething in human Nature (as an ingenious Author (*p*) elegantly expreſſes it) reſulting from our very Make and Conſtitution, while it retains its genuine Form, and is not alter'd by vicious Habits, or oppreſs'd by Stupidity, which renders us obnoxious to the Pains of others, cauſes us to ſympathize with them, and almoſt comprehends us in their Caſe. This Compaſſion appears eminently in thoſe, who, upon other Accounts, are juſtly reckon'd among the *beſt of Men*. They, who (of all Writers) undertake to imitate Nature moſt, often introduce even their *Heroes* weeping. The Tears of Men are, in Truth, very different from the Cries and Ejaculations of Children; they are ſilent *Streams*, and flow from other Cauſes; commonly ſome tender and perhaps *Philoſophical* Reflections.” And, in the Caſe now before us, there might be other Conſiderations, beſides the Loſs of *Lazarus*, and the Lamentation of his Friends, that might draw from our *Saviour* theſe Tears of Compaſſion.

HE might, at that Time, be affected with the Thought of the many Afflictions, to which human Nature is liable in this imperfect State; and his *Groans* and inward *Grief* might proceed from the Want of Faith obſervable in the Siſters, and Company attending them, and a Diffidence of his Ability to raiſe the Dead, notwithſtanding they had ſeen ſo many, ſo frequent Manifeſtations of a *Divine* and Omnipotent Power reſiding in him. He knew, that the Obſtinacy, and inveterate Prejudices of ſome of the *Spectators*, and of the Generality of the *Jewiſh* People, was ſuch, that the aſtoniſhing Miracle, he was going to work, would not have its due Effect upon them. This recalled to his Mind that Scene of Miſery and Deſolation, which he foreſaw would overtake them, and therefore he griev'd, and ſigh'd *deeply* at the Proſpect of the Calamities, which that perverſe People were bringing upon themſelves, and which all his Endeavours, his Miracles, and Sufferings could not prevent. So that, upon the whole, the Concern, which our *Lord* expreſs'd upon this Occaſion, proceeded from the nobleſt Motives, Wiſdom, Goodneſs, Friendſhip, Compaſſion, and every View, that is juſt and laudable, when he ſymphathiz'd with his Friends, and griev'd for his Enemies.

No Deception in the Miracle of his Reſurrection.

WITH theſe genuine Expreſſions of ſolemn Grief and Sorrow, our *Saviour* drew near to his Friend's *Sepulchre*, which (as we may conjecture) was an *hollow* Place hewn in a Rock, whoſe *Entrance* (which was clos'd with a Stone) lay level with the *Surface* of the Earth: But then we have ſo imperfect an Account of the *funeral* Habits, that were in Uſe among the *Jews*, that we can form no Notion, how far *Lazarus*, when reviv'd, and ſet upon his Feet, might be able of himſelf to walk to the Mouth of his *Tomb*. In this however, we may ſatisfy ourſelves, that our *Saviour*, who was able to recal his Soul from its *ſeparate* State, and convey freſh Life into his Body almoſt putrify'd, could give that Body, tho' *bound Hand and Foot*, a Power of moving forward, even tho' we ſuppoſe, (as moſt of the *Antients* do) that herein he put himſelf to the Expence of a *ſecond* Miracle, becauſe the proper Demonſtration of the *Reality* of the Reſurrection was, not to ſend any Body into the Tomb to unbind him, which might occaſion a Suſpicion of ſome *clandeſtine* Practice, but to have him come forth alive, in the Preſence of all the Spectators, fairly, and without any Change or Alteration in his *Funeral* Dreſs, but what was made before the People themſelves, by our *Saviour*'s ſaying, *Looſe him and let him go*.

THAT ſome or other in the Company was ready enough, upon this Occaſion, to obey our *Lord*'s Commands, can hardly be doubted; and therefore, it is very

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(*p*) Religion of Nature delineated, Sect. 6. p. 136.

wonderful, that (had there been any Colluſion in the Matter) among ſo great a Multitude, no one ſhould have had Sagacity enough to find it out. But the Truth is, they none of them ſuſpected any ſuch Thing. They none of them thought, that, when a Man had been four Days bury'd, there wanted any Proof of his being dead. They none of them thought, that *Chriſt* was only a *pretended* Worker of Miracles; for, how unwilling ſoever they were to own him for their *Meſſiah*, by long Experience they were convinc'd, that he was a Perſon *mighty in Word and Deed*.

Nor in that of his curing the Man, that was born blind.

Of all the wonderful Deeds, that we find recorded of him, there is none, I think, that is related ſo fully, and ſet off with ſo many Circumſtances, to prevent the leaſt Suſpicion of Fraud, as that of his curing the Man, who *was born blind*. The *Evangeliſt* has expended a whole Chapter upon it, and therein acquainted us with ſome previous Queſtions of his Diſciples, which led to it; the uncommon Manner of his performing it; the Surprize and Aſtoniſhment of the blind Man's Neighbours, when they ſaw ſuch an Alteration wrought in him; the Man's open and undiſguis'd Relation of the Matter, and repeated Atteſtation of the Greatneſs and Reality of the Cure; the great Diſturbance and Perplexity, which it gave the *Jews*; their examining, and *croſs-examining* the Man, who ſtill continu'd firm, and *uniform* in his Account; their *tampering* with his Parents, who avow'd the Truth of his being born blind; and, at laſt (when they ſaw that they *could prevail nothing*, but the more they examin'd, the more Evidence they found) their Rage and Malice, which carry'd them to ſuch a Degree, as to *excommunicate* the poor Man, and caſt him *out of their Synagogue*. Theſe, and ſome more Circumſtances, are told in ſuch a plain, convincing Manner, as ſhews the whole Story to be too well founded, for any *Cavils*, or *Fictions*, to weaken or impair.

Our *Saviour might have had ſome ſanative Balſam in Reſerve*; but what would all the Balſam in the World have availed towards the Cure of the Diſtemper, we are now conſidering? *Phyſitians* and *Surgeons*, who have ſtudied the Texture of the Eye, and made the Cure of its Maladies their chief Employ, may give us indeed ſomething, that will ſtrengthen the *Optick* Nerves, when weaken'd or relax'd; or, by ſome outward *Operation*, may remove ſuch *Obſtructions*, as would otherwiſe impede the Sight: *But*, (q) *ſince the World began*, (as the poor Man here excellently argues) *was it ever heard, that any Man opened the Eyes of one, that was born blind*? And (as he might have added) by a *Medicine*, ſo incongruous, as a *Plaiſter* of Clay; becauſe the Uncommonneſs of the Application is ſo far from *diminiſhing*, that it rather *raiſes* the Credit and Reputation of the Miracle: At leaſt, it muſt be allow'd to be as great and triumphant a Diſplay of a *ſupernatural* Power, to work a Cure by *Means*, that have no Fitneſs to that End, as it is to do it without any Means at all. In the former Caſe, the Perſon, who undertakes the Cure, has only the Diſtemper to contend with; but, *here*, he has a double Difficulty to conquer, and muſt not only controul the Power of the Diſeaſe, but change the repugnant Qualities of Bodies, and make them productive of quite contrary Effects. (r) The Fathers here ſay, that *Chriſt*, to illuſtrate his miraculous Power, us'd *that*, to anoint the blind Man's Eyes with, which was the greateſt Impediment to Seeing, and moſt pernicious to the Eyes. But, tho' all muſt allow, that the Method, which he here made uſe of, was of no Significance, as to the Cure of the Man's Blindneſs, yet, was it, nevertheleſs, highly pertinent, in order to convince the *Spectators*, as well as the *Patient* himſelf, of his ſovereign Virtue,

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(q) John ix. 32.

(r) *Whitby*'s Annotations on *John* ix. 6.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Virtue, which could produce ſuch a wonderful Effect, by no other *Application*, but what was *indifferent*, if not *obſtructive* to the Cure.

Why the Hiſtory of the Woman taken in Adultery *came to be diſputed.*

SOME of the *ancient Fathers* were ſo rigid in their *Cenſures* againſt *Adultery*, that they would not admit any Perſons, convicted thereof, into the Communion of the *Church*, even after the longeſt *Penance*; and carried their Zeal and Reſentment to ſuch an Height, as to think it no great Harm to kill them. No Wonder then, if Men of ſuch ſevere Opinions were unwilling to receive into the *Canon* of Scripture the Hiſtory of the Woman, taken in this Crime, becauſe, as they imagin'd, it gave Permiſſion to *Lewdneſs*, ſince our *Saviour* ſent her away without condemning her; whereas, (*s*) in his preſent Circumſtances, he had no Commiſſion to paſs Sentence upon her, tho', in bidding her (*t*) *go*, and, for Fear of the divine Judgment, repent, *and ſin no more*, he ſufficiently declar'd himſelf againſt all ſuch Practices.

Its Genuineneſs.

* UPON a different Perſuaſion however it was, that this Paſſage came, at firſt, to be mark'd as *dubious*, and, in Time, was quite thrown out, as *ſpurious*, in many *ancient*, eſpecially *Greek* Copies: But, in Oppoſition to this, we need only obſerve, (*u*) that this Part of Hiſtory was found in the *ſixteen Manuſcripts*, which *Stephanus*, in all the *ſeventeen*, (ſave one) which *Beza*, and in that infinite Number, which our learned *Mills* has made uſe of; that *Tatian*, who liv'd in the Year 160, *i. e.* ſixty Years after the Death of St *John*, and *Ammianus* of *Alexandria*, who flouriſh'd about the Year 220, and made their ſeveral *Harmonies of the Goſpel* out of the Copies then in Uſe, do both (as appears from the *Canons* of *Euſebius*) relate it; that moſt of the Copies of the *Eaſt* (according to *Selden*'s Report) retain it; and, tho' *it be not found in* ſome *Manuſcripts*, (as the *Greek Code*, cited by *Cotelerius*, expreſſes the Matter) *yet it is entire in the* ancient *Manuſcripts*, and *all the Apoſtles make mention of it in the* Conſtitutions, *which they ſet forth for the Edification of the Church*.

Chriſt's ſpeaking and acting not of himſelf.

THIS is enough to vindicate the Truth and Sincerity of this Part of St *John*'s Hiſtory from the Cenſures of *Criticks*, who ſuſpect it; and, to reſcue his Doctrine from ſuch falſe Conſtructions, as the Adverſaries of our *Lord*'s *Divinity* would put upon it, we need only be mindful to diſtinguiſh between his *divine* and *human* Nature, and not to apply ſuch Words and Actions of his, as relate to the *one*, to the Prejudice of the *other*. Thoſe, who deny the *Deity* of *Chriſt*, do nevertheleſs acknowledge, that he was a Prophet *ſent from God*, and inveſted with an high *Commiſſion*. Now, under this *Character*, he could only appear and act, in Virtue of his *human* Nature, and muſt thereupon be deem'd ſubſervient to the Orders and Commands of his heavenly Father: And therefore, as the very Office of a *Prophet* requires, that he ſhould ſpeak nothing of himſelf, not deliver his own Mind or Doctrine, nor ſeek his own Glory, but ſpeak all Things in the Name, and do all Things for the Glory of him, that ſent him: So are we not to wonder, that we find our Bleſſed *Lord*, tho' he had in him *all the Fulneſs of the Godhead*, yet, in his *Prophetical* Capacity, ſpeaking and acting, as if he had no Power, but what was given him from above, (even as Embaſſadors here on Earth are oblig'd to purſue their *Maſter*'s Inſtructions) and therefore profeſſing ſo frequently, that he deliver'd no Doctrine of his own Invention, nor did any Thing, but what he had a Commiſſion to do.

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(*s*) *Whitby*'s Annotations on *John* viii.

(*t*) John viii. 11.

* The Words of St *Auſtin* upon this Occaſion are theſe, — " Ut nonnulli modicæ Fidei, vel potiùs Inimici vere Fidei, " credo metuentes peccandi Impunitatem dari Mulieribus ſuis, illud, quod de Adulteræ Indulgentiâ Dominus fecit, au- " ferrent de Codicibus ſuis; quaſi Permiſſionem peccandi tribuerit, qui dixit, *jam deinceps noli peccare*." De Conjug. Adult. lib. ii. c. 7.

(*u*) *Calmet*'s Commentary, and *Whitby*'s Annotations.

A. M. 4035, *&c.* Ann. Dom. 31, *&c.*

His calling Judges and Magiſtrates Gods.

The *Socinians* indeed allow, that the Commiſſion, wherewith our *Saviour* was ſent into the World, to do and reveal God's Will, was Reaſon enough to entitle him to the Appellation of the *Son of God*, and that this is all, that he pretends to, when he ſeems to clear himſelf to the *Jews* from any higher Aſſumption. But now (*x*) it appears, from a due Inſpection of the Context, that *Chriſt* did not intend to ſay, or prove, that he was the Son of God, as being only his *Embaſſador*, extraordinarily inſtructed, and ſo ſent into the World; but on a far more excellent Account, *viz.* that, before he came into the World, he was with God the Father, and ſo was his true and *eſſential* Son, as being *God of God*, and partaking of the ſame Nature, as a Son does with his Father. From the 25th to the 30th Verſe *incluſively*, 'tis manifeſt, that our *Lord* diſcours'd to the *Jews* in ſuch a Manner, that they ſtill thought he was aſſerting his *Godhead*, and therefore (*y*) *we ſtone thee*, ſay they, *becauſe thou, being a Man, makeſt thyſelf God*, viz. by calling God ſo *emphatically*, and with ſuch Peculiarity his *Father*, as that he was *ſo* to him alone, and *ſo*, that (*z*) *he and his Father were one*. But to this our *Saviour* does not anſwer by denying, either that he was God, or that he had ever challeng'd to himſelf that Dignity, which (had he been only Man) had been the moſt proper Thing he could have ſaid to take off the Objection of his Blaſphemy; but, inſtead of that, he ſeems rather to argue, that he was *ſo* the Son of God, as to have the Divine Nature in him: "For, if Judges "and Magiſtrates, *ſays he*, are called "Gods, from an imperfect Reſemblance, "and Participation of the Divine Authority, how much more may I be "called God, who am both by Nature "the Son of God, and, in the moſt excellent Manner, authoriz'd by him?" For this he ſignifies by ſaying, that (*a*) *his Father had ſanctified him, and ſent him into the World*; wherein he ſtill declares that God was his Father, and that he was firſt *ſanctified*, and then *ſent*, which plainly implies, that he was the Son of God in Heaven, before his Miſſion into the World; and therefore, as an additional Proof of his Divine Original, he appeals to the Divine Operations he perform'd: (*b*) *If I do not the Works of my Father, believe me not; but if I do, though you believe not me, believe the Works; that ye may know, and believe, that the Father is in me, and I in him.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

And ſeeming to deny his having any Hand in diſpenſing the Rewards in Heaven, no Argument againſt his Divinity.

When therefore our Bleſſed *Saviour* ſays of himſelf, that (*c*) *All Power was given unto him both in Heaven and Earth*; and that unto his Diſciples (*d*) *he had appointed a Kingdom, even as his Father had appointed unto him*; when St *Paul* ſtiles him the (*e*) *righteous Judge*, who *ſhall give a Crown of Righteouſneſs to all, that love his Appearance*; and St *Matthew*, (*f*) that *King*, who ſhall *ſeparate the Sheep from the Goats*, and (*g*) *reward every one according to his Works*; it can hardly be thought, that, to diſtribute Rewards in the Kingdom of Glory, is a Prerogative peculiar to the *Father* alone, and ſuch as no Way belongs to the Son; becauſe our *Saviour*, in his Reply to *Zebedee*'s Children, tells us, (*h*) *that to ſit on his Right-Hand, and on his Left, was not his to give, but it ſhall be given to them, for whom it was prepared of his Father*; ſince the whole and only Deſign of the Paſſage is to ſhew, that thoſe Rewards ſhall not be diſtributed, upon ſuch Conditions, and in ſuch a Manner, as theſe Petitioners vainly imagin'd. (*i*) To this Purpoſe we may obſerve, that the Words, *ſhall be given to them*, are only a *Supplement* made by the *Tranſlators*, for they are not in the *Original*, which is literally thus,——*To ſit on my Right-Hand, and on my Left, is not mine to give, but*, or *except* to them alone, *for whom it is prepared of my Father*: And this

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(*x*) Biſhop *Bull*, de Judicio Eccl. Cath. (*y*) John x. 33. (*z*) Ibid. ver. 30. (*a*) Ibid. ver. 36. (*b*) Ibid. ver. 37, 38. (*c*) Matth. xxviii. 18. (*d*) Luke xxii. 29. (*e*) 2 Tim. iv. 8. (*f*) Matth. xxv. 31, *&c.* (*g*) Ibid. xvi. 27. (*h*) Ibid. xx. 23. (*i*) *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14 Mark ix. 14. Luke ix. 37. John vii. 1.

this means no more, than that the Honours and Degrees of Happineſs in the other World are not the Son's to give, in the Senſe, that theſe *Apoſtles* fancy'd, *i. e.* he does not give them abſolutely, and arbitrarily; he is not led by Partiality, and Fondneſs, and Reſpect of Perſons; he is not carry'd by Humour, or vanquiſh'd by the Importunity of Friends and Suiters, as *earthly* Princes are, but is limited by the Conſiderations of Equity and ſtrict Juſtice, from which it can never be conſiſtent with the Perfections of his Nature to depart: For, that the whole *Proceſs* of the *final* Judgment, and, conſequently, the Diſpenſation of future Rewards and Puniſhments, is to be tranſacted by our Bleſſed *Saviour*, we have this expreſs Teſtimony in Scripture, (*k*) *The Father judgeth no Man; but hath committed all Judgment to the Son, that all Men ſhould honour the Son, even as they honour the Father.*

Why the Joy in Heaven for a converted Sinner is ſo very great.

Tho' we are not much acquainted with the Condition of Angels, or the Ingredients of their Happineſs, yet thus much the Scripture has inform'd us concerning them, that (*l*) *they are miniſtring Spirits, ſent out to miniſter for them, that ſhall be Heirs of Salvation*; and therefore, we may reaſonably preſume, that they are full of Tenderneſs for their *Charge*, ſollicitous for their particular Safety, and extremely glad of any Good, that befals them. (*m*) How theſe Heavenly Hoſts were affected with the Salvation of Mankind in general, is evident from the *Hymn*, with which they attended at the Birth of *Chriſt*, to welcome him into the World; and though their Nature be far diſtant from us *Mortals*, and their Bliſs exquiſite, beyond what we are able to conceive; yet, in Regard, that both their Nature and their Bliſs are finite, their Joy may certainly admit of an Increaſe; and, as often as a Sinner is converted from the Evil of his Ways, there may ſpring up a freſh *Object*, and a large and literal Addition to it.

But can this properly be ſaid of God too, whoſe Perfection of Happineſs allows no ſuch *Accumulation*? No, doubtleſs; and therefore, with Reſpect to him, we muſt interpret *this*, as *Reaſon* and *Religion* oblige us to underſtand many ſuch like Paſſages, where *human Parts* and *Paſſions* are attributed to him. As therefore the *Holy Ghoſt*, meaning to repreſent his Diſpleaſure, and our Baſeneſs, does it, by ſaying, that *we provoke him to Anger, kindle his Fury, grieve and weary his Spirit*, and the like; ſo here, by ſaying, that God *rejoiceth* over a repenting Sinner, is intended, that ſuch Repentance is highly agreeable to him, and that, were his Nature capable of the ſame unequal Motions with ours, the Joy of a Father or a Friend, for retrieving the Perſon he loves beſt, and had been moſt in Pain for, would be but a feeble and a very faint Image of that Satisfaction, which this excites in Him, who loves us better, than the tendereſt Parent, or moſt affectionate Friend upon Earth does, or can do.

But why ſhould the Degree of Joy be ſo *intenſe* upon this Occaſion? Why ſhould the *Reformation* of one Sinner raiſe it above the *Safety* of many Souls, who never fell from their Integrity? And the *ninety-nine Sheep*, which never ſtray'd, excite leſs of it, than one poor, ſilly *Wanderer*? In order to reſolve this Difficulty, we muſt obſerve, (*n*) that, in the Parables of the Goſpel, it is uſual to repreſent *all* of the ſame Kind, tho' they be ſometimes the greater Number, by one Man. Thus, in the Parable of the *Marriage-Supper*, the Man, who had not on his Wedding-Garment, (according to the Senſe of moſt Interpreters) repreſents *all* wicked Men; and, in that of the ſeveral Talents, the *ſlothful* Servant, who hid *his* in a Napkin, is ſaid to be *one*, whereas they, who improv'd theirs are *three*; and yet it can hardly be doubted, but that there are

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(*k*) John v. 22, 23.

(*l*) Heb. i. 14.

(*m*) *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

(*n*) *Whitby's* Annotations, on *Luke* xv. 7.

A. M. 4035, &c. Ann. Dom. 31, &c.

fewer, who receive the Grace of God to any good Purpoſe, than they, who receive it in vain; and, in like Manner, though, in the preceding Parables, there is Mention made of but *one* loſt Piece of Silver, and of *one* ſtray'd Sheep, yet is that *one* the Repreſentative of the whole Tribe of Sinners, which do certainly out-number the few, that are righteous; and therefore, according to this Acceptation, the Joy in Heaven may be allow'd to be greater, becauſe the Objects, that give occaſion to it, are more.

BUT even if this were not, as theſe Words were ſpoken of God after the Manner of Men, ſo are they to be underſtood in a Senſe agreeable to human Paſſions. Now in ourſelves we perceive, that, in obtaining what we paſſionately deſir'd, in regaining what we look'd upon as loſt, and in ſecuring what was in great and imminent Danger, our Joy is ſtrong, and our Delight tranſporting. The Surprize of an Eſcape, which we did not expect, and the regaining of a Treaſure, we had given over as gone, is entertain'd with Rapture, becauſe it is a Kind of new Acceſſion to our Fortunes, and like a Thing we never enjoy'd before. A loving Father, no doubt, finds great Comfort in ſeeing all his Children in a perfect State of Health; but if one of them chance to fall ſick, beyond Expectation of Recovery, to ſee him out of Danger adminiſters more preſent Joy, than does the conſtant Health of all the reſt; and, in like Manner, tho' a continu'd Courſe of Goodneſs be in itſelf moſt valuable, yet the Recovery of a loſt Sinner, the reviving one dead in Treſpaſſes and Sins, the ſeeing him ſnatch'd as a *Fire-brand out of the Fire*, when he was juſt going to fall into it, gives a more freſh and lively Joy; and therefore, *(o) it is meet*, ſays the Father in the Parable, that, upon this Occaſion, *we ſhould make merry and be glad; for this thy Brother was dead, and is alive again; was loſt, and is found.*

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

God's Juſtice clear'd in the Diſtribution of Rewards.

SOME *Interpreters* are of Opinion, that the *Parable* of the *Lord of the Vineyard*, paying all his Labourers *alike*, is to be underſtood of the *Gift of Grace*, or firſt Admiſſion to the Privileges of the Goſpel, and not of the Fruition of Glory; becauſe the *Wages*, here mention'd, are given to the *Envious* and *Unthankful*. But allowing this to be no more than a Paſſage inſerted for *Ornament* and *Illuſtration* only, or that it may mean a Reward ſo ſurprizingly great, as, among Men, would provoke the Envy of others; yet, if we ſtate the Caſe of the ſeveral *Labourers* in the Parable, as it includes the *Jews* and *Gentiles* in *general*, and private Chriſtians in *particular*, we ſhall find no Injuſtice in what the *Lord of the Vineyard* did unto them.

(p) TO the *Jews* God was pleas'd to make the firſt expreſs Diſcoveries of his Will by a *written* Law: In Proceſs of Time the like Benefit was extended to the *Gentiles*. They readily accepted it, and, by ſo doing, became *Partakers* of the ſame *Grace* and *precious Promiſes* with thoſe, who had long been brought up under the *Legal*, and, from that, remov'd ſooner under the *Evangelical* Diſpenſation. The *Apoſtles* left all and follow'd *Chriſt*. The *Primitive* Chriſtians gave in their Names to his Doctrine, and continu'd ſtedfaſt in it, at the certain Peril of their Liberties, their Fortunes, their Lives; and yet, in any After-Ages of *Chriſtianity*, they, who live and die (tho' quietly and peaceably) in the ſincere Profeſſion of this Religion, are promis'd the Kingdom of Heaven, as a Reward for their Faith and Obedience.

IN like Manner, ſome have the Happineſs of a pious Education, and carry on their early Virtue through the ſeveral Stages of Life; others, who either wanted that Advantage, or have neglected to improve it, run into the ſame Exceſs of Riot with the unthinking Part of the World; and yet, if theſe, tho' late, ſee their

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(o) Luke xv. 23, 24.

(p) Ezek. xviii. 26.

A. M. 4035, *&c.* Ann. Dom. 31, *&c.*

their Follies, and effectually forſake them, the Promiſe of God ſtandeth ſure, (q) *that, at what Time ſoever the wicked Man turneth away from the Wickedneſs he hath committed, and doth that which is lawful and right, he ſhall ſave his Soul alive.* This is the whole Senſe of the *Parable*, and theſe are the common Caſes, to which it is apply'd: But we miſtake the Meaning of it widely, if we think that it denotes an Equality of Rewards in the Kingdom of Heaven, ſince we have this Aſſurance given us, that as there (r) *is one Glory of the Sun, another Glory of the Moon, and another Glory of the Stars, ſo alſo is the Reſurrection of the Dead.* Thoſe, that are rais'd to everlaſting Life, ſhall indeed be all *glorious*, but ſtill the Glory of ſome ſhall be greater than that of others. Every good Chriſtian ſhall, no doubt, be admitted to a State of Felicity, but when we conſider theſe Words of our *Saviour*, (s) *I have appointed unto you a Kingdom, that ye may eat and drink at my Table in my Kingdom, and ſit on Thrones, judging the Twelve Tribes of* Iſrael, we cannot but infer, that there are ſome particular Marks and Inſtances of Glory, wherewith the Apoſtles of our *Lord* will be honour'd above other Chriſtians: And, in like Manner, tho' a late Penitent (if he be ſincere) ſhall be receiv'd to Mercy at laſt, yet he has not *ordinarily* any Reaſon to expect a Degree of Glory equal to his, who has never ſwerv'd from his Duty, or quickly return'd to it. His Bliſs ſhall be perfect indeed, tho' it be not the moſt exalted, and tho' he be leſs happy than ſome other Chriſtians, yet he ſhall be much happier than he deſerves.

Why the Samaritans *would not receive our* Saviour.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

THO' the Difference between the *Jews* and *Samaritans*, in Matters of Religion, was great, and no ſmall Obſtruction to all *Civil* Intercourſe, yet it was not at all Times carry'd to ſuch an Height, as to deny to each other the common Rights of Hoſpitality. Our *Saviour* himſelf was, once upon a Time, (t) when he met the *Samaritan* Woman at *Jacob*'s Well, kindly receiv'd by the People of *Sychar*, for the Space of two Days, but then he was returning out of *Judea*, whereas he was now going up to *Jeruſalem* with a Purpoſe to celebrate the *Feaſt of Tabernacles*. The *Samaritans* had likewiſe a Feaſt of the ſame Kind, tho' not obſerv'd at the ſame Time, (u) of as old a Date, as the firſt Separation under *Jeroboam*, and inſtituted both in Imitation of, and in Oppoſition to, the great *Feſtival*, that our *Lord* was now going to ſolemnize; and therefore, (x) this travelling through their Country, with a ſet Purpoſe to do this, was look'd upon as an Affront to their Way of Worſhip: For it argu'd our *Lord*'s Judgment in this Caſe to be, that *Jeruſalem* was the only Place, where theſe Feaſts could be regularly celebrated, and, conſequently, that the keeping them on Mount *Gerizzim*, and the Temple there, was a preſumptuous Innovation, directly contrary to the Will and Law of God.

"BUT why was our *Saviour* alone "treated in this rude Manner, when every "*Traveller* to *Jeruſalem*, upon the like "Occaſion, declar'd againſt the *Samaritan Schiſm* as much as he did, and yet, "for any Thing we find, met with better "Entertainment?" Now this *different* Sort of Treatment can be reſolv'd into nothing, but the different Character of the Travellers. The *Samaritans* might think, that the Opinions and Practices of common People were not worth their Regard, but that it would be of mighty Conſequence, if a Perſon, ſo eminent as *Jeſus*, ſhould declare againſt them; and therefore, ſince his going to worſhip at *Jeruſalem*, on this ſolemn Occaſion, would, in all common Acceptation, bear this Meaning, they contriv'd to prevent, as much as in them lay, the Influence, which that ſuppos'd Indignity might have, by revenging it with

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(q) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

(r) 1 Cor. xv. 41, 42.

(s) Luke xxii. 29, 30.

(t) John iv.

(u) 1 Kings xii. 32, 33.

(x) *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

with another, of not *receiving him*; becauſe ſuch Refuſal, they thought, was a conſtructive Diſowning of his Authority, and a plain Declaration to all People, that, whatever Eſteem and Veneration others might have for this *fam'd* Man, they themſelves took him for no *Prophet*.

What is meant by Rivers of Waters flowing out of the Belly.

(y) In the Feaſt of *Tabernacles*, it was a Cuſtom among the *Jews*, (deriv'd, as ſome imagine, from the Inſtitution of their Prophets *Haggai* and *Zechariah*) on the *laſt* Day more eſpecially, to fetch Water from the Fountain of *Siloah* in great Pomp and Solemnity, with Trumpets, and other muſical Inſtruments going before them. At ſuch Fountains, it was uſual to build Receptacles, or *Wells*, and, in the Middle of them, to have *Pipes* and Ciſterns laid, through which the Water paſs'd, and, coming out at *Cocks*, was receiv'd in *Urns*, or large big-belly'd Veſſels, and ſo carry'd to the Temple. The Water thus carry'd was given to the Prieſts, who, mixing it with the Wine of the Sacrifices, offer'd it to God by Way of Interceſſion for the Bleſſing of *Rain* againſt the approaching *Seed-Time*: And, during the whole *Feſtivity*, they read the lvth Chapter of the Prophet *Iſaiah*, which begins with theſe Words, *Ho! every one, that thirſteth, come ye to the Waters, and he, that hath no Money*, &c.

Now, whoever looks into the Method of our *Saviour*'s Preaching, may eaſily perceive, that it was cuſtomary with him to take occaſion, from ſome obvious Thing or other, to diſcourſe of *ſpiritual* Bleſſings, and frequently to make uſe of *Phraſes metaphorically* taken from the Matter in Hand. Purſuant hereunto we find him, in Alluſion to the Cuſtoms of this Feaſt, beginning his *Invitation* with Words, not unlike what we have cited from the Prophet, (z) *If any Man thirſt, let him come unto me, and drink.* Water is, by God himſelf, repreſented as no bad Emblem of the Diſpenſation of Grace; for (a) *I will pour Water*, ſays he, *upon him, that is thirſty, and Floods upon the dry Ground.* Which he explains in this Manner, —— *I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Offspring*; and (b) the frequent Libations, in the *Feaſt of Tabernacles*, were ſuppos'd, by the *Jewiſh* Doctors themſelves, to have had a *myſtick* Senſe in them: And therefore, the Meaning of our Saviour's Words is this, —— "That "whoever was deſirous of the ſpiritual "Bleſſings, which were prefigur'd in this "*feſtival Rite*, if he would become his "Diſciple, and believe in him, as the pro-"mis'd *Meſſiah*, he would communicate "to him ſuch Gifts of the *Holy Ghoſt*, and "in ſuch a plentiful Meaſure, as the World "was not yet acquainted with; *for (c) out* "*of his Belly ſhall flow Rivers of living* "*Water*."

Whence it is, that our Saviour borrow'd this *metaphorical* Expreſſion, is a Matter not ſo well agreed by the Learned. Some think from the Proverbs of *Solomon*, (d) *The Words of a Man's Mouth are as deep Waters, and the Well-ſpring of Wiſdom a flowing Brook.* Others, from the xxxiid of *Iſaiah*, (e) *Behold a King ſhall reign in Righteouſneſs, and Princes ſhall rule in Judgment, and a Man ſhall be as Rivers of Waters in a dry Place*: And others (with more Probability) from the lviiith of that Prophet, (f) *Thou ſhalt be like a watered Garden, and like a Spring of Water, whoſe Waters fail not.* However this be, 'tis certain, (g) that our *Saviour*, taking the Riſe of his Diſcourſe from the cuſtomary *Libations* at this Time, had under his View and Conſideration the *Make* and *Figure* of the Water-Veſſels, that were us'd on this Occaſion, which, by Reaſon of their large Bellies, being able to hold a great Quantity of Water, were therefore proper Emblems of that plentiful Effuſion of the *Holy*

(y) *Whitby*'s, *Hammond*'s, and *Beauſobre*'s Annotations.
(z) John vii. 37.
(a) Iſaiah xliv. 3.
(b) *Surenhuſii* Concil. ex. V. T. apud Johannem.
(c) John vii. 38.
(d) Prov. xviii. 4.
(e) Ver, 1. 2.
(f) Ver. 11.
(g) *Surenhuſ.* ibid.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Holy Ghoſt, which he intended to ſend upon the Chriſtian Church, when (*h*) *to one ſhould be given, by the Spirit, the Word of Wiſdom; to another, the Word of Knowledge, by the ſame Spirit; to another, Faith, by the ſame Spirit; to another, the Gifts of Healing, by the ſame Spirit; to another, the Working of Miracles; to another, Prophecy; to another, Diſcerning of Spirits; to another, divers Kinds of Tongues; and to another, the Interpretation of them.*

DISSERTATION III.

Of our Bleſſed Saviour's *Miracles, and their Excellency.*

The Evidence of Miracles.

THAT the *Accompliſhment* of antient *Prophecies*, in the Perſon and Actions of our Bleſſed *Saviour*, was one of the *external* Evidences of his Divine *Miſſion*, and, conſequently, of the Truth of our moſt holy *Religion*, was the Subject of our laſt *Diſſertation*; and how far the Evidence of the *Miracles*, which he wrought, is available to the ſame great End, we ſhall now endeavour to ſet before our Reader.

What a real Miracle is.

(*i*) To this Purpoſe we muſt obſerve, that a *true* Miracle is properly ſuch an Operation, as exceeds the *ordinary* Courſe of Things, and is repugnant to the known Laws of Nature, either as to its *ſubject Matter*, or the *Manner* of its Performance. For, tho' we readily acknowledge, that there are Beings in the *ſpiritual* World, which are able to perform Things, far exceeding the Power of Men, and therefore apt to beget *Wonder* and *Amazement* in us; yet, that any created Beings, and, conſequently, Agents of a *limited* Power, are capable of working *ſuch* Miracles, as our *Saviour* did; are capable of *controuling* the Courſe of Nature, of *ſupplying* Mens natural Defects, of giving Sight to the Blind, Speech to the Dumb, and Life to the Dead, (which are Miracles relating to the *ſubject Matter*) or of doing any of theſe Things, in an *Inſtant*, by a *Touch*, by a *Word*, at a *Diſtance*, and without any Kind of outward Means, (which are Miracles regarding the *Manner* of their Performance) is a Thing impoſſible; unleſs we can ſuppoſe, that limited, inferior, and created Beings have an equal Power of *creating*, *controuling*, and *reſtoring* with Almighty God, which is Contradiction enough in all Conſcience.

Miracles, a ſufficient Teſtimony of a Divine Miſſion.

It was upon this Perſuaſion therefore, *viz.* that *true Miracles are the ſole Operation of God*, that the World has, all along, agreed to acknowledge, and accept of *Miracles*, as an *authentick* and indiſputable Teſtimony, that the Perſons, entruſted with ſuch Power, were certainly ſent, and commiſſion'd by God. To this Purpoſe we find *Pharaoh*'s *Magicians* confeſſing, (*k*) that the *Miracles*, which *Moſes* and *Aaron* exhibited, were the *Finger of God*; and, in the Controverſy between *Elijah* and the Prieſts of *Baal*, it was readily accepted as a fair *Propoſal*, that he, (*l*) *who anſwered by Fire from Heaven*, ſhould be unanimouſly ſerv'd, and *worſhipped as God*. The leſs Reaſon have we then to wonder, that we hear a learned *Ruler* of the *Jews* accoſting our *Lord* in theſe Words, (*m*) *Rabbi, we know*

(*h*) 1 Cor. xii. 8, &c.

(*i*) Biſhop *Smallbroke*'s Vindication.

(*k*) Exod. viii. 19.

(*l*) 1 Kings xviii. 24, &c.

(*m*) John iii. 2.

know that thou art a Teacher ſent from God; for no Man can do thoſe Miracles, that thou doſt, except God be with him; or that a mean Man, who had been *born blind*, ſhould confront the whole Aſſembly of the *Phariſees*, with this one Argument, *(n) Since the World began, was it not heard, that any Man opened the Eyes of the Blind; if this Man were not of God, he could do nothing*; or, that our Bleſſed *Saviour* himſelf ſhould ſo frequently appeal to the Miracles, he wrought, as proper *Teſtimonies* of his Divine Miſſion, *(o) The Works, which my Father hath ſent me to finiſh; The Works, which I do in my Father's Name, the ſame bear witneſs of me, that my Father ſent me.*

That the Meſſiah *was to work* Miracles.

Our *Saviour* indeed, and his Apoſtles both, do often appeal to the *Predictions* of the Prophets relating to the promis'd *Meſſiah*, as fulfilled and accompliſh'd in him; and the Truth is, unleſs the Validity of this Appeal can be ſupported, *Miracles* alone, or excluſive of this Teſtimony, would not be a ſufficient Evidence of our *Lord*'s Commiſſion: But then it ought to be conſider'd, that, when, among the particular Predictions of a Perſon promis'd to the *Jews* as their *Meſſiah*, it was foretold, that he ſhould *(q) be like unto* Moſes; that *(r) the Spirit of the* Lord *ſhould reſt upon him*; that *(s) he ſhould open the Eyes of the Blind, and unſtop the Ears of the Deaf*; and that he *ſhould make the Lame to leap as an Hart, and the Tongue of the Dumb to ſing*; Miracles became then an eſſential Ingredient of his Character, and a ſure Teſt of his being a Prophet ſent from God.

(t) Some *modern Jews* indeed, when preſs'd with the Evidence of our *Saviour*'s Miracles, make this their Subterfuge, —— That the *Meſſiah*, at his Coming, was not to *perform any Wonders of this Kind, but only to manage the* Lord's *Battles, and to overcome the People, that were round about him.* But that this was not of old the Senſe of the *Jewiſh* Nation, is evident from the Words of the People in our *Saviour*'s Time: *(u) When* Chriſt *cometh, will he do more Miracles, than theſe, which this Man hath done?* Nay, *(x)* an Author of *theirs* of no great Antiquity, (after his having mention'd the three glorious *Gifts*, viz. Prophecy, Miracles, and the Knowledge of God, which the *Iſraelites*, in the Time of their Captivity, had loſt) gives us to underſtand, that, upon the Appearance of the *Meſſiah*, the Return of *Miracles* was juſtly to be expected, in Completion of this Prophecy, —— *(y) I will pour out my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſy, your old Men ſhall dream Dreams, and your young Men ſhall ſee Viſions.*

And our Saviour aſſuming that Character.

Since the *Meſſiah* then was to work Miracles, when he came into the World, if we conſider the Deſign of our Bleſſed *Saviour*'s Miſſion, *viz. (z)* that he was a *Teacher ſent from God* to aboliſh a *Form* of Worſhip, which had inconteſtably been eſtabliſh'd by the Power of Miracles in *Moſes*, and to introduce a *new* Religion, repugnant to the *Wiſdom of the World*, in many *myſterious Doctrines*, and abhorrent to the *vicious* Inclinations of Men, in all its righteous Laws and Precepts; that he was appointed, in ſhort, to deſtroy the *Kingdom* of the *Devil*, and, upon its Ruins, to erect a *Kingdom of Righteouſneſs*; there was an abſolute Neceſſity for him to be inveſted with a Power of working Miracles: Otherwiſe, his Pretenſions to this high Character had been ridiculous, and the *Jews*, with good Reaſon, might have demanded of him, *(a) Maſter, we would ſee a Sign from thee; what Sign therefore doſt thou do, that we may ſee, and believe?* But this Demand is effectually ſilenc'd by our *Saviour*'s being able to make the Reply, —— *(b) If I had not done among you the Works, which*

none

(n) John ix. 32, 33.
(o) Ibid. v. 36.
(q) Deut. xviii. 15.
(r) Iſaiah xi. 2.
(s) Ibid. xxxv. 5, 6.
(t) *Maimonides*, H. Melach. & Milch. cap. xi.
(u) John vii. 31.
(x) *Abravenel* in *Joel*.
(y) Joel ii. 28. and Acts ii. 17.
(z) *Stillingfleet*'s Orig. Sacræ, pag. 172.
(a) John vi. 30.
(b) Ibid. xv. 24.

A. M. 4035, &c. Ann. Dom. 31, &c.

none other Man did, ye had not had Sin; but now ye have both ſeen, and hated both me, and my Father.

JOHN the Baptiſt, who was born a little before our *Saviour*, was his *Forerunner*. (c) He appear'd at the Time, when the *Meſſiah* was expected; and, being much fam'd for his Virtue and Sanctity of Life, was follow'd by the People, who were prone to take him for the Prophet who *was to come*, as there was not indeed, at that Time, a greater *Perſon born among Women*: And yet the Divine Providence ſo order'd the Matter, that, as great as he was, he wanted this Character of the true *Meſſiah, viz.* the working of Miracles; and therefote, out *Saviour*, comparing himſelf with the *Baptiſt*, a *burning* and a *ſhining* Light indeed, but who himſelf did no Miracles, (d) *I have a greater Witneſs*, ſays he, *than that of* John; *for the Works, which my Father hath given me to finiſh, the ſame Works, that I do, bear Witneſs of me, that I am the* Meſſiah, *or* (which is all one) *that my Father hath ſent me.*

The Nature of the Miracles.

AND well indeed might our *Lord* be allow'd to claim a Pre-eminence, not above the *Baptiſt* only, but above every Prophet, that went before him; when, upon ſo many Occaſions, he exerciſ'd a Power and Authority, not inferior to that of God; when, by the ſame *Omnipotence* wherewith he *created* all Things at firſt, he multiply'd a few *Loaves*, and *two Fiſhes*, into a Sufficiency to feed *five Thouſand*; when, at his Command, the Wind and the Sea grew ſtill, and unclean Spirits departed from Mens Bodies, confeſſing him to *be the Son of God*; when acute Diſeaſes, and *chronical* Griefs, (e) ſuch as no Length of Time, no Skill, no Remedies, no Expence could aſſuage, were equally cur'd with a *Touch*, nay with the Touch of his Garment, with a *Word*, nay, with a Word, that operated effectually upon the Abſent, and at a Diſtance; when Perſons at Death's Door, nay, actually dead, and dead for ſome Time, were commanded back to Life and Health; and himſelf, when ſlain by the *Jews*, and committed to the Grave, was (according to his own Prediction) rais'd from the Dead, by the ſame Divine Spirit, whereby *He quickeneth and enliveneth all Things*.

From Matth. xii. 1. Mark ii 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

Which were ſuitable to the Character *he aſſum'd.*

THESE, and many more Actions of the like Nature, recorded in the *Goſpel*, are plain Demonſtrations of a *Divine Power* reſiding in our Bleſſed *Saviour*: But then there is ſomething farther to be ſaid, concerning theſe miraculous Acts of his, *viz.* that they were exceedingly well choſen to characteriſe the *Meſſiah*, in Regard of their Suitableneſs to the End and Deſign of his Coming.

(f) THE *Law* was enacted with a very terrible Pomp, ſuch as ſpoke it to be (what indeed it was) a Diſpenſation of *Servitude* and great *Severity*. But the *Goſpel* is a Covenant of Reconciliation and Peace, of Friendſhip, nay, of Sonſhip with God, intended, not ſo much to ſtrike Awe upon Mens Minds, as to charm and win them over by all the endearing Methods of Gentleneſs and Love; and therefore, the Wonders, that bore Teſtimony to its Truth, were Works of *Mercy* and *Kindneſs*, ſuch as never wrought any Harm, but always brought Comfort and Advantage to the Needy and Diſtreſs'd; *(g) Suſtenance* to the Hungry, *Supplies* to thoſe in Want, *Safety* to them that were ready to periſh, *Speech* to the Dumb, *Hearing* to the Deaf, *Eyes* to the Blind, *Underſtanding* to the Diſturb'd, *Strength* to the Impotent, *Limbs* to the Maim'd, *Health* to the Sick, *Life* to the Dead, and *Releaſe* to Souls and Bodies held in Bondage by the Devil. Theſe, theſe are the *Wonders*, by which our *Jeſus* prov'd his Miſſion, Wonders of Gentleneſs and Pity, of Beneficence and Love, wherein he manifeſtly excels, and, as it

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(c) *Kidder*'s Demonſtration of the *Meſſiah*, Part i. Page 45.

(d) John v. 35, 36.

(e) *Stanhope*'s Sermons at *Boyle*'s Lectures.

(f) Stanhope, on the Epiſtles and Goſpels, Vol. I.

(g) *Stanhope*'s Sermons at *Boyle*'s Lectures.

were, triumphs over all the Prophets, that went before him. They prov'd their Commiſſion by Acts of Divine Vengeance, and ſore Plagues, as well as by Cures, and corporal Deliverances; whereas our Bleſſed *Lord* (k) *went about* always *doing Good*; healing Diſeaſes and Infirmities, but inflicting none; and releaſing from Death, but never haſtening it; inſomuch, that, through the whole Courſe of his Miniſtry, we have not one Inſtance of his Power exerted in the Suffering, or Annoyance even of his bittereſt Enemies.

WHEN *John the Baptiſt* had heard of the Works, which (l) *Chriſt did, he ſent two of his Diſciples*, with this Meſſage to him, *Art thou he that ſhould come*, (i. e. the promis'd *Meſſiah*) *or look we for another?* To whom our *Lord* return'd this Anſwer, *Go, and ſhew* John *again theſe Things, which ye do hear, and ſee; the Blind receive their Sight, and the Lame walk; the Lepers are cleanſed, and the Deaf hear, and the Dead are raiſed up.* The Anſwer is, in a great Meaſure, taken from the Prophet *Iſaiah* (m), deſcribing the great Operations of the *Meſſiah*; and, by remitting the *Baptiſt* to them, our *Saviour* intended to ſhew, that he muſt of Neceſſity be the *Perſon*, he ſent to enquire after, becauſe he had not only the Power of doing Miracles, but even of doing the *ſelf-ſame* Miracles, that the *Evangelical* Prophet had predicted of the *Meſſiah*.

And therefore, a Proof of his Divine Miſſion,

(n) NOW, of all the great *Attributes* of God, there is none, that ſhine brighter, and more amiable in our Eyes, than *Truth* and *Goodneſs*: The *former* cannot atteſt a Lye, nor the *latter* ſeduce Men into dangerous and deſtructive Miſtakes. And yet, if God ſhould communicate any Part of his Power to an *Impoſtor*, to enable him to work Miracles, and ſuch Miracles, in Kind, as were foretold of the true *Meſſiah*, in Confirmation of his Pretences, what would become of theſe two ſacred Attributes? To ſuſpect, I ſay, that Almighty God is capable of employing his infinite Power, with a Deſign to *miſlead* and delude Mankind, in what relates to their eternal *Concerns*, is to deſtroy and ſubvert his very *Nature*, and to leave ourſelves no Notion at all of ſuch a *Being*. Nay, for him to permit the ſame Evidences to be produc'd for *Errors*, as for Truth, is, in Effect, to cancel his own *Credentials*, and to make Miracles of no Significance at all. And therefore, how artfully ſoever ſome *Impoſtors* may contrive their *Deluſions*, yet we are not to doubt, but that, if we examine, 1ſt, The *Works* themſelves, and their *Manner* of being done, and 2dly, The *Perſons* themſelves, and the *Ends*, for which they do them, we ſhall be able to diſcern the Difference between *real Miracles*, and *lying Wonders*.

Becauſe they had all the Marks of true Miracles.

(o) 1ſt, THEN, in Relation to the *Works* themſelves, it is requir'd, that they be *poſſible*, ſince no Power whatever can effect that, which is ſtrictly impoſſible; that they be *probable*, ſince the *Divine* Power will hardly concern itſelf in in what ſavours of *Fable* and *Romance*; that they be not *below the Majeſty of God*, as he is the *Ruler* and *Governor* of the World, nor *inconſiſtent* with his Character, as he is a *good* and *gracious* Being; that they be done *openly*, before a ſufficient Number of Witneſſes; *readily*, without any previous *Forms* or *Ceremonies*, which may make them look like *Incantation*; and upon all *proper* and *important* Occaſions, to denote the Permanency of that *Divine* Power, by which they are effected.

2dly, IN Relation to the Perſon pretending to a Divine Miſſion, it is requir'd, that he be a Man of *good Report* for his unblamable Converſation; that he be in the perfect Exerciſe of his *Reaſon* and *Senſes*, and *conſtant* and *uniform* in the Meſſage he delivers; that the Doctrine, which he endeavours to eſtabliſh by his Miracles, be conſiſtent with the *Principles* of *true* Reaſon, and *natural* Religion, conſiſtent with right *Notions* and *Worſhip* of

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(k) Acts x. 38.

(l) Matth. xi. 2, &c.

(m) Chap. xxxv. 5.

(n) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

(o) *Chandler*, on Miracles.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

of God, and conſiſtent with the former *Revelations*, he hath made of his Will; of a Tendency to deſtroy the *Devil's* Power in the World, to recover Men from their Ignorance, to reform them from their Vices, to lead them into the Practice of Virtue and true Godlineſs, by proper Motives and Arguments, and, in ſhort, to advance the *general* Welfare of *Societies*, as well as every Man's *particular* Happineſs in this Life, and in his Preparation for a better. And now to obſerve a little how all theſe *Characters* meet in the Bleſſed *Jeſus*.

THAT *Jeſus of Nazareth* was a Perſon of great Virtue and Goodneſs, in full Poſſeſſion of his Reaſon and Senſes, and conſtant and *uniform* in the Meſſage, he deliver'd to Mankind, not only the whole Tenor of his *Conduct*, as it is recorded by the *Evangeliſts*, but the Nature of his *Doctrine*, and Excellency of his *Precepts*, the Manner of his *Diſcourſes* to the People, and the Wiſdom of his *Replies* to the inſidious Queſtions of his Adverſaries, are a plain Demonſtration: And that (*p*) *this Jeſus was a Man approved of God by Miracles, Wonders, and Signs, which God did by him in the Midſt of all the People*, is manifeſt, not only from the Teſtimony of his Friends and Diſciples, but (*q*) from the Conceſſion of *Heathen Hiſtorians*, as well as the *Traditions* of the *Jewiſh Talmud*, wherein the Memory of them is preſerv'd.

THESE Miracles indeed were above the Skill of Men or Angels to effect; but they were not therefore impoſſible, becauſe ſubject to the Power of Almighty God; for the ſame *Agent*, who form'd the Eye, could reſtore the Blind to Sight; he, who wrought the whole Frame of our Bodies, could as eaſily cure the Maim'd, or heal the Diſeas'd; and he, who *cauſes the Rain* to deſcend, and to water the Earth, *that it may miniſter Bread to the Eater, and Seed to the Sower*, could be at no Loſs to change Water into Wine, or to multiply the Loaves and Fiſhes for the Relief of the Hungry.

THESE Miracles again, being Acts of *Mercy*, as well as *Power*, were not conſiſtent with the Character of an *Impoſtor*, or the Agency of any *wicked Spirit*; but that God ſhould have Compaſſion on his Creatures, and exerciſe his tender Mercies over the *Works of his own Hands*; that he ſhould give Bread to the Hungry, Limbs to the Maim'd, and Releaſe to ſuch, as were under the Captivity of *Satan*, is no *improbable* Thing at all. Theſe were Actions ſuitable to his Majeſty, and highly comporting with his Wiſdom and Goodneſs, ſince they naturally tended, both to beget Reverence in the Minds of Men towards his *Meſſenger*, and to reconcile them to the Belief and Obedience of his Heavenly Will.

NOW theſe Miracles our *Saviour* did *openly*, in the Temple, in the Synagogues, and on the Feſtivals, when the *Concourſe* of People was greateſt, and when the *Doctors of the Law*, who came on purpoſe to enſnare him, were ſitting by, and *beholding what was done*. Theſe he did *readily*, and with a Word's Speaking: For (*r*) *Peace, be ſtill*, quelled the Raging of the Winds and Waves; (*s*) *Young Man, ariſe*, reviv'd the Widow's Son; (*t*) *Ephphatha, be opened*, gave the deaf Man Hearing; and (*u*) *Lazarus, come forth*, rais'd *him* from the Grave, who had been four Days dead. Theſe he did *frequently*, and upon all proper Occaſions; for, from the Time that he enter'd upon his Miniſtry, ſcarce a Day paſs'd without ſome freſh Inſtance of his Power and Goodneſs, inſomuch that, if all his Actions of this Kind, had been particularly recorded, (*x*) *the World itſelf* (as St *John*, by an elegant *Hyperbole*, declares) *would not contain the Books, which ſhould be written*: And (what crowns all) *theſe* he did with a Deſign to eſtabliſh a *Religion*, whoſe

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(*p*) Acts ii. 22.

(*q*) See Biſhop *Chandler's* Defence, where he proves *this*, as well as the *Traditions* of the *Talmud*, by ſeveral Inſtances, p. 429.

(*r*) Mark iv. 39.

(*s*) Luke vii. 14.

(*t*) Mark vii. 34, 35.

(*u*) John xi. 43, 44.

(*x*) Ibid. xxi. 25.

A. M.
4035, &c.
Ann. Dom.
31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

Buſineſs it is, to give Men the moſt *exalted Thoughts* of God and his Providence, and the *greateſt Certainty* of future Rewards and Puniſhments; to oblige them, by the ſtrongeſt *Motives*, to obſerve and practiſe *whatſoever Things* are *true*, and *honeſt*, and *juſt*, and *pure*, and *lovely*, and of *good Report*; to perſuade them to mortify every *inordinate* Affection, and to attain thoſe excellent *Diſpoſitions* of Mind, which will make them *reſemble* God, and beſt prepare them for future Happineſs; in a Word, to eſtabliſh the Practice of the two great Virtues, *the Love of God*, and the *Love of our Neighbour*, upon theſe two excellent Principles, *of Faith in God*, as the Rewarder of thoſe that ſeek him, and *Faith in* Jeſus Chriſt, as the *Saviour* and Judge of Mankind.

Were perform'd without Aſſiſtance.

AND, if ſuch be the End and Deſign of the *Chriſtian* Religion, there is little Reaſon to ſuppoſe (as the *Jews* are very willing to object) that the Devil could have any Hand, in aſſiſting our *Saviour* to effect ſuch Miracles, as gave Credit to the firſt *Appearance*, and Strength and Succeſs to the *Propagation* of thoſe Doctrines, which were calculated on Purpoſe to deſtroy his Dominion in the World, and, upon its Ruins, to erect the Kingdom of God, and his *Chriſt*. The Devil is not ſo ſilly a Being, as to join Forces with his avowed Enemy, in order to ruin and depoſe himſelf: And, if our *Saviour* could hope for no Aſſiſtance from that Quarter, the Pretence of his doing his Miracles, † by Virtue of the Name *Jehovah*, ſtolen out of the *Sanctuary*, and uſ'd as a *Charm*, is a Fiction too groſs, and palpable, to ſtand in need of any Confutation.

And beyond the Competition of any other.

PHILOSTRATUS, indeed, in his Hiſtory of the Life of *Apollonius* †, ſets him

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† The Account, which ſome later *Jews* give us of this Tranſaction, is thus related,——That, in the Time of *Helena* the Queen, *Jeſus of Nazareth* came into *Jeruſalem*, and in the Temple found a Stone, (on which the Ark of God was wont to reſt) whereon was written the *Tetragrammaton*, or *more peculiar Name of God*; that whoſoever ſhould get the Name into his Poſſeſſion, and be ſkilled in it, would be able to do what he pleas'd; that therefore their wiſe Men, fearing leſt any of the *Iſraelites* ſhould get that Name, and deſtroy the World, made two *Dogs* of *Braſs*, and plac'd them at the Door of the *Sanctuary*; that whenever any had gone in, and learn'd that Name, theſe Dogs were wont, at their coming out, to bark ſo terribly, that they forgot the Name, and the Letters they had newly learn'd. But, when *Jeſus of Nazareth*, ſay they, went in, he not only learn'd the Letters of this Name, but wrote them in a Parchment, and hid it, as he came out, in an Inciſion, which he had made in his Fleſh; and, tho' through the Barking of the Dogs, he had forgot the Name, yet he learn'd it afterwards from his Parchment: And it was by Virtue of this, *ſay they*, that Jeſus reſtor'd the Lame, healed the Leprous, rais'd the Dead, walked upon the Sea, and did all his other miraculous Works. Pug. Fidei, Part II. cap. viii. ſect. 6. as quoted in *Kidder*'s Demonſtration Part I. p. 40.

† This *Apollonius* is, by the Enemies of *Chriſtianity*, ſet up as a Rival to our Bleſſed Saviour, in Point of his Life, Miracles, and Predictions; and therefore, it may not be improper, in this Place, to give our Reader a ſhort Sketch of ſome of the principal Incidents of his Life and Tranſactions. About three or four Years before the *Vulgar Chriſtian Æra*, he was born at *Tyana*, a Town of *Cappadocia*, (from whence he was nam'd *Tyaneus*) of an antient Family, and rich Parents; but to make his Birth more reſemble our Saviour's, 'tis ſaid, that *Proteus*, under the Form of a Sea God, acquainted his Mother, that *he himſelf* was to be born of her, and that, at the ſame Time, ſhe was ſurrounded with *Swans*, which aſſiſted at her Labour, and, by their Singing and Gaiety, ſeem'd to preſage the Infant's future Glory. However this be, while he was a Youth, he was obſerv'd to have a great natural Genius, an excellent Memory, and was in his Perſon ſo very beautiful, that he drew the Eyes of all Men upon him. When he was fourteen Years of Age, his Father ſent him to *Tarſus* in *Cilicia*, in order to ſtudy *Rhetorick*, but he choſe rather to apply himſelf to *Philoſophy*, and, in a few Years, profeſs'd himſelf of the *Pythagorean* Sect. Purſuant to this, he abſtain'd from the Fleſh of all Animals, as reputed *impure*, liv'd upon nothing but Fruits and Vegetables, and, tho' he did not condemn the Uſe of Wine, yet he choſe rather to abſtain from it, as being apt to diſturb the Serenity of the Mind. He was a Perſon of great Mortification and Abſtinence, renounc'd Marriage, and profeſs'd Continence, and affected to live in the Temple of *Æſculapius*, to make it be believ'd, that he was his peculiar Favourite, and, by his Aſſiſtance, was enabled to perform Cures. Before he appear'd in a publick Character, he kept Silence for the Space of five Years; but, as he did not totally refrain from Company, he uſually ſpoke by Signs, or, when there was a Neceſſity for it, wrote ſome Words. After this five Years Silence, he came to *Antioch*, and there endeavour'd to improve upon the *Pagan* Religion. The Doctrines which he taught were deliver'd in a plain, perceptive Manner, and with a better Grace and Authority, than the Philoſophers at that Time were accuſtom'd to. After ſome Stay at *Antioch*, he undertook a long Journey, in order to converſe with the *Brachmans* of *India*, and, in his Way, to viſit the *Perſian Magi*. At *Nineveh* he contracted

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him up for a great Worker of Miracles; and ſome, of late Times, have been bold enough to name him in Competition with our Bleſſed *Saviour*. But, beſides that this Hiſtory of *Apollonius* has no other *Voucher* than his Servant *Damis*, (who was confeſſedly a weak and ignorant Perſon, and, conſequently, very capable of being impoſ'd upon by the artful Juggles of his Maſter) the very Miracles, related therein, are, for the moſt part, *ridiculous*, unworthy the Character of a *Prophet*,

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an Acquaintance with one *Damis*, who attended him ever after, and wrote an Account of his Life, Sayings, and Actions, which have been tranſmitted to us in the Hiſtory of *Philoſtratus* the Sophiſt. Upon his Return from the *Indies* he went to *Epheſus*, where he was receiv'd with all the Tokens of Reſpect imaginable, was follow'd and admir'd by People of all Ranks and Conditions, and, by making his Obſervations upon the *Chirping* of a Bird, which came to call its Companions to pick up ſome Corn, which happen'd to be ſpilt, gain'd himſelf the Reputation of a very great Prophet. From *Epheſus* he remov'd to *Athens*, where he inſtructed the People in the Ceremonies of their Religion; in the Manner, and Time, and Place of their offering up Sacrifices, Libations, and Prayers, with other ſuperſtitious Rites; and where, by commanding a Devil to go out of a young Man, and, in Token of his being diſpoſſeſs'd, to overturn a Statue, which ſtood by, he obtain'd the Character of a mighty *Worker of Miracles*. In the twelfth Year of *Nero* he came to *Rome*, where, having ſpoken ſome diſreſpectful Words againſt the Emperor, he was proſecuted by his Favourite *Tigellinus*, but, to his great Surprize, when his Proſecutor open'd the Bill of Accuſation againſt him, he found nothing but a fair Piece of Paper, without one Word written in it; and not long after, upon his reſtoring a young Woman, who ſeem'd to fall down dead as ſhe was going to be marry'd, to Life again, he was accounted by all a great Magician at leaſt, if not a Perſon ſent from Heaven. When *Nero* order'd all Philoſophers to depart from *Rome*, he left the Place, and (to paſs by other Circumſtances of his itinerant Life) he was in *Aſia Minor*, when *Domitian* order'd him to be apprehended for ſpeaking with ſome Freedom againſt his Tyranny, and ſent to *Rome*; where, notwithſtanding the Emperor's cruel Uſage of him, he behav'd with incredible Magnanimity, and, upon his Trial being honourably acquitted, immediately vaniſh'd out of the Court, and was that very Day ſeen at *Puteoli*, which is very near fifty Leagues from *Rome*. When *Domitian* was ſlain, he reſided at *Epheſus*; and, as he was then diſcourſing to the People, he gave them to underſtand, that the fatal Stab was that Moment given him, which accordingly prov'd true; for not long after an Expreſs arriv'd, that *Domitian* was diſpatch'd in the Manner he had mention'd, and *Nerva* unanimouſly declar'd Emperor. *Nerva*, upon his Acceſſion to the Throne, is ſaid to have ſent *Apollonius* a Letter, deſiring him to come and aſſiſt at his Councils, to which he return'd an Anſwer by his Servant *Damis*, but before *Damis* came back his Maſter was dead; tho', as to the Place and Manner of his Death, we have no certain Account. After his Death however, he had Statues erected, and Divine Worſhip paid to him; but, as he left few or no Diſciples behind him, his Memory, which for a little while was greatly honour'd, dwindled away by Degrees, and, upon the Downfal of Idolatry, utterly ceas'd.

This Account we have from *Philoſtratus*, who, from the Commentaries of *Damis*, and a Book of one *Maximus*, which he happen'd to light on, wrote the Life of *Apollonius*, above an Hundred and Twenty Years after his Death; but whoever looks into it, will ſee how much his *fabulous* Hiſtory falls ſhort of the Gravity and *Simplicity* of the Goſpel. The Truth is, *Julia*, the Wife of the Emperor *Severus*, affected to be thought a learned Woman, and, therefore, ſhe ſet up for a Wit, which was attended with an immoderate Deſire, and Thirſt after Novelty. She was continually ſurrounded with Poets, Sophiſts, Grammarians, *&c.* *Philoſtratus* made one of the Number, and, from her he had the Memoirs of *Damis*, to which he added, either from common Fame, or his own Fancy, whatever he thought would hit the Taſte of the Empreſs, or work himſelf into the Favour of *Caracalla*, who had *Apollonius* in high Eſteem, and were both great Admirers of the *Marvellous*. So that, wherever the Subject came not up to the Magnificence, which the Author deſir'd, he uſually added all the *Ornaments*, which his Imagination could invent, and, without any Regard to *Truth*, or even *Probability* itſelf, (witneſs the Converſation between *Apollonius* and the Ghoſt of *Achilles*, and the long Digreſſions on the *Panthers* of *Armenia*, the *Elephants*, the *Phœnix*, the *Satyrs*, the *Pygmie*, &c.) made it not ſo much an Hiſtory, as a wild Romance; in which Light all the great Men, not only *Chriſtians*, but *Pagans*, and *Ancients* as well as *Moderns*, that have had occaſion to mention it, look upon it. *Philoſtratus*, however, might have a farther Deſign in writing the Life of *Apollonius*: For, as the *Chriſtian* Religion, by the Strength of its Miracles, had now made its Way in the World, thoſe, who endeavour'd to oppoſe it, and yet could not deny the Reality of its Facts, were at length reduc'd to this Expedient, *viz.* to produce Miracles in *Paganiſm*, and every other Argument, that they thought *Chriſtianity* could boaſt of, by Way of Contrapoſition. As therefore the Actions of *Jeſus* were handed down to us by the Four *Evangeliſts*, who wrote an Account of the principal Occurrences of his Life; ſo they, in like Manner, ſet about writing the Lives of their *Philoſophers*, in Hopes of finding their Account in thus oppoſing Miracles to Miracles, and *Magick* to the *Power* of God: And, for this Reaſon, they have been more eſpecially careful to accommodate the Tranſactions of their great Men to the more remarkable Paſſages in our Saviour's Life, as the learned *Huetius* ſhews, in many Inſtances relating to *Apollonius*, and thereupon concludes in theſe Words, "Id præterea ſpectaſſe videtur *Philoſtratus*, ut invaleſcentem jam Chriſti fidem & doctrinam "deprimeret, oppoſito hoc omnis doctrinæ ſanctitatis, & mirificæ virtutis fictitio ſimulacro. Itaque ad Chriſti exem"plar hanc expreſſit effigiem, & pleraque ex *Jeſu Chriſti* Hiſtoriâ *Apollonio* accommodavit, ne quid Ethnici Chriſtianis "invidere poſſent." Vid. *Huet*. Demonſt. Evang. Pag. 566. *Fleury*'s Eccleſ. Hiſt. *Tellemont*'s Hiſt. des Empereurs, Vol. II. and a Diſſert. at the End of the Tranſlat. of *Houtteville*'s Crit. & Hiſt. Diſcourſe.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14 Luke ix. 37. John vii. 1.

Prophet, and (as the learned *Photius* ſpeaks) *full of Follies, and monſtrous Tales.* Nay, in the higheſt Inſtance of his *miraculous* Power, *viz. his raiſing a dead Woman to Life again*, *(y) Philoſtratus* himſelf ſuſpects (as he ſays the Company did) that there was ſome Confederacy and Colluſion in the Matter; but, if even it were not ſo, the Doctrines, which *Apollonius* taught, and the Zeal he profeſs'd for the *Pagan Idolatry*, together with his exceſſive Pride, Ambition, and vain Affectation of divine Honours, are a plain Indication, that his Miracles were *falſe*, and his moſt ſurprizing Performances, either the Effects of *Magick*, or downright *Cheat* and *Impoſture*.

TACITUS (z) indeed tells us of two Cures, one of a *blind*, and the other of a *lame* Perſon, which *Veſpaſian* pretended to work at *Alexandria*; but whoever reflects on the Situation of his Affairs at that Time, will perceive ſome Reaſon to ſuſpect a Colluſion. He was now in a Diſpute with himſelf what to do, whether to aſſume the *Roman* Empire, or reſtore the *ancient* Form of Government, a *Commonwealth*. The Reſtoration of the latter was what *Dion* and *Euphrates*, two eminent Philoſophers, adviſ'd; but *Apollonius* (whom he likewiſe conſulted upon this Occaſion) with great Vehemence perſuaded the contrary, and (being himſelf accuſtom'd to ſuch *Artifices)* might, not improbably, ſuggeſt to *Veſpaſian* the Neceſſity of ſome Miracle or other, in order to recommend him to the People as a Perſon highly *favour'd by the Gods*.

AND, indeed, if we conſider what an obſcure Perſon, and of what mean Original *Veſpaſian* was, there ſeems to be the greater Reaſon, why *Apollonius*, and others of that Party, ſhould think of ſome *Expedient* or other, to raiſe him a Reputation in the World, anſwerable to the *new* Station of Life, they had adviſ'd him to accept: And whoever conſiders farther *(a)* what various Artifices were, at that Time, made uſe of, to procure an Opinion of *Divinity* in the Emperors, will not much wonder, that ſuch Reports ſhould be ſpread of them, or that certain Perſons ſhould be ſuborn'd to feign ſuch Diſtempers, and then to give it out, that the Touch of the Emperor's Hand had cur'd them; tho' it muſt be confeſs'd, *(b)* ſome are of Opinion, that what is reported by *Veſpaſian* to this Purpoſe, cannot fairly be deny'd, and might perhaps be *providentally* intended, to give ſome *Dignity* and ſuperior Character to a Perſon, who (in Conjunction with his Son *Titus)* was appointed by God to be a ſignal *Inſtrument* of the *Divine Vengeance* on the *Jewiſh* Nation.

Eſpecially in the Number of them.

ALLOWING then, that God, for wiſe Ends of his *Providence*, might, now and then, permit ſome eminent Perſon to do a *real* Miracle; yet what is this to that vaſt *Number*, and great *Variety* recorded of our *Saviour*, who, in the ſmall Space of his Miniſtry, did more wonderful Works of this Kind, than what *Moſes*, and all the Prophets put together, from the earlieſt Account of Time, that we read of, are known to have done?

(c) THE *Jews* indeed, to ſwell the Account of *Moſes*'s Miracles, reckon each of thoſe, that he did in *Egypt*, double; one, as a Miracle of *Juſtice*, in puniſhing *Pharaoh* and his *People*; and the *other*, as a Miracle of *Mercy*, in preſerving the *Iſraelites* from the like Deſtruction. But, after all their Pains and Contrivance, the Sum amounts to very little, in Compariſon to the many, that are recorded of our Bleſſed *Saviour*. The Miracles of all the *Prophets* put together, by the *Jews* own Computation, do not equal thoſe of *Moſes*; and yet we muſt remember, that *Moſes liv'd an hundred and twenty Years*, forty of which were one continu'd Scene of Action; and that the Compaſs of the *Prophets*, from the Creation of the World, to the Deſtruction of the *ſecond* Temple, includes Three Thouſand and ſome Hundreds.

(y) Vid. Vit. Apoll. lib. iv. c. 16.

(z) Hiſt. lib. iv.

(a) *Stillingfleet*'s Orig. Sac. pag. 171.

(b) Vid. *Kidder*'s Demonſtration of the *Meſſiah*, Part i. Page 62.

(c) *Stanhope*'s Sermons at *Boyle*'s Lectures.

A. M. 4035, &c. Ann. Dom. 31, &c.

From Matth. xii. 1. Mark ii. 23. Luke vi. 1. John v. 1. to Matth. xvii. 14. Mark ix. 14. Luke ix. 37. John vii. 1.

hundreds. Lay this together, and it evidently follows, that ſuch *extraordinary* Demonſtrations of the Divine Preſence and Power were very thin, and ſparingly exhibited, when ſet againſt the *innumerable* Inſtances of them, in the three, or (at moſt) four Years Preaching of the Bleſſed *Jeſus*. And, if the Wonders related by the *Evangeliſts*, as done by himſelf, in ſo ſhort a Time, do far exceed what both *Moſes* and all the *Prophets* did, what ſhall we ſay to thoſe many more, that are not related? What to the infinitely more ſtill, that were done by the Apoſtles and Diſciples, in Confirmation of the Doctrine, he had taught? Doubtleſs, the miraculous Power, which he communicated to them, was infinitely great, when, in order to obtain Cures, (*d*) *the People brought forth the Sick into the Streets, and laid them on Beds, that at leaſt the Shadow of* Peter *paſſing by might over-ſhadow ſome of them*; and when, from (*e*) Paul's *Body were brought unto the Sick Handkerchiefs and Aprons, and the Diſeaſes departed from them, and evil Spirits went out of them.*

To ſum up what hath been ſaid on this Subject. Since a *real* Miracle is ſuch an Operation, as can be done by none but God, or ſuch as are appointed by him, and was therefore, in all Ages, acknowledged as an *authentick* Proof of a Divine *Miſſion*; ſince the Prophets, in their Predictions of the *Meſſiah*, repreſent him, as working Miracles of a *kind* and merciful Nature, and our *Saviour*, when he enter'd upon his Miniſtry, and aſſum'd that Character, diſplay'd a wonderful Power in Works of the *ſame* Kind; ſince that Power could proceed from no other Cauſe, but a Communication from God, and yet, to imagine, that God would communicate any Part of his Power to give Sanction to an *Impoſtor*, is a Thing repugnant to his ſacred *Attributes*; ſince, upon Examination, it appears, that all the Marks and Characters of true Miracles concur in the Works of *Jeſus*, but violent Suſpicions of Trick and Artifice in thoſe, that are nam'd in Competition with him; ſince, beſides theſe Characters of their Truth, the Number of thoſe, which he did, (beſides thoſe, that were done by Perſons, acting in his Name, and by his Authority) was greater, than what all the true Workers of Miracles, *viz. Moſes* and the *Prophets*, had done, through the whole Compaſs of the *Old Teſtament*: Since theſe Things appear to be thus, I ſay, we are under a Neceſſity to conclude, that our Bleſſed *Saviour* muſt have been the *true Meſſiah*, promis'd to the *Jews*, and characteriz'd in the Writings of their Prophets; that he was the great *Meſſenger of the Covenant*, ſent from God; for, (*f*) *if he had not been of God, he could have done nothing*; and, conſequently, that the Meſſage, which he deliver'd to us, containing this *Covenant*, or (what is all one) that the *Religion*, which he hath ſettled in the World, and confirm'd by ſo many inconteſtable Proofs (ſo far as the *Teſtimony* of Miracles is available) cannot but be true.

(*d*) Acts v. 15, 16. (*e*) Ibid. xix. 11, 12. (*f*) John ix. 33.

CHAP. IV.

From our Lord's *laſt Entry into* Jerusalem, *to his Aſcenſion into Heaven; containing the Term of ſix Weeks and five Days.*

The History.

A. M.
4037, *&c.*
Ann. Dom.
33, *&c.*

Palm-Sunday.

Matt. xxi. 10.

Our Saviour drives the Dealers of ſeveral Kinds out of the Temple.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxi. 12.
Mark xi. 15.
Luke xix. 45.

UPON our *Lord's Entry* into *Jeruſalem*, with ſuch a vaſt Retinue of People, the Citizens were alarm'd, and began to enquire, who this great Perſon was? To which the Multitude, that accompany'd him, anſwer'd aloud, that it was *Jeſus*, the Prophet of *Nazareth*, a Town in *Galilee*. Having therefore permitted his Kingdom and Divine Authority to be thus proclaim'd by others, he proceeded, in the next Place, to exert it himſelf: For, going to the Temple, and there looking about him, he found the *Court of the Gentiles* notoriouſly profan'd, and diſhonour'd by *Trading* and *Merchandize*. That therefore he might *end*, as he had *begun* his Miniſtry, with the *Reformation* of his *Father's Houſe*, he drove out all the Buyers and Sellers (as he did three Years before) from the ſacred Ground; he overthrew the Tables of the Money-changers †, and the Stalls of thoſe, that ſold Doves; telling them, that they had made the Temple, which was deſervedly called an *Houſe* of

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† Theſe *Money-Changers* were not unlike our *Merchants*, or *Bankers*, who deal in *Bills of Exchange*, and either remit Money to foreign Parts, or anſwer ſuch *Draughts*, as, by their Correſpondents abroad, are made upon them: And, conſidering that the *Jews* (how far ſoever they liv'd from it) were oblig'd to repair to *Jeruſalem*, there to offer their Sacrifices, and pay their *half Shekel*, for the Uſe of the Temple, *Exod.* xxx. 13. the Inſtitution of ſuch *Dealers in Money* was highly neceſſary, that the *Jews*, in their ſeveral *Diſperſions*, who were to come up to *Jeruſalem* to worſhip, paying their Money to Merchants at home, might have it, to anſwer their Occaſions, ſafe from Thieves, and from the Trouble of Carriage, when they arriv'd at *Jeruſalem*. Whether therefore the Buſineſs of theſe *Money-Changers* was only to *return* Money from diſtant Parts, or to *change foreign* Money into *current* Coin, or *larger* Money into *leſs* Pieces, or perhaps to do all this, there was certainly nothing blame-worthy in the Profeſſion, had it not been for ſome intervening Abuſe. In like Manner, it may be ſaid of thoſe, who bought or ſold Cattle for Sacrifices; ſince it would have been highly inconvenient for every Worſhipper, who liv'd at a conſiderable Diſtance, to bring them up with him, ſuch Men were neceſſary in their Way, as were likewiſe the *Sellers of Doves*, becauſe every *Iſraelite* did not keep this Kind of Birds, and yet no one Creature was ſo often requir'd in Sacrifice as they. Our Saviour therefore, in this Tranſaction, muſt not be thought to blame all ſuch Traffick in general, but only to find fault with the People, for having taken up an improper Place for the Exerciſe of their reſpective Callings: And therefore, to let them know, that it was not out of Paſſion, or any peeviſh Reſentment againſt them, but purely in Obedience to a Divine Command, that he made this Reformation, he told them, that it was *written*, *My Houſe ſhall be called an Houſe of Prayer*. This is the Character, which the Prophet *Iſaiah* gives of it, Chap. lvi. 7. and if it be an Houſe appointed for Prayer, and other religious Offices, then is it no proper Place for *the Tables of Money-Changers, and the Seats of thoſe, that ſell Doves*, who have the Markets of *Jeruſalem*, and their own Shops and Houſes to trade in. *Hammond's* and *Whitby's* Annotations, and *Surenhuſii* Conciliationes in Loca V. T. apud Matthæum.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

of Prayer, a *Den of Thieves* [†]. And, to let the People ſee, that he had both Commiſſion and Authority to act as he did, he cur'd, in that Inſtant, many blind and lame Perſons, that were brought to him into the Temple.

Matth. xxi. 15.

THE *People* indeed were filled with Admiration at the Sight of theſe Things; but the *Chief-Prieſts* and *Scribes*, when they ſaw the Miracles which he wrought, and heard the Acclamations of the *Children*, who cry'd out in the Temple, *Hoſanna to the Son of* David! were greatly enrag'd, and diſcover'd their Anger, by aſking him, *If he heard what they ſaid?* But he ſilenc'd their Queſtion, by ſhewing them, that, what was ſo diſpleaſing to them, did really fulfil the Scriptures, particularly, that Paſſage in the *Pſalmiſt*, where it is ſaid, that, [†] *out of the Mouth of Babes and Sucklings, thou haſt perfected Praiſe.* This Anſwer, however, did but enrage them the more, and put them upon ſeeking all Occaſions to deſtroy him, tho' their Dread of the People, (who heard him with the greateſt Eagerneſs and Attention) was ſome *Check* upon their Malice.

John xii. 20. *Acquaints the People with his approaching Death, and teſtifies his Reſignation to it.*

THE *Jews* were not the only Perſons, who came up to *Jeruſalem* at the *Paſſover*; for many devout *Greeks* [†] us'd likewiſe to reſort

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[†] This Expreſſion is thought by ſome to be an *Alluſion* to thoſe Gangs of *Robbers*, which, at this Time, infeſted *Judea*, and us'd to hide themſelves in Holes, and Dens of the Mountains, as appears from the Hiſtory of *Joſephus* in ſeveral Places: But our Lord here plainly refers to that Paſſage in *Jeremiah*, where the Prophet introduces God complaining, *Is this Houſe, which is called by my Name, become a Den of Robbers in your Eyes? Behold, even I have ſeen it, ſaith the Lord*, Chap. vii. 11. But how could the Houſe of God become a Den of Robbers? How could ſuch *Violence* be committed in ſo ſacred a Place? St *Jerom*, in his Commentary upon *Matth*. xxi. 12, 13, aſcribes all this to the Avarice of the Prieſts, and gives us a lively Deſcription of the ſeveral *Artifices*, whereby they endeavour'd to extort Money. " In the Temple of *Jeruſalem, ſays he*, the fineſt and moſt ſpacious of any in the whole World, " whither *Jews* aſſembled almoſt from all Countries, Sacrifices of different Kinds, ſome for the Rich, and others for " the poorer Sort, were preſcrib'd by the Law; but, becauſe thoſe, who came from afar, often wanted ſuch Sacrifices, " the Prieſts took the Advantage to buy up all thoſe Beaſts, which were appointed for this Purpoſe, and, having ſold " them to thoſe, that wanted, receiv'd them at their Hands back again. Becauſe ſome, who came to worſhip, were " ſo very poor, that they had not Money enough to purchaſe ſo much as the *leſſer* Sacrifices, which were *Birds*; to " remedy this Inconveniency, the Prieſts ſet up *Bankers*, in one of the Courts of the Temple, to lend them Money upon " Security: But, finding that they could not do this, without tranſgreſſing the Law, which forbad *Uſury*, they had " recourſe to another *Device*, which was to appoint a Kind of *Pawn-Brokers*, inſtead of *Bankers*, i. e. Men, who, " for the Advance of a ſmall Sum, took Fruits, Herbs, and other *Conſumables*, inſtead of Uſe-Money. Our Lord " therefore having obſerv'd this Way of *Traffick*, which the *Prieſts* had ſet up in his Father's Houſe, not only expelled " their *Agents*, but arraign'd them likewiſe for a Pack of Thieves; *for he is a Robber*, ſays the Father, who makes " *Lucre of Religion, and whoſe Worſhip is, not ſo much the Veneration he has for God, as the Opportunity of making his* " *own Intereſt and Advantage*." *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

[†] Theſe Words are cited from *Pſalm* viii. 2. and ſeem to vary a little from the *Original*, which is thus render'd, ——— *Out of the Mouth of the very Babes and Sucklings thou haſt ordained Strength*. But, when it is conſider'd, that the only *Strength*, which can proceed from the Mouth of Children, muſt be *Praiſe*, or Words put into their Mouths, to celebrate the Praiſes of the *Meſſiah*, the *Phraſe* in the *Pſalmiſt*, and in the *Evangeliſt*, muſt needs mean the ſame Thing; and our Saviour, in the Application of it to the *chief* Prieſts and *Scribes*, ſeems to inſinuate, " That theſe " *Acclamations* of the Children were not *fortuitous*, but by a Divine *Inſtinct*, and for the fulfilling of an antient Prophecy; and that therefore their declaring him to be the *Meſſiah*, or Son of *David*, ſhould be look'd upon as a " Kind of *Call from Heaven*, to inform, and inſtruct others, in what they were to do." *Beauſobre*'s Annotations, and *Surenbuſii* Conciliat. ibid.

[†] Who theſe *Grecians* were, the beſt of our *Commentators* are not agreed. Some are of Opinion that they were meer *Gentiles*, who, either out of *Curioſity*, viz. to ſee the Magnificence of the Temple, the Solemnities of the Feaſt, or the Perſon of *Jeſus*, of whoſe Fame they had heard ſo much, or perhaps out of a Principle of Devotion, and to worſhip the God of *Iſrael*, might, at this Time, reſort to *Jeruſalem*: For the *Pagan* Religion, which admitted a *Plurality* of Gods, reſtrain'd none from worſhipping the Gods of *other* Nations, ſo long as they were not thereby tempted to abandon thoſe of their *own*. Others imagine, that they were real *Jews*, who being ſcatter'd in *Grecian* Provinces, after the Conqueſts, which *Alexander the Great*, and his Succeſſors made upon the *Jews*, ſtill continu'd in theſe Countries, but kept ſo cloſe to their ancient Religion, as to come in great Numbers, to *Jeruſalem*, upon the Return of every *Paſſover*. Theſe were generally called *Helleniſts*: And, that there was great Plenty of them in ſeveral Provinces of *Aſia*, is manifeſt from St *Peter*'s Addreſs of his firſt *Epiſtle* to the *Strangers*, (as he calls them) who were ſcatter'd through *Pontus, Galatia, Cappadocia, Aſia-Minor, and Bithynia*, 1 Pet. i. 1. but the moſt general Opinion is, that theſe *Greeks* were *Proſelytes of the Gate*, who worſhipp'd the God of Heaven and Earth, liv'd among the *Jews*, and conform'd to their *Political* Laws, but would not engage in *Circumciſion*, or the

Obſervance

A. M.
4037, &c.
Ann. Dom.
33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

reſort thither at that *Feaſt*; and ſome of theſe, being deſirous to have a Sight of *Chriſt*, addreſs'd themſelves † to *Philip*, one of the *Apoſtles*, and he, by the Aſſiſtance of *Andrew*, had them introduc'd. Our *Lord* was, at that Time, diſcourſing to the *Diſciples* of many Things relating to his *Paſſion*, and, particularly, of the Efficacy of his Death, and what a powerful Means it would prove to convert the World to his *Religion*, more powerful indeed, than his Life could poſſibly be, even as *Corn*, tho' it dies in the Ground †, when ſown, riſes again with a vaſt Abundance and Increaſe. While he was thus diſcourſing of his Death, he ſeem'd, on a ſudden, to be ſeiz'd with a *natural* Horror † of its approaching Hour, and was going to requeſt of God a *Reprieve* from it; but then recollecting, that for this Purpoſe it was, that he came into the World, he chang'd his *Petition*, and, with a reſolv'd Acquieſcence in his good Pleaſure, deſir'd of him, in what Method, he ſhould think moſt proper to *glorify his Name*; whereupon he was anſwer'd by a Voice from Heaven †, which ſome of the Company took for a Clap of Thunder, and others for an Angel's ſpeaking to him) *that he had already glorified it* †, *and would glorify it again*.

John xii. 30.

THIS Voice, he told them, was not ſo much for his Information in the *Will* of Heaven, as it was for their Conviction of his Divine *Miſſion*; and ſo he went on diſcourſing to them of his Death, and the *beneficial* Effects of it, until ſome of them, perceiving in what he ſaid an *Inconſiſtency* (as they thought) with ſome Paſſages of Scripture, told him, that they could not rightly comprehend what he meant by his Death, ſince ſome *Prophecies* † had aſſur'd them, that the *Meſſiah was to live for*

Obſervance of their *Ceremonies*; and they came to *Jeruſalem* at this Time, not becauſe they were permitted to celebrate the *Feaſt*, along with the *Jews*, but becauſe they were indulg'd the Privilege to behold their *Solemnities*, and to pay their Adorations to the Creator of the Univerſe (even while the *Jews* were in the Height of their *publick* Worſhip) in the Court of the *Gentiles*, as appears from the Caſe of the Eunuch of Queen *Candace*, Acts viii. 27. *Baſnage*'s Hiſtory of the *Jews*, lib. v. c. 6. *Calmet*'s Commentary. *Pool*'s and *Hammond*'s Annotations.

† Theſe *Greeks*, ſays *Grotius*, ſeem to have been *Syro-Phœnicians*, who dwelt perhaps about *Tyre* and *Sidon*, and ſo might eaſily be acquainted with the *Galileans*, with whom they had Commerce, and with *Philip* of *Bethſaida*, to whom they made Application for *Acceſs* to Chriſt.

† Our Saviour's Words upon this Occaſion are not amiſs paraphras'd in this Manner, ——— "Look, as you "ſee in your ordinary Huſbandry, the Grains of Wheat are firſt bury'd in the Earth, and loſe their Form, before "they ſpring, and ſhoot up again, and bring forth Fruit; ſo it muſt be with me. I muſt be firſt *lifted up*, before I "ſhall *draw Men after me*; I muſt firſt be crucify'd, before my Goſpel ſhall be preach'd to all Nations, and the Fulneſs of the *Gentiles* ſhall come in: But when I am once dead, and have riſen, then ſhall ye ſee this abundant Fruit." *Pool*'s Annotations.

† That Men might not have it to ſay, that our Bleſſed Saviour, in Point of Suffering, was no proper Example for our Imitation, becauſe he had no Dread of Death, or Senſe of Pain, to make Sufferings diſtaſteful to him, whereas we are moſt tenderly affected with theſe Things, he herein ſhews us, that he had the ſame natural Concern for Life, and Dread of Death, that we have, only that he over-rul'd them by a Deſire of promoting his Father's Glory. *Whitby*'s Annotations.

† The only Way of Revelation, which the *Jews*, ſince the *Babyloniſh* Captivity, and Extinction of their Prophets, *Haggai*, *Zechariah*, and *Malachi*, pretend to, is that of *Bath-Koll*, or the *Daughter of a Voice*, ſo call'd, becauſe it has ſome Reſemblance (tho', as to its *Diſtinctneſs*, but an imperfect one) of that Voice, which was utter'd from the *Holy of Holies*, when the Lord ſpake to *Moſes*, and (according to them) it is the Will of God reveal'd in Thunder from Heaven; and therefore, tho', upon this Occaſion, ſome of the Company thought it *thundered*, and others, that an Angel ſpake, yet neither of them were miſtaken, becauſe, in this *Bath-Koll*, there was always Thunder join'd with an *articulate* Voice. *Hammond*'s Annotations.

† *I have glorified it*, by cauſing my Glory to be publiſh'd, and proclaimed in the World, by thy Preaching, and by the Miracles, which I have given in Teſtimony of thy Miſſion: *And I will glorify it again*, by thy Reſurrection and Exaltation to the *Right Hand of Glory*, by the Miſſion of the *Holy Ghoſt* upon thy Apoſtles, and by their carrying the *Sound of the Goſpel even unto the Ends of the Earth*. *Pool*'s and *Whitby*'s Annotations.

† The *Prophecies*, from whence the *Jews* may be ſuppoſed to have drawn this Concluſion, are, ——— 2 *Sam*. vii. 16. where God, by the Mouth of *Nathan*, promiſes *David*, *Thine Houſe and thy Kingdom ſhall be eſtabliſh'd for ever before thee*; *thy Throne ſhall be eſtabliſh'd for ever*; in much the ſame Words, wherein he had ſworn unto *David* himſelf, *Pſalm* lxxxix. 29. *His Seed will I make to endure for ever, and his Throne as the Days of Heaven.* To the ſame Purpoſe they found the Prophet *Iſaiah* promiſing, *Chap*. ix. 7, *My Servant* David *ſhall be their King for ever, and*

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

for ever. But to this *Objection* he made no other *Reply*, than that it well behov'd them to make good Uſe of his Inſtructions for the ſhort Time they were to have them; and ſo he withdrew from them, as well perceiving, that neither his *Divine* Diſcourſes, nor *miraculous* Cures, could gain the Faith of any, except the *Populace*; for, tho' ſome of their *Rulers* might believe in him, yet ſuch was their *Timidity*, that they durſt not declare it openly, for fear of *Excommunication*, and becauſe *they loved the Praiſe of Men, more than the Praiſe of God.*

John xii. 44.

TOWARDS the Evening however, he return'd again to the Temple †, and exhorted the People to believe in him, as a *Meſſenger* ſent from God to offer Salvation to Mankind; and, in caſe that they perſiſted in their Infidelity, he threaten'd them with Divine Vengeance in *the laſt Day*, when the very Goſpel, which he then preach'd to them, would riſe up in Judgment againſt them, and condemn them; and, with theſe Words, he left the Temple, and, taking his Apoſtles with him, return'd to *Bethany*, where he lodg'd that Night.

MONDAY in PASSION-WEEK. Matt xxi. 18. Mark xi. 12. *Curſes a Fig-Tree, preaches in the Temple, argues with the* Chief-Prieſts *and* Scribes, *and reproves their Hypocriſy*, &c.

THE next *Morning*, as he return'd to *Jeruſalem*, finding himſelf a little hungry, he went to a Fig-Tree, that was in the Way, in Hopes of finding ſome Fruit upon it: But, when he found none, to ſignify his Almighty Power, he curs'd the Tree, and ſo, proceeding to the Temple, began again to clear it of all the *Traders*, that were got again into it; and there continu'd all the Day long, teaching, and inſtructing the People. While he was doing this, the *Chief-Prieſts*, *Scribes*, and *Rulers* of the People, knowing that he had no Commiſſion from the *Sanhedrim* †, came, and demanded of him, by what Authority he proceeded in that Manner; but, inſtead of anſwering their Queſtion directly, he put another to them, *viz.* Whether the *Baptiſm* of *John* was of *Divine*, or only of *Human* Inſtitution? To ſay that it was of *Divine* Inſtitution, would be to accuſe themſelves of *Impiety* and *Incredulity*; and to ſay that it was purely *human*, would be to provoke the People (who all look'd upon him as a *Prophet*) to ſtone them; and therefore, in this *Dilemma*, they concluded, that *Ignorance* would be the beſt Anſwer, and thereupon declar'd, that *they could not tell*; to which our *Saviour* rejoin'd, "Neither is it neceſſary for me to "give you an Account of my Commiſſion "and Authority, ſince you ſeem to grant, "that a Man may lawfully preach, and "baptize, and entertain Diſciples, as *John* "did, without the Appointment and Per-"miſſion of the *Sanhedrim*.", And ſo he proceeded

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and of his Government there ſhall be no End: But what ſeemed to expreſs the Matter in the cleareſt Terms was this Paſſage in *Daniel*, Chap. vii. 13, 14. And *behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days*, &c. *and there was given him Dominion, and Glory, and a Kingdom*, &c. *His Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that, which ſhall not be deſtroyed.* Thus the *Jews* wrongfully apply'd to the Perſon of the *Meſſiah* the Things, which related to his *Kingdom*; but then they gave little or no Heed to what the ſame Prophets ſaid of the *Body*, wherein the *Meſſiah* was to ſuffer, and of his *Hands and Feet*, which were to *be pierced*, Pſalm xxii. 16.—xl. 6. of *his giving up his Life a Sacrifice for Sin*, Iſaiah liii. 12. and of his being *cut off, but not for himſelf*, Dan. ix. 26. all which was not incompatible with his *abiding for ever*; ſeeing that, after his Sufferings, he was to riſe again. *Pſalm* xli. 10. and *enter into Glory*, 1 Pet. i. 11. So that, by comparing theſe Things together, they might have eaſily remov'd this *Scruple*, eſpecially when he had told them ſo often, and they ſo well remember'd that he had told them, that, *after three Days, he would riſe again. Whitby*'s and *Beauſobre*'s Annotations.

† 'Tis very probable, that the *Prieſts*, who had the Advantage of letting theſe *Shops*, and were therefore not ſo well pleas'd with the *Reformation*, which our Saviour had made, order'd the *Traders* to re-aſſume their Places, promiſing to know of him, by what Authority he made thoſe Innovations. *Calmet*'s Commentary.

† It is pretended by ſome, that the Perſon, who preach'd in the *Temple*, was to have a Licence from the *Sanhedrim*, but that any might ſpeak publickly in the *Synagogues* without any ſuch *Faculty*, becauſe we find our Saviour preaching in the *latter*, almoſt every Sabbath-Day, without any Moleſtation. However this be, 'twas certainly a vain Queſtion, for the *Chief-Prieſts* and *Rulers* to aſk our Lord, *by whoſe Authority he did thoſe Things*; after they had ſeen his Miracles, and knew that he claimed his Commiſſion from God. *Calmet*'s Commentary, and *Whitby*'s Annotations.

proceeded in ſeveral *Parables*, (ſuch as the Parable (*a*) of the *two Sons* †, That (*b*) of the *wicked Huſbandmen* †, and That (*c*) of the *Gueſts* † invited to the *Marriage-Feaſt*) to upbraid them with their Hypocriſy, Cruelty, and Contempt of Religion; and for theſe to denounce the ſevere Judgments of God againſt them.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19, to the End.

Matt. xxii. 15. Mark xii. 12. Luke xx. 20.

Anſwers the captious Queſtions of the Herodians, Sadducees, *and* Phariſees, *who were not able to reſolve one of his.*

THE *Phariſees*, who had as great a Share in the *Application* of theſe Parables, as any other, went away much enrag'd, and with a firm Reſolution to find out ſome Occaſion againſt him. To this Purpoſe therefore, they ſent ſome of their Diſciples, together with the *Herodians* †, to propound this inſidious Queſtion to him,

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(*a*) Matth. xxi. 28.

† By the *Man* in the Parable, is ſignify'd *God*, and by his *two Sons*, the *Jews* and the *Gentiles*. The *Jews* are the *ſecond* Son; They promis'd to God a perfect Obedience, and yet did *nothing*: The *Gentiles* are the *other* Son, who, at firſt, refuſed to obey, and gave themſelves up to Idolatry, and all Manner of Wickedneſs, but, upon the Preaching of the Goſpel, repented; and, after their Converſion, apply'd themſelves in earneſt to do the Will of God. The Parable, according to our Lord's own Interpretation of it, *Matth.* xxi. 32, is applicable likewiſe to two Kinds of *Jews*,——the *Scribes* and *Phariſees*, who pretended to ſo much Religion, and ſuch mighty Zeal for the Performance of the Law, when, in Reality, they obſerved none of its *weightier* Precepts; and the *Publicans and Sinners*, who, tho' at firſt, they liv'd in Practices quite abhorrent to the Precepts of Religion, yet, upon the Preaching of *John the Baptiſt*, were ſeveral of them converted, and attending to the Doctrine of *Chriſt*, and his *Apoſtles*, in Proceſs of Time, became obedient to their Heavenly *Father's Will*. Ver. 31. *Calmet's* Commentary.

(*b*) Matth. xxi. 33.

† For the Explication of this Parable we muſt obſerve,——That the *Houſeholder* here, *Matth.* xxi. 33, is Almighty God, and the *Vineyard* is the *Jewiſh* People, conſider'd in their ſpiritual Capacity; that his *planting and hedging it about* ſignifies his peculiar Favour and Providence, in communicating to them his Will, and, by Laws, and Ordinances peculiar to themſelves, diſtinguiſhing them from all other Nations to be his own People; that the *Wine-Preſs*, and *Tower*, and other ſuitable Conveniencies, denote the *Temple* and *Altar*, which he built among them, together with all thoſe Advantages, and Opportunities of ſerving him acceptably, which he afforded them; that the *Huſbandmen* to whom this *Vineyard* was *let* out, were the *Prieſts* and *Levites*, the *Doctors* and *Rulers* of that Church and People, who are here repreſented as wanting in their Duty, and negligent in cultivating the *Vineyard*, or inſtructing the People committed to their Charge; that the *Fruits* are no other than Returns of Duty, proportion'd to the Advantages of knowing and performing it; that the *Servants* ſent to demand the Fruits were the Prophets, whom God, from Time to Time, commiſſion'd to reprove, exhort, and quicken to their Duty, both Prieſts, and People, by Denunciations of Vengeance, and Promiſes of Reward; that the *Son*, whom he ſent at *laſt*, was our Bleſſed Saviour, whom the *Jewiſh* Prieſts and Rulers treated in no better Manner, than they had done the Prophets of old, but, inſtead of *reverencing* him *as the Son of God*, and as he prov'd himſelf to be by divers Manifeſtations of Divine Power, put him to a cruel and ignominious Death; and therefore, well might the Lord of the Vineyard *deſtroy theſe wicked Men*, &c. as we find from the *Jewiſh* Hiſtorian *Joſephus*, as well as other Writers, that God, for their great Impiety, brought the *Roman* Armies upon that Nation, and, by them, burnt their City and Temple, deſtroy'd and diſpers'd the People, and carry'd his Goſpel to the *Gentiles*, *to other Huſbandmen, who ſhould render him the Fruits in their Seaſons*, Ver. 41. *Calmet's* Commentary. *Whitby's* Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

(*c*) Matth. xxii. 2.

† The *King* in this Parable repreſents God the Father; the *Son*, the *Lord Jeſus Chriſt*, (who is frequently deſcrib'd as the *Spouſe* of his Church) and the *Marriage-Feaſt*, the Diſpenſation of the *Goſpel*. The *Gueſts*, that were *firſt* invited to the Feaſt, were the *Jews*; the *Servants ſent forth* to call them, were the Prophets, *John the Baptiſt*, and the *Apoſtles*; upon their Refuſal, the other *Gueſts*, brought in to ſupply their Room, were the *Gentiles*; and the Perſon, who wanted the *Wedding-Garment*, is an Emblem of all thoſe, who profeſs and receive, but do not live up to, the Principles of *Chriſt's* Religion. *Calmet's* Commentary, and *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† The *Herodians* are commonly, and moſt probably, ſuppos'd to ſignify the *Partiſans*, and Favourers of *Herod*; but what their Principle was, as to the other Matter now in hand, is not ſo generally agreed. Some think them Enemies to the *Roman* Government, and that they only watch'd a favourable Opportunity to make *Herod's* Family *abſolute*. Others think them entirely in the Intereſt of the *Emperor*, as *Herod* himſelf then was; for having, by his Indulgence, been advanc'd to the *Regal* State, he acted for, and under him, in collecting the Cuſtoms and publick Dues. This Opinion ſeems the more probable, becauſe it is more agreeable to the *Phariſees* preſent Deſign: For, had they ſent Perſons all of *one* Sentiment, *Chriſt* might have eaſily ſatisfy'd them all; but now, by ſending Men of different Judgments, they made it impoſſible for him to content both Parties, ſince, in determining for the Payment of the Tribute, he muſt have given Offence to the *Phariſees*, and, in Effect, renounc'd thoſe Liberties and Privileges, which ſome of the *Jewiſh* Doctors inſiſted upon; and, in pronouncing againſt it, he was ſure to incur the *Herodians* Diſpleaſure,

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

him, † *Whether it was lawful for them to pay Tribute to* Cæſar, *or not?* never doubting, but that, which Way ſoever he anſwer'd, his Buſineſs was done: If in the *Affirmative*, the Multitude would deteſt him, as a Betrayer of their antient Liberties; if in the *Negative*, the *Herodians* would then accuſe him, as a *Rebel* againſt the Emperor *Tiberius*: But he, knowing their treacherous Deſign, demanded a Sight of the *Tribute-Money*, and when they acknowledg'd that the *Signature* † on it was *Cæſar*'s, he ſent them away quite confounded with this Anſwer, † *Render therefore unto* Cæſar *the Things that are* Cæſar's, *and unto* GOD, *the Things that are* GOD's.

Matt. xxii. 34. Mark. xii. 28. Luke. xx. 27.

UPON the Defeat given to theſe two Parties, the *Sadducees* came to him with a Queſtion, and a Difficulty, that they thought inſurmountable. For, as they had no Belief of a *Reſurrection*, they put a Caſe to him of *one* Woman, who, according to the Direction of their Law, had been marry'd to ſeven Brothers *ſucceſſively*, and thereupon deſire to know whoſe Wiſe ſhe

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Diſpleaſure, and make himſelf obnoxious to the Juriſdiction of the *Civil* Sword. The *Herodians* therefore may well be preſum'd to have been Perſons of a *Principle* different to that of the *Phariſees*, whoſe Addreſs and Cunning upon this Occaſion ſeems to have lain chiefly in the Management of the Meſſengers. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† The State of the Queſtion, truly taken, ſeems to be this, ——The Government of the *Jews* had fallen into the Hands of the *Maccabees*, and, in Succeſſion, to one of them, nam'd *Alexander*. He had two Sons, *Hyrcanus* and *Ariſtobulus*, the *younger* of which made War upon the *elder*, and aſſum'd to himſelf the Government. *Hyrcanus*, and his Party, being not able to reſiſt him, called in the Aſſiſtance of the *Romans*. *Pompey*, at their Requeſt, beſieges *Jeruſalem*, and had the Gates ſurrender'd to him by a *Faction* within, that favour'd *Hyrcanus*; but *Ariſtobulus* and his Adherents fought it out, till, at laſt, they were vanquiſh'd and overpower'd. The *Romans* put *Hyrcanus* in Poſſeſſion of the Government; but, at the ſame Time, oblig'd him to hold it by their *Favour* and *Permiſſion*, which laid the Foundation of great and laſting Diſſenſions among the *Jews*; ſome ſubmitting to the *Roman* Power, as thinking they had a fair Title both by *Conqueſt* and *Surrender*; while others objected, that the Surrender was made by a *Party* only, and not the whole *Body* of the People; that it was not *Conqueſt*, but *Treachery*, which brought *Jeruſalem* to their Mercy; and, conſequently, that they were *Uſurpers*, and *Hyrcanus* and his Followers *Betrayers* of their Country. That which contributed not a little to make this Controverſy ſtill greater, was, what *Joſephus* and *Euſebius* relate concerning *Judas the Gaulonite*. He, about the Time of the *Taxation*, in which (as St *Luke* ſays) our Saviour was born, diſquieted the Minds of many, and repreſented the Decree of *Auguſtus* for that Purpoſe, as a *Mark* of *Infamy* and *Servitude* not to be borne. This Man is ſaid to have inſtituted a particular *Sect*, one of whoſe Tenets was, ——That no *Jew* ought to pay Tribute, or to acknowledge any *Sovereign* Lord, but *God* only; and that they were his peculiar People, and therefore bound to maintain their Liberty, eſpecially againſt profane and *uncircumcis'd* Pretenders, ſuch as the *Roman* Emperors were. So that *the Paying of Tribute to* Cæſar was not, at this Time, a Queſtion of mere *Curioſity*, but a Matter of Moment, with Regard to *Practice*; nor was it a Point of *Bravery* only, in the Eſteem of the *Phariſees*, and others of that Party, but a *Scruple* of *Conſcience*, and a Debate of Religion, whether this Tribute ſhould be paid or not. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† Every one knows, that the *Roman* Emperors were wont to diſperſe their Money through all the Provinces belonging to their Juriſdiction; that this Money was ſtamp'd with the Image, or Buſt of the Emperor, on one Side, and on the Reverſe, with ſome Figure or other, repreſenting *Victory*, *Plenty*, *Peace*, or the like; and that this *Tribute*, or *Capitation-Tax*, (which, according to *Ulpian*, the *Males* from ſourteen, and the *Females* from twelve Years old, were oblig'd to pay) was uſually collected in this Money, and no other, as the only current Coin at *Rome*. *Calmet*'s Commentary.

† Some Interpreters are of Opinion, that our Saviour's Words do not *determine* Cæſar's Right to demand Tribute: But, ſince the *Jews* had now ſubmitted to the *Roman* Government, (as they had formerly done to the *Aſſyrian*) which national Submiſſion (with Promiſe of *Fidelity*) having now obtain'd about an hundred Years, was a juſt Ground for *Cæſar*'s Right; ſince, beſides this, *Cæſar* had indulg'd them in the Exerciſe of their Religion, and the Enjoyment of their *Civil* Rights; had fought their Battles, and protected them againſt the common Enemy, the *Arabians*, and *Parthians*, and the like; ſince, more eſpecially, it was a receiv'd Maxim among the *Jews*, that wherever the Money of any Perſon was own'd, as the *current* Coin of the Kingdom, there the Inhabitants acknowledg'd that Perſon to be their *Lord* and *Governor*; and ſince the *Jews* accepted, and traffick'd with *Cæſar*'s Money, and held it current in all their Payments, our Saviour's Anſwer, *Render therefore unto Cæſar*, which is founded upon their own *Principles*, muſt needs be deem'd a *poſitive* Declaration of *Cæſar*'s Right to receive *Tribute*, and ſuch other Acknowledgments, as belong'd to the State and Dignity of the Poſt, wherein Providence had plac'd him. It might indeed be objected (ſays *Grotius*, on *Matth.* xxii. 20.) that the *Romans* ruled over the *Jews*, and *Cæſar* over the *Romans*, in *Fact only*, and without any *Right* to do ſo; but *Chriſt* ſhews, that this Objection ſignifies nothing to the Matter in hand: For, ſince *Peace* cannot be ſecur'd without *Forces*, nor Forces had without *Pay*, nor *Pay* without *Taxes* or *Tribute*, it follows, that *Tribute* ought to be paid to the Perſon *actually* governing (ſo long as he continues to govern) in Conſideration of the common *Safety* and *Protection*, which are ſecur'd by the preſent *Poſſeſſor* of the Government, whoever that Poſſeſſor be. *Whitby*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

A. M. 4037, &c. Ann Dom. 33, &c.

ſhe was to be at the general *Reſurrection* †? In Anſwer to which our *Lord* gave them to underſtand, that tho' Marriage was neceſſary in this State, in order to raiſe up a Poſterity to *mortal* Man, yet that, after the Reſurrection, Men would be immortal, and live like Angels, devoid of Paſſions, and incapable of Decay; and then prov'd the Reality of the Reſurrection † from one of God's Appellations, in a Book, which themſelves allow'd to be *canonical*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxii. 34. Mark xii. 28.

The *Phariſees*, hearing that the *Sadducees* were ſilenc'd, began to rally again; and one of their *Doctors* ‖, in Hopes to enſnare our *Saviour*, in caſe he ſhould *prefer* one Part of the Law above another, deſir'd to know his Opinion † *which was to be accounted the greateſt Commandment of all?* Whereupon our *Lord* reduc'd the whole *Law* to two *general* Precepts of equal Obligation to all Mankind, *the Love of God above all Things*, and the † *Love of* our

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† The Diſcourſe of the *Sadducees* was founded upon this Miſtake, ——— That, if there would be a *Reſurrection of Bodies*, there would neceſſarily follow a *Revival* of the ſame *Relations* likewiſe, and that the State of the World to come would be like the State of this preſent World, in which, for the Propagation and Continuance of Mankind, Men and Women marry, and are given in Marriage; which groſs Notion of theirs our Saviour endeavours to rectify. *Pool*'s Annotations.

† The Words, which our *Saviour* produces in Proof of the Reſurrection, are thoſe, which God uſes to *Moſes*, *I am the God of thy Father, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, *Exod.* iii. 6. and the Argument, which is imply'd in them, is this, ——— That, ſince to *be the God of any one* is a federal Expreſſion, which denotes God to be a kind Benefactor, who either doth, or will do good to ſuch Perſons, as are in his Favour, and under his Protection; ſince *God is not the God of the Dead*, and can have no Regard or Conſideration for ſuch, as are mere *Non-Entitites*, or ſo dead, as never to return to Life again; and ſince, in this Life, *Abraham*, *Iſaac*, and *Jacob*, receiv'd no ſuch ſignal Kindneſſes from the Almighty, as anſwer the *emphatical* Expreſſion of his being *their God*, it muſt neceſſarily follow, that God, in declaring himſelf to be *their God*, did ſolemnly engage himſelf to make them happy after this Life, according to what the Author to the *Hebrews* obſerves, *wherefore God is not aſhamed to be called their God*; *for he hath prepared for them a City*, Heb. xi. 16. This Way of arguing was of great Force againſt the *Sadducees*, who deny'd the Immortality of the Soul, as well as the *Reſurrection* of the Body; and, at the ſame Time, it fully proves the Reſurrection of the Body: For, ſince the Souls of *Abraham*, *Iſaac*, and *Jacob*, were not the *entire Perſons* of *Abraham*, *Iſaac*, and *Jacob*, which conſiſted of Bodies, as well as Souls, it would from hence follow, that God could truly be *their God*, i. e. their Rewarder and bounteous Benefactor, no other Way, than by a Reſurrection of their Bodies, to be re-united to their proper Souls. *Pool*'s and *Beauſobre*'s Annotations, and *Tillotſon*'s Sermons, Vol. I.

‖ The Perſon, whom we here render *Doctor*, is, by St *Matthew*, Chap. xxii. 35, called a *Lawyer*, and by St *Luke*, Chap. xx. 39, a *Scribe*; but in this Diverſity of Words there is no Difference of Senſe: For the *Scribes* were of two Sorts, or had at leaſt two Offices; the one was, *to ſit in the Chair of* Moſes, *Matth.* xxiii. 2. *i. e.* to read and interpret the Law of *Moſes* to the People; the other, to expound to them the *Traditions*, which they pretended to have receiv'd from their *Fore fathers*. The Name of *Scribe* they ſeem to have deriv'd from *Ezra*, (about 500 Years before *Chriſt*) who is ſo frequently ſtiled *a Scribe of the Law of the Lord, who read in the Book of the Law, and expounded it*, Ezra vii. 12. Neh. viii. 1. and xii. 36. &c. And, becauſe the *Traditions*, which they taught, and oblig'd the People to obſerve, were called, νόμιμα, or *Laws*, they thence had the Appellation of νομικοὶ, or *Lawyers*: And, as ſome of the *Scribes* were the Perſons appointed to copy out the *Bible* for ſuch as had Occaſion for it, and to take Care of the Preſervation of the Purity of the *Text*; ſo others employ'd themſelves, in taking the like Pains about the *Traditions* of the Elders, and from thence, very likely, (tho' they were all of the ſame Order of Men) they might have different Denominations. *Whitby*'s Annotations, and the Introduction to *Echard*'s Eccleſiaſtical Hiſtory.

† This was no frivolous or impertinent Queſtion, but what, at this Time, divided the greateſt Part of the learned Men among the *Jews*; ſome giving the Preference to the Obſervation of the *Sabbath*; others to the Ordinance of *Circumciſion*; and others, to the Precept of *Sacrifices*; never conſidering the great Command recorded in *Deut.* vi. 5. *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might*; or that other recorded in *Levit.* xix. 18. *Thou ſhalt Love thy Neighbour as thyſelf*, until our Saviour reminded them of them. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† That by our *Neighbour* here we are to underſtand every other Perſon, who is capable of Kindneſs from us, or ſtands in need of our Help, is evident from our Saviour's Determination in the Caſe of the *Jew* and the good *Samaritan*; from the Examples we are called upon to imitate in this *Affection*, viz. the Love of God, and our Bleſſed Saviour; and from theſe Evangelical Precepts, which extend this Duty to *all Men*: But by the *loving our Neighbour as ourſelves* it is not requir'd, either that we ſhould love him from the *ſame* inward Principles, which excite our Affections to ourſelves, or that we ſhould love him to the ſame *Degree* and Proportion, that we love ourſelves; but only that we ſhould make the Affection, which we bear to ourſelves, the Rule we are to follow, in expreſſing our Love to him; or, (in other Words) that we ſhould love him in all the *Inſtances*, wherein we expreſs our Love to ourſelves, tho' not in an equal *Meaſure*. *Whitby*'s Annotations.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

our Neighbour as ourſelves; in the *former* of which we obey the *firſt*, and in the *latter*, the *ſecond* Table of the Law †; and with this Anſwer the Doctor was well pleas'd. When our *Saviour* had thus reſolv'd all their *Queſtions*, he, in his Turn, at laſt, put this *one* to them, *viz.* In what Senſe the *Meſſiah* could be *David*'s Son, when (*d*) *David* himſelf, by Divine Inſpiration, *called him his* Lord? But to this they could give no *Anſwer*, becauſe they were ignorant, that the *Meſſiah*, as God, was really the *Lord* of *David*, but as Man, and deſcended from his Family, he was his *Son*: And after theſe *Diſputes* (which were the laſt he had with them) he went again, in the *Evening*, with his *Diſciples*, to *Bethany*.

TUESDAY. Matt. xxi. 20. Mark xi. 20.

ON the next *Morning*, as our *Lord* was returning to *Jeruſalem* the third Time, the *Apoſtles*, obſerving that the Fig-Tree, which he had curs'd the Day before, † was wither'd away, and dead to the very Root, took notice of it to him, as a Thing very ſtrange and ſurprizing; whereupon he exhorted them to have *ſtedfaſt Faith* in God, Fervency and Perſeverance in their *Prayers*, and † a forgiving *Temper* to thoſe, that had offended them, in order to make their Prayers accepted, and then they would not fail, in the Courſe of their *Miniſtry*, to perform as great, or greater Miracles †, than this.

Matt. xxiii. 2. Mark xii. 38. Luke xx. 46. *Expoſes the Vices of the* Scribes *and* Phariſees, *and foretels the Deſtruction of the Temple.*

WHEN our *Lord* was come into the Temple, he began to teach the People as he had done the Day before; and, to raiſe an *Averſion* in his Diſciples, and in all that heard him, to the *Principles* and Practices of the *Scribes* and *Phariſees*, he took the Freedom to expoſe their Vices without *Reſerve*; their Pride, their Hypocriſy, their Covetouſneſs, their Hard-heartedneſs to Parents, Impiety to God, and Cruelty to his faithful Servants; and, upon his mentioning this laſt Particular, he broke out into the ſame *pathetick* Exclamation againſt *Jeruſalem*, for her *murthering* the *Prophets*, and other Meſſengers ſent from God, that had been the Matter of his frequent *Lamentations* before.

BEFORE

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† The Words in the Text are,——— *On theſe Two Commandments hang all the Law and the Prophets*, Matth. xxii. 40. which are a *Metaphor*, taken from the Cuſtom, mention'd by *Tertullian*, of hanging up their Laws in a public Place to be ſeen of all Men; and import, that in them is contain'd all, that the Law and the Prophets do require, in Reference to our Duty to God and Man. For, tho' there be ſome Precepts of *Temperance*, which we owe to *ourſelves*, yet are they ſuch, as we may be mov'd to perform from the true Love of God, and of our Neighbour. For the *Love of God* will preſerve us from all *Impatience*, *Diſcontent*, and evil *Luſtings*. It will make us watchful over ourſelves to keep a good Conſcience, as being ſollicitous for our eternal Welfare: And the *Love of our Neighbour* will reſtrain us from all angry Paſſions, ſuch, as Envy, Malice, and other Perturbations, which ariſe againſt him; ſo that theſe two Commands may be very juſtly called an *Abridgment*, or *Compendium* of the whole Scripture. *Whitby*'s Annotations, and *Calmet*'s Commentary.

(*d*) Pſal. cx. 1.

† 'Tis remark'd of our Bleſſed Saviour's Miracles, that they were all Works of *Mercy* and *Beneficence*; and that, if any of them had a *contrary* Tendency, they were always ſhewn upon *brute* and *inanimate* Creatures, and that too, not without a *charitable* Intent of conveying ſome *ſymbolical* Inſtruction to the Spectators, as this *Withering* of the Fig-Tree was to repreſent to the *Jewiſh* Nation their approaching Doom. *Beauſobre*'s Annotations.

† The Command to forgive thoſe, that have offended us, before we pray, not only ſhews, that no Reſentments of what our Brother hath done ſhould ſtick long upon our Spirits, becauſe they indiſpoſe us for that Duty, which we ought continually to be prepar'd for; but that there is likewiſe ſome Kind of Forgiveneſs to be exercis'd, even towards him, that does not aſk it, nor ſhew any Tokens of his Repentance, *viz.* that we ſhould not only free our Minds from all Deſires of Revenge, and ſo far forget the Injury, as not to upbraid him with it; but be inclin'd likewiſe to ſhew him Kindneſs, and ready to do him any good Turn: For what the *Law* requir'd of a *Jew* to do to his Enemy's *Beaſt*, Exod. xxiii. 4, 5, that, without all Controverſy, the *Goſpel* requires of a *Chriſtian* to do to his offending Brother. *Whitby*'s Annotations.

† It was a common Saying among the *Jews*, when they were minded to commend any one of their *Doctors* for his great Dexterity in ſolving difficult Queſtions, that *ſuch an one was a Rooter up of Mountains*; and, in Alluſion to this *Adage*, our Saviour tells his Diſciples, that, *if they had Faith, they might ſay to a Mountain, be thou removed, and be thou caſt into the Sea, and it ſhould be done*, Matth. xxi. 21, *i. e.* that, in Confirmation of the *Chriſtian* Faith, they ſhould be able to do the moſt difficult Things. For, beſides that our Saviour's Words are not to be taken in a literal Senſe, they are likewiſe to be reſtrain'd to the *Age of Miracles*, and to the Perſons, to whom they were ſpoken, *viz.* the *Apoſtles*, and firſt Propagators of the *Chriſtian* Religion, becauſe Experience teaches us, that this is no *ordinary* and *ſtanding* Gift belonging to the *Church*. *Whitby*'s Annotations.

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Mark xii. 41. Luke xxi. 1.

BEFORE he left the Temple, he took notice how the People threw their Money into the *Treaſury* †; and among many, who offer'd very plentifully, obſerving a poor Woman caſt in her two Mites, (which amount to no more than a Farthing) he called his Apoſtles, and aſſur'd them, that *that* poor Widow had been more *liberal*, than any of the reſt, becauſe their *Oblations* proceeded from their *Superfluity*, but ſhe from her *Indigence* had given all ſhe had.

Matt. xxiv. 1. Mark xiii. 1.

IN the Afternoon, as they were returning to *Bethany*, his Apoſtles took a View of the ſeveral Buildings of the Temple, and were making their Remarks of the Largeneſs of its Stones *, the Richneſs of its Ornaments *, and the Beauty and Statelineſs of the whole; when our *Saviour* acquainted them, that, how glorious ſoever it might appear at preſent, it would not be long, before the whole Structure ſhould be ſo entirely ruin'd, that there ſhould * *not ſo much as one Stone be left upon another*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THE general Notion was, that this Temple was to laſt (*e*) even until the End of the World. And therefore, when our *Saviour* had ſeated himſelf upon Mount *Olivet*, in full View and Proſpect of it, his Apoſtles deſir'd to know, when this Deſtruction would happen, and what would be the previous Signs of it. The Signs of it, *he told them*, would be the Coming of many *Impoſtors* †, and falſe *Chriſts*, the Rumours of *Wars* *, and *Famines*,

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† The firſt Inſtitution of this Treaſury we find in 2 *Kings* xii. 9. where it is ſaid, that *Jehoida the Prieſt took a Cheſt, and bored an Hole in the Lid of it, and ſet it beſide the Altar, on the Right-Side, as one goeth into the Houſe of the Lord, and the Prieſts, that kept the Door, put therein all the Money, that was brought into the Houſe.* This Money was, at that Time, given for the Reparation of the Temple, and, in After-Ages, the Money caſt into the Treaſury, even in our Saviour's Time, was deſign'd, not only for the Relief of the Poor, but for ſacred Uſes, and the Adorning of the Temple, which might occaſion *Joſephus* (in Bello. Jud. lib. vi. c. 14.) to ſay, that the Temple was built, not only with the Bounty of *Herod*, but with the Money contain'd in the holy Treaſury likewiſe, and with the Tributes, which were ſent from all Parts of the World. *Whitby*'s Annotations.

* *Joſephus*, who gives us a Deſcription of the Temple built by *Herod*, tells us, among other Things, that the *whole Fabrick was made of durable white Stone, ſome of which were five and twenty Cubits long, eight in Height, and twelve in Breadth.* Antiq. lib. xv. c. 14.

* Theſe Ornaments were the *Spoils*, which their Kings had taken in War; the rich *Preſents*, which foreign Princes, upon certain Occaſions, had made; and the coſtly *Gifts*, which the *Jews*, from all Parts of the World, us'd to ſend to the Temple at *Jeruſalem*. Theſe were called, ἀναθέματα, becauſe they were hung againſt the Walls, and the Pillars of the Temple, for the People to behold; and, when *Herod* had re-built it, he not only re-plac'd all the former Ornaments, but added ſeveral others, eſpecially the *Spoils*, which he took in his War with the *Arabians*, and a *Vine* of maſſy Gold, of prodigious Weight and Value, which was his own *free* Gift. *Joſeph.* Antiq. and *Calmet*'s Commentary.

* This Prophecy of our Bleſſed Saviour was, in a great Meaſure, accompliſh'd about forty Years after, when (as ſeveral *Jewiſh* Authors tells us) *Taurus*, i. e. *Terentius Rufus*, whom *Titus* left chief Commander of the Army in *Judea*, did with a Plow-Share tear up the Foundations of the Temple, and thereby ſignally fulfilled the Words of the Prophet, *Therefore ſhall* Zion *for your Sakes be plowed as a Field, and* Jeruſalem *ſhall become Heaps, and the Mountains of the Lord as the High-Places of the Foreſt*, Micah iii. 12. It can hardly be thought however, but that, notwithſtanding this Demoliſhment, there might probably be *left one Stone upon another*, and therefore ſomething more was wanting towards the *literal* Completion of our Saviour's Prophecy, to which the Emperor *Julian*, in ſome Meaſure, contributed: For, having given the *Jews* Licence to re-build their Temple at *Jeruſalem*, they took away every Stone of the old Foundation to help to build their new Edifice; but Heaven prevented their Deſign: For *Flaſhes* of Lightning (as our beſt *Hiſtorians* tells us) burſt out from the Foundation they had dug, and ſo blaſted and terrify'd them, that they were forc'd to give over their Enterprize, after they had pulled up, and remov'd all the *Remains* of the old Temple. *Whitby*'s Annotations, and *Calmet*'s Commentary, Vid. *Ammian. Marcell.* lib. xxiii. *Socrat.* lib. iii. c. 2.

(*e*) 2 Chron. vi. 2.

† Never were there ſo many Impoſtors of this Kind, as in the Time a little before the Deſtruction of *Jeruſalem*, (*Joſeph* Antiq. lib. xx. c. 6. doubtleſs, becauſe this was the Age, wherein the *Jews*, from the Prophecy of *Daniel*, were taught to expect their *Meſſiah*. *Beauſobre*'s Annotations.

* Beſides the War, which the *Jews* wag'd with the *Syrians*, not long before the Deſtruction of their City, (*Joſeph.* Antiq. lib. ii. c. 19.) the Conteſts between *Otho* and *Vitellius*, and *Vitellius* and *Veſpaſian* at *Rome*, were much about the ſame Time, and the Oppreſſion of the Governors of *Judea*, who minded nothing, but to enrich themſelves, had ſo irritated the Minds of the People, that, for ſome Time before their *final* Calamity, we read of nothing but Rebellions and Revolts, Parties and Factions, and Bands of Robbers, harraſſing and infeſting the Country. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

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Famines *, and *Peſtilences*, dreadful *Earthquakes* *, *Prodigies* *, and amazing *Sights in the Air*, the *Perſecution* * of Chriſtians, and the *Propagation* * of the *Goſpel* all the World over: But that they might eſcape the *Calamity*, which would ſuddenly come upon their Country, and utterly deſtroy † the *Jewiſh* State and Government,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

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* In the fourth Year of *Claudius* (as *Euſebius* informs us) there happen'd a great Famine, which oppreſs'd all the *Roman* Empire, but more eſpecially *Paleſtine*, where many periſh'd (according to *Joſephus*) for *Lack of Food*; (Antiq. lib. xx. c. 3.) And the ſame *Hiſtorian* informs us, that, when one *Niger* was ſlain by the *Jews*, he imprecated Famine and Peſtilence upon their Cities, which God accordingly inflicted. De Bello Jud. lib. iv. c. 23.

* In the Reigns of *Claudius* and *Nero*, there happen'd many *Earthquakes* in *Aſia Minor*, and the Iſles of the *Archipelago*, where the *Jews* inhabited; (Euſeb. Chron. and Tacit. Annal. lib. ii.) and *Joſephus* acquaints us, that in the Night, when the *Idumæans* encamp'd before *Jeruſalem*, *there blew a dreadful Tempeſt of Wind and Rain, accompanied with ſuch terrible Flaſhes of Lightning, Claps of Thunder, and Bellowing of Earthquakes, as put all the People to their Wits-End to think, what theſe Prodigies might portend.* De Bello Jud. lib. iv. c. 7.

* In his Preface to the Hiſtory of the Wars of the *Jews*, *Joſephus* undertakes to record the Miſeries and Calamities, which befel that Nation, and the *Signs* and *Prodigies*, which preceded their Ruin. To this Purpoſe he tells us, that, for a whole Year together, a *Comet*, in the Figure of a Sword, hung over the City, and pointed, as it were, directly down upon it; that there were ſeen in the Clouds Armies in *Battle-Array*, and Chariots encompaſſing the Country, and inveſting their Cities; that, at the Feaſt of the *Paſſover*, in the Middle of the Night, a great Light ſhone upon the Temple and Altar, as if it had been *Noon-Day*; that, at the ſame *Feaſt*, the great Gate of the Temple, made all of maſſy Braſs, and which twenty Men could hardly ſhut, open'd of itſelf, tho' faſten'd with Bolts and Bars; that, at the Feaſt of *Pentecoſt* ſoon after, when the *Prieſts* went into the Temple to officiate, they heard, at firſt, a Kind of confus'd Noiſe, and then a Voice calling out earneſtly, in articulate Words, *Let us be gone, let us be gone*; and that theſe Prodigies were really ſo, we have the Teſtimony of *Tacitus*, a *Roman* Hiſtorian of that Age, who has thus recounted them, ——— *Evenerunt Prodigia, viſæ per Cælum concurrerè acies, rutilantia arma, & ſubitò Nubium Igne collucere Templum: Expaſſæ repentè Delubri Forès: Et audita major humanâ vox, excedere Deos; ſimul ingens Motus excedentium.* Hiſt. lib. v. and *Joſeph.* de Bello. Jud. lib. vii. c. 12.

* This Part of our Saviour's Prediction was *literally* fulfilled before the Deſtruction of *Jeruſalem*. As ſoon as *Chriſtianity* began to ſpread, the *Jews* wrote Letters to every Part of the World againſt the Profeſſors of it, in order to raiſe Perſecutions againſt them. St *Paul*, before his Converſion, *breathing out Threatenings and Slaughter againſt the Diſciples of Chriſt*, Acts ix. 1, *ſhut up many of them in Priſon, both Men and Women*, Acts xxii. 4.—xxvi. 10. himſelf, when converted, and *Silas* were not only *impriſon'd*, but *beaten in the Synagogue*, Acts xvi. 23. as were likewiſe *Peter* and *John*, Acts v. 18. *Stephen*, the firſt *Martyr*, was ſlain by the *Council*, Acts vii. 59. *James the Greater*, by *Herod*, Acts xii. 1. and *James the Leſs*, by *Ananus* the High-Prieſt: Multitudes of *Chriſtians* were perſecuted to Death by *Saul*, Acts xxii. 4. by the *Jews*, as *Juſtin Martyr* teſtifies, and by the Emperor *Nero*, as *Tacitus* relates, Annal. lib. xv. For the Profeſſors of our moſt holy Religion, before the Principles of it came to be enquir'd into, were look'd upon as the common Enemies of Mankind, inſomuch, that *whoſoever killed them, thought that he did God Service*, John xvi. 2. *Whitby*'s Annotations, and *Calmet*'s Commentary.

* That, before the Diſſolution of the *Jewiſh* State, the Chriſtian Religion had ſpread itſelf over all the Parts of the then known World, we may reaſonably conclude from the Labours of St *Paul*, who alone carry'd the Goſpel through *Judea*, *Syria*, *Arabia*, *Greece*, *Macedonia*, *Achaia*, *Aſia Minor*, *Italy*, &c. And if the other Apoſtles, whoſe Travels we are not ſo well acquainted with, did the like, there is no Doubt to be made, but that *their Sound went into all the Earth, and their Words unto the Ends of the World*, Rom. x. 18. St *Peter* addreſſes his firſt Epiſtle to the *Elect*, *that were in* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, and *Clemens*, who was his *Contemporary*, and immediate *Succeſſor* in the See of *Rome*, in his Epiſtle to the *Corinthians*, tells us, *that the Nations beyond the Ocean were governed by the Precepts of the Lord.* An Event this! which he only could foretel, who, having all Power *in Heaven and Earth*, was able to effect it. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† The Words in the Text are, ——— *Immediately after the Tribulation of thoſe Days, ſhall the Sun be darkened, and the Moon ſhall not give her Light, and the Stars ſhall fall from Heaven, and the Powers of the Heavens ſhall be ſhaken*, Matth. xxiv. 29. that theſe Words are not to be taken in a *literal* Senſe, is plain, becauſe that, after the *Sackage* of *Jeruſalem* by *Veſpaſian*'s Army, no ſuch Thing, as is here mention'd, happen'd to the *Sun*, *Moon*, or *Stars*. The Expreſſions therefore muſt be *metaphorical*, and do here denote, as they frequently do in the Writings of the Prophets and other Authors, that entire Deſtruction, and utter Deſolation, which is brought upon any Nation. For in this Language the Prophet *Iſaiah* ſpeaks of the Deſtruction of *Babylon*: *The Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land deſolate; and he ſhall deſtroy the Sinners thereof out of it: For the Stars of Heaven, and the Conſtellations thereof ſhall not give their Light; the Sun ſhall be darkened in his Going-forth, and the Moon ſhall not cauſe her Light to ſhine*, Chap. xiii. 9. which, according to *Maimonides*, are *proverbial Expreſſions, importing the Deſtruction and utter Ruin of a Nation, and of ſuch Perſons more eſpecially, who, for their State and Dignity, might be compared to the Sun, Moon, and Stars*, More Nevoch. lib. ii. and, accordingly, the Senſe of our Saviour's Words muſt be, ——— That, after the taking and deſtroying of *Jeruſalem*, God's Judgments would ſtill purſue the People, ſo that thoſe, who ſurviv'd the Ruin of their Country, ſhould be diſpers'd into different Regions, ſold for Slaves, or reduc'd to a Condition worſe than Slavery. And ſo the Event prov'd: For thoſe, that

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Government, he advertis'd them, that, whenever they ſhould ſee the City of *Jeruſalem* inveſted with Armies, and the Temple polluted with Abominations, they might then conclude, that this Deſolation * was approaching, and that therefore it was high Time for them to provide for their Safety * by a quick Retreat.

And exhorts his Diſciples to Watchfulneſs and Prayer.

Of the *preciſe* Time of its coming, however, no *created* Being *(as he told them)* could certainly know; and therefore, it was incumbent upon them to keep themſelves in a State of perpetual *Watchfulneſs*, in a faithful Diſcharge of their reſpective Duties, and in a conſtant Perſeverance in Prayer to God; all which he endeavour'd to enforce with ſeveral *Parables*; ſuch as That of the *faithful Servant*, whom his Maſter, at his Return from a Journey, found employ'd in his proper Buſineſs, when he of a contrary *Character* was ſurpriz'd in his Riot and Debaucheries, and accordingly puniſh'd *; That of the *wiſe* and *fooliſh Virgins*, who were differently prepar'd at the Coming of the *Bridegroom* *; and That of the *Talents*,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matth. xxv. 1.

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were carry'd to *Rome*, ſerv'd only to adorn the Triumph of their Conqueror: Thoſe that fled to *Antioch* for Shelter, were cruelly *maſſacred* there: Thoſe, that maintain'd the Caſtle of *Maſſada*, rather than fall into the Hands of the Enemy, agreed to ſlay one another: Thoſe that eſcap'd to *Thebes* and *Alexandria*, were brought back, and tortur'd to Death; and thoſe of *Cyrene*, who joined a falſe Prophet, nam'd *Jonathan*, were all cut to Pieces by the *Roman General*. All this happen'd immediately after the taking of *Jeruſalem*; and, without any farther Search into their Hiſtory, is enough to verify our Saviour's Expreſſion, that *the Sun was darkened, and the Moon gave no Light* upon that wretched People. *Joſeph.* de Bello, lib. vii. c. 24, &c.

* The *Deſolation*, which the *Jews* ſuffer'd in this laſt War with the *Romans*, was ſo vaſtly great, that all *Hiſtory* can ſcarce furniſh us with an Example of the like Nature. The Number of the *Slain* was *eleven hundred Thouſand*; the Number of *Priſoners* was *ninety-ſeven Thouſand*. Thoſe, that were above ſeventeen, were ſent into *Egypt* to work in the Mines; thoſe, that were under that Age, were ſold for Slaves into different Countries; and a great Number of others, were diſtributed in the *Roman* Provinces to be expos'd to wild Beaſts on the *Theatre*, and as *Gladiators*, to kill one another, for the Sport and Diverſion of the Spectators: *Until the Cities were waſted without Inhabitants, and the Houſes without a Man, and the Land was utterly deſolate, and the Lord had remov'd Men far away, and there was a great Forſaking in the Midſt of the Land*, as the Prophet expreſſes it, *Iſaiah* vi. 11, 12. *Joſeph.* de Bello Jud. lib. vii. c. 17.

* Which accordingly they did: For when *Ceſtius Gallus* had beſieg'd *Jeruſalem*, and, without any viſible Cauſe, on a ſudden rais'd the Siege, the *Chriſtians*, that were in the City, took this Opportunity to make their Eſcape to *Pella* in *Paræa*, a mountainous Country, and to other Places under the Government of King *Agrippa*, where they found Safety. Thus punctually were all the Predictions of our Bleſſed Saviour fulfilled; ſo that *whoever ſhall compare them* (as *Euſebius*, In his Eccl. Hiſt. lib. iii. c. 7. expreſſes it) *with the Account of* Joſephus, *concerning the War of the* Jews, *cannot but admire the Wiſdom of* Chriſt, *and own his Predictions to be divine.* *Hammond*'s and *Whitby*'s Annotations.

* The Puniſhment inflicted on the evil Servant is ſaid to be *Cutting aſunder*, Matth. xxiv. 51. In the ſame Manner as *Samuel* us'd *Agag*, 1 Sam. xv. 33. and *David* the *Ammonites*, 2 Sam. xii. 31. and *Nebuchadnezzar* threaten'd the Blaſphemers of the ttue God, *Dan.* iii. 29. This Puniſhment was, in old Times, inflicted on thoſe, that were falſe to their *Creditors*, *Rebels* to their *Prince*, or *Betrayers* of their Country; nor was it in Uſe only among the *Eaſtern* People, but among the *Romans*, as we learn from *Suetonius*, in the Life of *Caius*, and among the *Greeks*, as *Homer*, *Sophocles*, and *Ariſtophanes* informs us: And therefore this Puniſhment, *ſays our Saviour*, will I inflict on thoſe, that are perfidious to their Covenant in *Baptiſm*, and Enemies to my Government. *Whitby*'s Annotations.

* The better to underſtand the Senſe of this *Parable*, we ſhould do well to obſerve what the Cuſtom at Marriages was, to which our Saviour ſeems to allude. When the *Bridegroom* was to bring home his *Bride*, (which was generally the *concluſive* Ceremony, and done in the *Night-Time)* the young Women of the Town, to which ſhe was to come, in order to do her Honour, went to meet her with lighted Lamps: She too, according to her Quality and Condition, had her Companions and Servants attending her, and ſome of the moſt beautiful Ladies of the Place, from whence ſhe came, going before her. *Statius* deſcribes a Marriage, whereat the nine *Muſes* appear'd with their Lamps:

> Demigrant Helicone Deæ, quatiuntque novenâ
> Lampade ſolemnem thalamis coëuntibus ignem. Sylv. lib. i.

And moſt of our *modern* Travellers inform us, that among the *Eaſtern* People, (eſpecially the *Perſians)* this Way of conducting the Bride home, with Lamps and lighted Torches, ſtill prevails. None need be told, that by the *Bridegroom* we are to underſtand our Saviour Chriſt; by the *Bride*, his Church; by the *Virgins*, Chriſtians in general; and by the *Oil in their Lamps*, the neceſſary Qualifications of Faith and good Works. *Calmet*'s Commentary.

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Talents, intruſted with *diligent* and *ſlothful* Servants †. And, as this Deſtruction of *Jeruſalem* was no ſmall *Emblem* of the *final Conſummation* of all Things, from hence he proceeds to deſcribe † the *Manner* of his coming to the laſt and general *Judgment*, when, ſurrounded with the refulgent *Rays* of his *Majeſty*, and ſeated upon his *bright Throne of Glory* †, with all the holy Angels of Heaven attending him, he ſhould ſummons all the People †, that ever liv'd in the World, to appear before him; and, having made Inquiſition into the Diſcharge of the great Duty of *Charity*, ſhould puniſh or reward Mankind, according as he finds that they have acquitted themſelves in that Reſpect.

From Matth. xx. 10 to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvi. 6. Mark xiv. 3.

He ſups with Simon *the Leper.*

As ſoon as our *Lord* had finiſh'd this *prophetick* Diſcourſe, he went, in the Evening, to *Bethany*, and there ſupp'd at the Houſe of one *Simon*, whom he had formerly cur'd of a Leproſy. At Supper, *Mary*, to teſtify her Love and Reſpect, came, and, out of an *Alabaſter* Cruſe, pour'd a large Quantity of ſuch rich Ointment upon his Head, as filled the whole Houſe with its *fragrant* Smell. This ſeeming *Prodigality* rais'd the Indignation of the *reſt* of the Apoſtles, as well as *Judas*; and, as they made the ſame Objection, ſo our *Saviour*'s Defence of *Mary* turns upon the ſame *Topicks*; only he adds, *that, as ſhe had done a great and generous Action, whereſoever his Goſpel ſhould be preach'd through the whole World, there ſhould her munificent Regard to him be likewiſe publiſh'd, to her everlaſting Honour and Renown.*

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† For an Explication of this Parable, we may obſerve, that the Man *travelling into a far Country* is our Saviour Chriſt, who, by aſcending into Heaven, has depriv'd the Church of his corporal Preſence; that his *Servants* are *Chriſtians* in general, or, more particularly, his *Apoſtles*, and firſt Miniſters, who ſucceeded him in the Propagation of the Goſpel; and that *the Talents*, committed to their Management, are the ſupernatural Gifts, which he beſtow'd upon *them*, and all the Endowments both of Body and Mind, all the Helps, and Means, and Opportunities, which he gives *us*, in order to ſerve him, and to work out our own Salvation. *Calmet*'s Commentary.

† The Reaſon of our Lord's mingling the *Signs* of the particular Deſtruction of *Jeruſalem*, and of the *general* Diſſolution of the World together, was, to engage us, at the Approach of particular Judgments upon Cities and Nations, to be always mindful and prepar'd for the general Judgment of the laſt Day. There is one Thing however peculiar in his Expreſſion upon this Occaſion, *viz.* that *this Generation ſhould not paſs away, until all theſe Things were done*, Mark xiii. 30. for if his Words immediately foregoing related to the Coming of the Day of *Judgment*, and general Diſſolution of all Things, it will be hard to conceive how that great Event ſhould be ſaid to come to paſs, before the Extinction of the Race of Mankind then in Being. But, in Anſwer to this, it may be obſerv'd, that the *Jews* were wont to divide the Duration of the World into three grand *Epochas*, which, according to their Stile, were called *Generations*, each conſiſting of two Thouſand Years; whereof the Firſt was before the *Law*, the Second under the *Law*, and the third under the *Goſpel*; and 'tis to the *laſt* of theſe *Generations*, (as they called them) that this latter Part of our Lord's prophetick Diſcourſe does properly belong. A Miſconception of this Expreſſion indeed led ſome *Primitive* Chriſtians into a Miſtake concerning the Approach of the *final Judgment*: And as long as that Miſtake had no other Tendency, than to make them more fervent, and zealous, and heavenly-minded; more patient and heroick under Sufferings and Perſecutions; and more fervent and diligent in preaching the Goſpel, *&c.* the Generality of the inſpired Writers might think this a ſufficient Reaſon to overlook it: But St *Peter* we find takes particular Care to rectify this Miſtake, and to obviate the Objection, which a Spirit of Infidelity had taken occaſion to raiſe from it, as we may ſee at large in 2 *Pet.* iii. Univerſ. Hiſt. lib. ii. c. 11.

† That this *Throne of Glory* will be nothing elſe, but a bright and refulgent Cloud, we have reaſon to believe from the Teſtimony of the Angels, that attended at our Lord's Aſcenſion. For, while the Apoſtles then preſent were *looking ſtedfaſtly towards Heaven, as he went up, behold, two Men ſtood by them in white Apparel, who alſo ſaid, Ye Men of* Galilee, *why ſtand ye gazing up to Heaven? This ſame* Jeſus, *which is taken up from you into Heaven, ſhall ſo come, in like Manner, as ye have ſeen him go into Heaven*, Acts i. 9, 10. which compar'd with our Lord's own Declarations concerning his *ſecond* Coming, *Mark* xiii. 26. with what St *Paul* foretels, 1 *Theſſ.* iv. 17. and St. *John* foreſaw, *Rev.* xiv. 14. are abundantly ſufficient to juſtify the generally receiv'd Opinion, that, as our Bleſſed Saviour went up into Heaven, ſo he ſhall return from thence to Judgment, upon a true and *material* Cloud. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

† The Manner, in which our Saviour expreſſes himſelf upon this Occaſion, ſeems to imply, that the general Judgment is to be held in ſome particular Place; and, from a Paſſage in the Prophet *Joel*, ſeveral *modern*, as well as *ancient* Doctors, are of Opinion, that the Valley of *Jehoſhaphat* is appointed to be that Place: For I will *gather all Nations*, ſays God, *and will bring them down into the Valley of* Jehoſhaphat, *and I will plead with them there for my People, and for my Heritage* Iſrael, *Chap.* iii. 2. but, as the Word *Jehoſhaphat*, in that Text, ſignifies the *Judgment of God*, the Valley of *Jehoſhaphat* denotes any Place in general, where God exerciſes his Judgments. The Truth is, if all Nations of the World muſt appear *before the Judgment-Seat of Chriſt*, and, that *they may receive the Things done in the Body*, are to be cloath'd with their *Reſurrection-Bodies*, there muſt neceſſarily be requir'd a very large Space to contain them; and therefore St *Paul* ſeems to point at the grand *Expanſum* of the *Air*, as the moſt convenient for that Purpoſe, 1 *Theſſ.* iv. 16, 17. *Calmet*'s Commentary.

WEDNESDAY. *Next Night with* Martha, *where, by waſhing his Apoſtles Feet, he teaches them* Humility.

Matt. xxvi. 3. Mark xiv. 1. Luke xxii. 1.

WHEN Supper was ended, our *Lord* repair'd to his uſual Lodgings at *Martha*'s Houſe; and, on the Day following, (in all Probability) continu'd at *Bethany*, without going to *Jeruſalem*, as he had done the Days before. In the mean Time, the *Sanhedrim* [†] aſſembled at the Palace of *Caiphas* [†], the High-Prieſt, where the *Prieſts*, *Scribes*, and *Elders of the People*, had a ſolemn Debate, and Conſultation, how they might take *Jeſus* by ſome ſecret Stratagem, and put him to Death. This was the *ſecond Council*, that they had held upon this Occaſion, and tho' therein it was determin'd that he ſhould die, yet they thought it not ſo adviſable to put the Thing in Execution in the Time of the enſuing *Solemnity*, leſt it ſhould cauſe a *Sedition* among the People, who had the higheſt Veneration for him.

John xiii. 1.

WHEN Evening was come, he, with his Apoſtles, ſupp'd (very probably) at *Martha*'s Houſe, and, while they were at Table, conſidering with himſelf, that his Time was now ſhort, he was minded to give them a Teſtimony of his Love, and, from his own Example, teach them two Virtues, which, of all others, were more eſpecially requiſite in their Miniſtry of the Goſpel, *Humility* and *Charity*. To this Purpoſe, riſing from the Table, laying aſide his upper Garment, and girding himſelf with a *Towel*, (as the Manner of *Servants* then was, when they waited on their Maſters) he pour'd Water into a *Baſon*, and began to waſh his *Apoſtles* Feet, and to wipe them with the Towel. Amaz'd at this Condeſcenſion, St *Peter* (when he came to him) refus'd at firſt to admit of ſuch a ſervile Office from his Heavenly Maſter; but, when he urg'd the *Neceſſity*, and, in ſome Meaſure, intimated to him the *ſymbolical* Intent of it, he permitted him to do juſt what he thought fit.

John xiii. 12.

WHEN our *Lord* had made an end of waſhing his Apoſtles Feet, he put on his Garment, and ſat down at Table again, and began to tell them the Meaning of what he had done, *viz.* "That ſince he, who was *juſtly* acknowledg'd to be their *Lord* and *Maſter*, had ſo far debas'd himſelf, as to *waſh their Feet*, they, in Imitation of his Example, ought to think it no Diſparagement to them, to perform the meaneſt Offices of Kindneſs and Charity to one another: For, tho' they were exalted to the Dignity of his *Apoſtles*, yet ſtill they were but his *Servants*; and that therefore it would be an high Piece of *Arrogance* in them to aſſume more *State* and *Grandeur*, than their *Maſter* had done before them."

John xiii. 21. Judas *agrees to betray his Maſter, who, in the mean Time, is comforting his other Apoſtles.*

SOON after this, reflecting with himſelf, how well he had *lov'd*, and, upon all Occaſions, how *kindly* he had treated theſe his Diſciples; he was not a little concerned, that any of them ſhould prove ſo *baſe* and ungrateful, as to *betray* him; and when he had declar'd the Thing, and *Peter*, deſirous to know the Perſon, beckoned to *John*, who was neareſt his Maſter, to aſk him the Queſtion, he ſignify'd to him, that it was *Judas Iſcariot*, to whom he gave a *Sop*, (as he told *John* he would) and, when he had ſo done, [†] *bad him go about what he had to do with all Expedition*; which the reſt of the *Apoſtles*, being ignorant

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[†] The Conſultation, which the *Sanhedrim* held, and the *Agreement*, which *Judas* made with them to betray our Lord, were on *Wedneſday*; and therefore the Church gives it as a Reaſon, why we ought to faſt on *Wedneſday* and *Friday*, becauſe on the *one* Chriſt was betray'd, and ſuffer'd on the *other*. *Whitby*'s Annotations.

[†] This *Caiphas* is called, by the *Jewiſh* Hiſtorian, *Joſeph*. The High-Prieſthood he purchas'd of *Valerius Gratus*; and, after he had ten Years enjoy'd that Dignity, was depos'd by *Vitellius*, Governor of *Syria*, and ſucceeded by *Jonathan*, the Son of *Ananus* or *Annas*. *Calmet*'s Dictionary, and Commentary.

[†] This was not a Command to *Judas* to go on with his wicked Enterprize, but only a Declaration made by *Chriſt* of his Readineſs to ſuffer Death: *Voc hæc non jubentis eſt, ſed ſinentis, non trepidi, ſed parati*, ſays *Leo*, de Paſſione, Ser. 7. *Calmet*'s Commentary, and *Whitby*'s Annotations.

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ignorant of the *Signal*, which our *Lord* had given *John*, ſuppos'd to be an Order to *Judas* (as he was the *Purſe-bearer)* either to give ſomething to the Poor, or to provide what was neceſſary for the *Feaſt*.

Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 3.

AS ſoon as Supper was ended, *Judas*, being now confirm'd in his wicked Reſolution, left *Bethany* in haſte; and, underſtanding that the *Sanhedrim* was met at the *High-Prieſt*'s Houſe, thither he repair'd, and, upon their giving him a ſufficient Reward, offer'd to betray his Maſter, and (in the Manner that they deſir'd) to deliver him *privately* into their Hands. This Propoſition was highly pleaſing to the *Council*, who immediately bargain'd with him for Thirty *Pieces of Silver* [†]; and, when *Judas* had receiv'd the Money, from that Moment, he ſought an Opportunity to betray his Maſter, in the Abſence of the *Multitude*.

John xiii. 31. *Exhorting them to mutual Love, and reviving them with the Promiſes of a better Life, and the Gifts of the Holy Ghoſt, after his Departure.*

WHILE *Judas* was thus *bartering* for his Maſter's Blood, his Maſter was preparing the reſt of his *Apoſtles* for his Departure, and endeavouring to comfort them with this Conſideration, —— That his Death would be a Means to diſplay both his *own*, and his Father's *Glory*, as it was a *Preliminary* to his *Reſurrection*, and *Aſcenſion* into Heaven: As therefore it was decreed that he muſt leave them, the ſtronger ſhould their *Union* be with one another; and therefore, he recommended very earneſtly to them the Duty of mutual Love, a Duty which had hitherto been ſo much neglected, that his enjoining it then might well be accounted a *new Commandment*, and what was to be the common *Badge* and Character of his true *Diſciples* [†] for ever after.

THURSDAY. Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 8.

WHEN the Day [‖] before the *Feaſt of the Paſſover* was come, our *Lord* ſent *Peter* and *John* to *Jeruſalem*, to prepare all Things, according to the *Law*; and, leſt they ſhould want a convenient Room for the Celebration of the *Paſchal* Supper, he had prediſpos'd the Heart of a certain *Hoſt* in the City [†] to accommodate them with one. They therefore, having provided a Lamb, ſlain it in the Temple, ſprinkled it's Blood on the Altar, and done every Thing elſe, that was requir'd of them,

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[†] Theſe Pieces were *Staters*, or *Shekels of the Sanctuary*, thirty of which amounted to *three Pounds and fifteen* Shillings of our Money, the uſual Price, that was given for *a Man or a Maid Servant*, Exod. xxi. 32. 'Tis hardly ſuppoſable, that any of theſe Pieces are, at this Time, extant, tho', both at *Rome*, and *Paris*, there are Pieces ſhewn, which are pretended to be the very ſame, that were Part of the Price of the Purchaſe of our Saviour's Blood; but Perſons well ſkilled in that Art aſſure us, that theſe Pieces are only the ancient *Medals* of *Rhodes* on the One-ſide ſtamped with a *Coloſs*, which repreſents the *Sun*, and on the other with a Roſe, which was the *City-Arms*, as we call it. *Echard*'s Eccleſiaſtical Hiſtory, lib. i. c. 4, and *Calmet*'s Commentary.

[†] The Diſciples of the *Baptiſt* were known by the *Auſterity* of their Lives, and the Diſciples of the *Phariſees* by their *Habit*, and Separation from other Men; but our Bleſſed Saviour was willing to have his Diſciples known by their mutual Love, and Affection to each other, which, in the primitive Ages, was ſo great, that it made the *Heathens*, with Admiration, cry out, *See, how they love one another!* And even hate and envy them for their mutual Affection. *Whitby*'s Annotations.

[‖] The Words in St *Matthew*, Chap. xxvi. 17, are, *the firſt Day of the Feaſt*; but 'tis no uncommon Thing to put the Word *firſt* for that which properly *went before*. Thus in the *Old Teſtament* it is ſaid, *that the Hands of the Witneſſes ſhall be* firſt *upon him* that is condemn'd to die, *to put him to Death, and afterwards the Hands of all the People*, Deut. xvii. 7. but, if *the Hands of the Witneſſes* ſhould firſt *diſpatch* him, there would be no Occaſion for the Hands of the People; and therefore the Senſe of the Word *firſt* in this Place muſt be, that the *Witneſſes* ſhould ſmite him, *before* he was deliver'd into the Hands of the People. In the firſt Book of *Maccabees* it is twice ſaid of *Alexander the Great*, that he reigned the *firſt* over *Greece*, Chap. i. 1. and vi. 2. but every one knows, that, before him, there were ſeveral Kings in *Macedonia*; and therefore the Meaning of the Words muſt be, that he reign'd in *Macedonia, before* he reign'd in *Aſia*: And, to the ſame Purpoſe, in the *New Teſtament*, we find St *Paul* ſtiling our Bleſſed Lord *the Firſt-born of every Creature*, Coloſſ. i. 15. *i. e.* begotten of the Father *before* the Production of any Creature; and telling us, that *the Huſbandman, that laboureth, muſt* firſt *partake of the Fruits*, 2 Tim. ii. 6. *i. e.* he muſt labour, *before* he can reap the Fruits of his Travel; and, in the like Acceptation of the Word, the *firſt Day of the Feaſt* may be interpreted the Day *before* the Feaſt, as might be prov'd likewiſe by Examples from *Heathen* Authors. *Calmet*'s Commentary.

[†] It is to be obſerv'd, that the Houſes in *Jeruſalem*, at this Time of the Feaſt, were of common Right to any, that would eat the Paſſover in them, and yet it is not unlikely, that our Lord might be well known to the Maſter of this Houſe, who, very probably, took it as an high Honour, that he had made choice of *his* rather than any other, to eat the *Paſchal* Supper in. *Whitby*'s Annotations, and *Calmet*'s Commentary.

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them, they return'd to their Maſter at *Bethany*; who, perceiving that his late Diſcourſe about leaving the World and them had blaſted all their Hopes of *ſecular* Greatneſs, and left them melancholy and diſconſolate, ſtay'd a good Part of the Day with them, in order to raiſe their drooping Spirits with the Aſſurance of an happy *Immortality*, which (*as he told them*) he was going before † to prepare for them in Heaven, and wanted not Power to do it, becauſe *he* and his Father, (as to their *Divinity*) were perfectly the *ſame*; and with the Promiſe of ſending them the *Holy Spirit* from above, which he took care to repreſent, as a *Comforter* †, to ſupport them in their *Afflictions*; as a *Teacher*, to inſtruct them in all neceſſary *Truths*; and as an *Advocate*, to plead and defend their *Cauſe* againſt their Enemies. So that they had no Reaſon to be dejected, becauſe, in this Senſe, he would be *always with them*; becauſe, whatever they aſk'd in his Name, his Father would give them; and becauſe, when he was gone, they ſhould be enabled to do Miracles, † greater than what they had ſeen him do: (*f*) And therefore *Peace I leave with you*, ſays he, taking his Farewel, *my Peace I give unto you*: † *Not as the World giveth, give I unto you*; *let not your Heart be troubled, neither let it be afraid.* John xiv. 16.

Matt xxvi. 20. Mark xiv. 17. Luke xxii. 19. *He eats the Paſſover, and inſtitutes the Sacramental Supper.*

As ſoon as he had ended this Diſcourſe, he aroſe, and, with his Diſciples, going towards *Jeruſalem*, arriv'd at the Place, where they were to eat the *Paſchal* Lamb. In the Evening, when it grew dark, they ſat down to the Table in a leaning Poſture †; and, as he began to renew the Diſcourſe, *that one in the Company ſhould certainly betray him, but that better it had been for the Man, who did ſo, if he had never been born*, the Concern and Sadneſs was ſo general, that every one began to enquire

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† Our Saviour ſpeaks this in *Alluſion* to *Travellers*, who ſend generally one of the Company before, to provide good Accommodation for the reſt. *Beauſobre*'s Annotations.

† The Word ϖαράκλητος, in this Place, ſignifies both an *Advocate*, and a *Comforter*; and the *Holy Spirit*, when he deſcended upon the Apoſtles, did the Part of an *Advocate*, by confirming their Teſtimony by Signs, and Miracles, and various Gifts imparted to them, and by pleading their Cauſe before Kings, and Rulers, and againſt all their *Adverſaries*, Matth. x. 18. and *Luke* xxi. 15. and he did the Part of a *Comforter* likewiſe, as he was ſent, for the Conſolation of the Apoſtles, and all ſucceeding Chriſtians, in all their Troubles, filling their Hearts with Joy and Gladneſs, and giving them an inward Teſtimony of God's Love to them, together with an Aſſurance of their future Happineſs, *Rom.* viii. 15, 16. *Whitby*'s and *Beauſobre*'s Annotations.

† What Interpreters ſay of Diſeaſes healed by the *Shadow* of *Peter*, and by *Napkins* ſent from St *Paul*, of more Miracles perform'd throughout the World, and, for the Space of three whole *Centuries*, Devils ejected every where, is not unfitly mention'd here, as anſwering to our Saviour's Words; and yet we cannot but think, that this ſhould chiefly be referr'd to the wonderful Succeſs of the *Goſpel* preach'd by the Apoſtles, after the Deſcent of the *Holy Ghoſt* upon them; to the *Gift of Tongues*, and the Interpretation of them; of *Prophecy*, and *Diſcerning* of Spirits; and the imparting theſe Gifts to others by *Baptiſm*, and the Impoſition of the *Apoſtles* Hands. For, as this was a greater Work in our Bleſſed Saviour to aſſiſt ſo many with his mighty Power, when abſent at ſo great a Diſtance, as the Earth is from Heaven, than to do Miracles in their Preſence; ſo to communicate theſe Gifts to Men, and to enable them to transfer them to others, is (as *Arnobius* expreſſes it) *ſuper omnia ſitæ poteſtatis, continentiſque ſub ſe omnium Rerum Cauſas, & Rationum Facultatumque Naturas*, lib. i. pag. 32. and eſpecially, when our Lord ſucceeded ſo little in his *three Years* Preaching here on Earth, and had ſo few ſincere Diſciples, that he ſhould enable his Apoſtles, at one Sermon, to convert ſome *Thouſands*, and cauſe his Goſpel to fly *like Lightning through the World*, and beat down all the ſtrong Holds of Oppoſition, this is truly wonderful. *Whitby*'s Annotations.

(*f*) John xiv. 27.

† *i. e.* in empty Wiſhes of what they neither do, nor can give; or that *external* Peace, which is both *temporary* and uncertain; but *inward* Peace of Conſcience, ariſing from the Pardon of your Sins, *Rom.* v. 1. from the Senſe of the Favour of God, and of my Preſence with you by the Bleſſed Spirit; that Peace, which no Man *taketh from you*, which will keep your Hearts *in the Faith*, Phil. iv. 7. and free you from all Solicitude and Fear of the World. *Whitby*'s Annotations.

† At the firſt Inſtitution of the *Paſchal Supper* the *Iſraelites* were commanded to eat it in a *ſtanding* Poſture, and *in haſte*, Exod. xii. 11. but here we find our Saviour and his Apoſtles eating it *lying down*, or *inclining* on their Left-Side, as it was then the Manner of the *Jews*. When, or upon what Account, this Alteration came to be made, we have no other Information, than what we find in the Writings of their *Rabbins*, viz. that they us'd this *leaning* Poſture, as Freemen do, in Memory of their Freedom; and therefore, tho', at their ordinary Meals, they commonly ſat at Table, as we do, yet, whenever they were minded to *regale* themſelves, they us'd this Poſture of *Diſcumbency*, and eſpecially at the *Paſchal Supper* no other was allow'd. Thus *lying* on Beds or Couches, made for that Purpoſe, with

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

enquire for himſelf, *whether he was the Man?* Until it came to *Judas*'s Turn, who, having the *Confidence* to aſk the ſame Queſtion, receiv'd a *poſitive* Anſwer, *That he was:* Whereupon he ſoon withdrew † from his *Maſter*, and adjoin'd himſelf to his Enemies, who were *impatiently* expecting the Performance of his Promiſe.

Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

WHEN the *Paſchal* Supper was ended, our *Saviour* proceeded to the Inſtitution of *another*, in Commemoration of his own Death and Paſſion. For he took Bread, and when he had bleſſed it, and broke it, he diſtributed it to his *Apoſtles*, calling it *his Body*, and, after he had ſo done, he took the *Cup of Wine*, and having, in like Manner, bleſſed it, he gave it among them, calling it his † *Blood of the new Covenant*, and commanding them *to do the ſame*, i. e. to eat Bread, and drink Wine in this *Sacramental* Manner, even unto the End of the World, *in Remembrance of him*.

Matt xxvi. 29. Mark. xiv. 25. Luke xxii. 29. *Reproves his Apoſtles ambitious Thoughts, foretels* Peter *his Apoſtacy, and comforts them all under the Thoughts of his leaving them.*

AFTER this Inſtitution of the Form of that *Memorial*, which his *Apoſtles*, and their Poſterity were to continue, he gave them to underſtand, that this was the laſt *Paſchal* Supper, which he ſhould eat, and the laſt Wine, that he ſhould drink with them, until † *he drank it new in the Kingdom of God*: From which Words ſome of his Apoſtles inferring, that, tho' his Kingdom was not to be *then*, yet it would not fail to commence immediately after his Reſurrection, they fell into *unſeaſonable*

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with a Table before them, whereon they lean'd, they ſtretch'd out their Feet behind them, thereby to remove the leaſt Shew of *ſtanding* to attend, or to go upon any one's Employment, which might carry in it any Colour of Servitude, or Contrariety to their Freedom. And from this Poſture of *ſitting*, or *leaning* upon a Table with their left Elbow one after another, we may rightly underſtand thoſe *Texts*, which ſpeak of the beloved Apoſtle's leaning on the *Boſom*, or on the *Breaſt* of *Jeſus*, John xiii. 23. and xxi. 20. as the learned *Lightfoot*, in his Diſcourſe of the Temple-Service, has amply ſhewn. *Pool*'s Annotations.

† It is a great Queſtion among the *Antients*, whether *Judas* was preſent at our Lord's Inſtitution of the Sacrament of his Body and Blood, or abſented himſelf before. St *Luke*'s Words, which are ſubſequent to the Inſtitution, *Behold the Hand of him, that betrayeth me, is with me on the Table*, Chap. xxii. 21, ſeem to imply that he was preſent, and partook of the *Euchariſt*; but many Commentators are of a contrary Opinion, *viz.* that, after our Saviour had declar'd him to be the Man, who ſhould betray him, (which was between the *Paſchal* and *Euchariſtical* Supper) he immediately left the Company, and went away; and that, conſequently, there is a Miſlocation in St *Luke*'s Words. *Calmet*'s Commentary and Dictionary, under the Word *Judas*.

† The Reaſon which our Saviour gives for our participating of the *Cup*, viz. *becauſe it is the Blood of the New Teſtament, which is ſhed for the Remiſſion of Sins*, concerns the *Laity*, as well as the *Prieſts*, becauſe his Blood was equally ſhed for both; and therefore the Command, *Drink ye all of this*, to which the Reaſon is annex'd, concerns them likewiſe. But there is another Reaſon, why our Lord ſaid to his Apoſtles, *Eat this Bread, and drink this Cup*, viz. that, by ſo doing, they might *remember his Death*, his Body broken, and his Blood ſhed for them, ſays St *Luke*, and *ſhew it forth till his ſecond Coming*, 1 Cor. xi. 26. Now this, as St *Paul* demonſtrates, concerns all *Believers*, as well as *Prieſts*, and therefore the *drinking of the Cup* (by which this *Commemoration* is made) as well as *Eating of the Bread*, muſt equally concern them. *Whitby*'s Annotations.

† Some are of Opinion, that, by the *Kingdom of God* here, (as in ſeveral other Places) we are not to underſtand *Heaven*, or the Happineſs we are there to enjoy, but rather the *Goſpel-State*, and the Kingdom of Chriſt, which began at his Reſurrection, and was more fully eſtabliſh'd when *he ſat down at the Right-Hand of Power*, and was *made Heir of all Things*; and conſequently, that our Lord's *Drinking of Wine* may then relate to his *Eating and Drinking with his Diſciples after he aroſe from the Dead*, Acts x. 41. but, becauſe the *Felicities* of Heaven are frequently repreſented under the *Metaphors* of *eating and drinking*, Matth. xxvi. 29. Luke xxii. 18. others make the Senſe of our Saviour's Words to be this,——— "I will not henceforth drink of the Fruit of the Vine, but both you and I, "in my Father's Glory, ſhall be ſatisfy'd with the Rivers of Pleaſure, far ſweeter, and more excellent, than the richeſt "*Wines* can be." There is however a *third* Way of interpreting this Paſſage, which, by comparing it with the Words of St *Luke*, ſeems by much the moſt probable, and that is, by making the *Fruit of the Vine* ſignify, in a peculiar Manner, the *Cup in the Paſſover*, or the *Cup of Charity*, in the *Poſtcœnium* of the *Paſſover*, wherein the Sacrament of Chriſt's Body and Blood was founded. For, that *Chriſt* was now to die, and neither before, or after his Reſurrection, to eat any more Paſſovers with his *Apoſtles*, or any more to drink this *Cup of Charity*, now deſign'd to a *Chriſtian* Uſe, is ſufficiently evident. It is obſervable therefore in St *Luke*, Chap. xxii. 16, that the Words are directly apply'd to the *Paſſover*; *I have deſir'd to eat this Paſſover, for I will no more eat of it*, and by repeating the *Cup*, Ver. 18, the *Evangeliſt* muſt mean *the Cup of the Paſſover*, or the *Sacramental* Cup of Charity, which ſucceeded it; and conſequently, our Saviour's Meaning muſt be,——— That he would no more uſe theſe *typical* Adumbrations, being himſelf now ready to perform what was ſignify'd and expreſs'd by them, *i. e.* to paſs ſuddenly from

unſeaſonable Contentions about *Priority*, or who ſhould have the Office of the higheſt Truſt and Honour about their Maſter, which our Lord endeavour'd to repreſs by the ſame Arguments, that he had employ'd *(g)* upon the like Occaſion: And then turning to *Peter*, he appriz'd him of the imminent Danger, which he and his Brethren were in, and what a ſevere *Trial* the great Enemy of Mankind would very ſpeedily bring upon them; to whom *Peter*, in Confidence of his own Courage and Reſolution, anſwer'd for himſelf, that *he was ready to go with him to Priſon, and to Death*; but our *Saviour*, who beſt knew his Weakneſs, gave him to underſtand, that, † *before the Crowing of the Cock, he ſhould deny him thrice*.

John xv. 1. After this, our *Lord* in his *final* Exhortation to his Apoſtles, reminded them of the Choice, which he had made of them, and the kind Treatment, which he had all along ſhewn them; and that therefore it was their Duty, and their Intereſt both to adhere to him, *as the Branch did to the Vine*, in order to bring forth the *Fruits of Righteouſneſs*, and to continue immoveable in the Profeſſion of his *Religion*, notwithſtanding all the Perſecutions, they ſhould meet with, which indeed would prove ſo violent and *outrageous*, that ſome Men would think they did God Service in killing them. This however ſhould not utterly deject them, becauſe his Abſence from them would not be long. His Death was but to *uſher* in his Reſurrection and Aſcenſion; and the Benefits, which would accrue to them from theſe, *viz.* in the Miſſion of the *Holy Ghoſt* to be their *Guide* and *Comforter*, in his own *Interceſſion* for them at God's Right-Hand, and in their Prayers and Supplications, which (if offer'd up in his Name) would not fail of Admittance to the *Throne of Grace*, would abundantly compenſate the Want of his Preſence: And *(h) therefore I have told you theſe Things*, ſays he, *that in me ye might have Peace: In the World ye ſhall have Tribulation; but* † *be of good Cheer, I have overcome the World* †.

These

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from Earth to Heaven, through a *Red Sea* of Blood, and there to compleat the Myſtery of the *Sacrament*, by uniting his Diſciples one to another, and making them all *Partakers* of his *Heavenly* Riches. *Whitby*'s, *Pool*'s, and *Hammond*'s Annotations.

(g) Matth. xx. 25.

† It is commonly remark'd by *profane* Authors, that the *Cock* uſually crows twice in a Night; once about Mid-Night, and the ſecond Time at the *fourth Watch* of the Night, or much about Break of Day; that this *latter*, as being the louder and more obſervable, is that, which is properly called ἀλεκτοροφωνία, or *Cock-crowing*; and that, of this Crowing of the Cock, the *Evangeliſts* are to be underſtood, when they relate Chriſt's Words thus, *before the Cock crow* (i. e. before that Time of the Night, which is emphatically ſo called) *thou ſhalt deny me thrice*, appears from St *Mark*'s Saying, that the *Cock crew*, after his *firſt* Denial of Chriſt, Chap. xiv. 68. and crew the ſecond Time, after his *third* Denial, Ver. 72. *Whitby*'s Annotations.

(h) John xvi. 33.

† Tho' *to be of good Cheer* under *Tribulation* does by no Means infer that *Firmneſs* of Mind, (as ſome *Philoſophers* of old miſ-called it) which preſerves a Man from being at all afflicted with *Calamities*, or mov'd from his uſual Eaſineſs of Temper; yet thus much it certainly means,———That neither the Sharpneſs of any Affliction we feel, nor the *Terror* of any we fear, ſhould ſo far vanquiſh our Reaſon and Religion, as to drive us upon unlawful Methods of *declining* the one, or *delivering* ourſelves from the other. We are to ſatisfy ourſelves in the Juſtice, the Wiſdom, and Goodneſs of him, who orders all the Events that befal us; to entertain them all with Meekneſs, and much Patience; to bring our Wills into Subjection to the Divine Will; to rejoice in the Teſtimony of a good Conſcience, and preſerve it at any Rate, tho' with the Hazard, nay, certain Loſs of all our worldly Advantages; and to ſet the Supports and Rewards of *perſecuted* Truth, and *afflicted* Piety, in Oppoſition to all the Diſcouragements, and Preſſures from *abroad*, and all the Frailties of feeble and too-yielding Fleſh and Blood at *home*. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† By the World, in this Paſſage, we are, no doubt, to underſtand the *Evil* of the World, the Wickedneſs, the Malice, the Temptations, the Troubles, all that we have reaſon to fear, or to flee from, either in *this*, or the *next* Life. Now the *Wickedneſs* of the World *Chriſt* has overcome, by *expiating* the Sins of Mankind in the Sacrifice of himſelf upon the Croſs, and by the powerful Aſſiſtance of his *Grace*, enabling all the Faithful to conquer the Paſſions of corrupt Nature. The *Malice* of it he overcame, by diſappointing the Deſigns of the Devil, and his wicked Inſtruments againſt himſelf, and his Goſpel, making his own Sufferings *fatal* to the Contrivers, and *ſaving* to all penitent Believers. The *Temptations* of it he overcome, by that ſevere, but ſtill *ſocial* Virtue, and heavenly Piety, which ſhone ſo bright in all his Converſation: And the *Troubles* of it, by ſubmitting to Hunger and Thirſt, to

Poverty

A. M. 4037, &c. Ann. Dom. 33, &c.

John xvii. 1. *Prays for himſelf, his Apoſtles, and all ſucceeding Chriſtians; and ſo, having ſung an Hymn, retires into the Garden of* Gethſemane.

These comfortable Exhortations to his *Apoſtles* were attended with a ſolemn *Prayer* and *Interceſſion* to Almighty God; for *himſelf*, that, as he had executed the Commiſſion, for which he came into the World, he might be re-inſtated in the ſame Glory, which he had with his Father from all Eternity; *for his Apoſtles*, that they might live in Brotherly Love and Unity, be preſerv'd in all Dangers, and ſanctify'd in their Minds and Converſations; and *for all ſucceeding Chriſtians*, that they might continue in the *Communion* of the Saints here, and be admitted to the Sight and Participation of his Glory and Felicity hereafter: And, having concluded all with an *Hymn* †, which he and his Apoſtles ſung together, he left the City, and, paſſing over the Brook *Cedron* †, came to a Place, called *Gethſemane* †, where there was a *Garden*, well known to *Judas*, becauſe thither our *Lord* and his Apoſtles us'd frequently to repair, both for *Retirement*, and *Devotion*.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Matt. xxvi. 31. Mark xiv. 27. *Peter's Profeſſion of Fidelity, and our Saviour's Agony in the Garden.*

As they were going to this Place, our *Lord*, with mighty Concern, began to tell them, that, that very Night, (*i*) the Prophecy † of *Zechariah*, concerning *the Shepherd's being ſmitten, and the whole Flock diſperſed*, would be fulfilled in his and their Perſons, foraſmuch as every one of them, upon the Diſtreſs, that was going to befal him, would flee away from him, and forſake him. This *Peter* thought a Diſparagement to his Courage, and therefore

Poverty and Grief, to live like the *meaneſt*, and to be treated like the *worſt* of Men. Nay, even *Death* itſelf, our laſt and moſt dreaded Enemy, he has overcome; taken from *this ſtrong Man the Armour, wherein he truſted, and divided his Spoils*. *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† This Hymn is ſuppos'd by moſt *Interpreters* to be Part of the great *Allelujah*, which began at the cxiiith, and ended at the cxviiith Pſalm, and, by the *Jewiſh Rituals*, was order'd to be ſung conſtantly at the *Paſchal Supper*. Others think, that it was a different Hymn, compos'd by Chriſt, and accommodated to the particular Inſtitution of the *Euchariſt*; but *Grotius* is of Opinion, that it was no other, than that *Thankſgiving* of his, which St *John* has recorded in the xviith Chapter of his Goſpel. As our Bleſſed Saviour however, in all his religious Conduct, was no Lover of *Innovations*, it ſeems more probable, that, upon this Occaſion, he made uſe of the *Pſalms*, that were then cuſtomary in the *Jewiſh* Church, in which (as the *Jews* obſerve) are mention'd the Sorrows of the *Meſſiah*, and the Reſurrection of the Dead. *Howell*'s Hiſtory, in the Notes, and *Calmet*'s Commentary.

† Which in the *Old Teſtament* is called *Kidron*, and runs along the Bottom of this Valley of *Jehoſhaphat*, which lies to the *Eaſt* between *Jeruſalem* and Mount *Olivet*. Into this Valley was convey'd the Blood, pour'd out at the Foot of the Altar, which, as it diſcolour'd the Water, gave it the Name of *Cedron* (as ſome think) (from the Word *Kiddar*, which ſignifies *Blackneſs*, tho' others rather imagine, that it had that Name from the *Cedar-Trees*, that were planted on each Side of it. *Wells*'s Geography of the New-Teſtament, Part I. and *Whitby*'s Alphabetical Table.

† The Garden of *Gethſemane*, which took its Name from the *Wine-Preſſes* in it, (as Mr. *Maundrell* informs us) is an even Plat of Ground, not above fifty-ſeven Yards ſquare, lying between the Foot of Mount *Olivet*, and the Brook *Cedron*. It is well planted with *Olive-Trees*, and thoſe of ſo old a Growth, that they are believ'd to be the ſame, that ſtood here in our Saviour's Time; but this is hardly poſſible. At the upper Corner of the Garden, is a flat naked *Ledge* of a Rock, ſuppos'd to be the Place, on which the Apoſtles, *Peter*, *James*, and *John* fell aſleep, during our Lord's *Agony*; a few Paces from thence is a *Grotto*, in which he is ſaid to have undergone that bitter Part of his *Paſſion*; and (what is very remarkable) in the Midſt of the Garden there is a ſmall *Slip* of Ground, twelve Yards long, and one broad, reputed the very Path, on which the Traytor *Judas* walked up to *Chriſt*, when he ſaid, *Hail Maſter, and kiſſed him*, which the *Turks* themſelves have walked in, as accounting the very Ground *accurſed*, on which was acted ſuch an infamous Tragedy. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament, Part I.

(*i*) Zech. xiii. 7.

† The Paſſage, to which our Saviour alludes, is this, *Awake, O Sword, againſt my Shepherd, and againſt the Man, that is my Fellow, ſaith the Lord of Hoſts. Smite the Shepherd, and the Sheep ſhall be ſcattered, and I will turn my Hand upon the little Ones*, Zech. xiii. 7. where we may obſerve, that our Saviour only cites the Words in the Middle of the Verſe, becauſe indeed thoſe, that both preceded, and follow'd them, were not at all to his Purpoſe: And in this he imitated the antient Doctors of the *Jewiſh* Church, who, in their Allegations of Scripture-Paſſages, were wont to make uſe of no more, than what was ſubſervient to their Argument. Some however imagine, becauſe the Words of *Zechariah* ſeem primarily to relate to an evil *Shepherd*, to whom God threatens the *Sword*, that Chriſt does not mention them, as a *Prediction* concerning him and his Apoſtles, but only as a *Proverbial Expreſſion*: But this I think is ſufficiently confuted by our Lord's ſaying, *for it is written*, Ver. 31. Nor is the Change of the Perſon in the *Evangeliſts* from what occurs in the *Prophet* of any Moment, becauſe it was very cuſtomary with the *Jewiſh* Doctors, in their Citations of Scripture, to make ſuch Alterations. *Surenhuſii* Concil. in Loc. ex Vet. Teſt. apud Matt. and *Whitby*'s Annotations.

therefore aſſur'd our *Lord*, that, † *tho' all Mankind ſhould forſake him, yet would not he*, and, being told again, that he would certainly deny him before the Time of *Cock-crowing*, with the utmoſt Vehemence he affirm'd, that, *tho' he ſhould die, he would not deny him*; and the like Profeſſion of undaunted *Adherence* made all the reſt.

Matt. xxvi. 36. Mark xiv. 32. Luke xxii. 40.

When they were come to the *Garden*, our *Lord* order'd the reſt of his *Apoſtles* to tarry for him at a certain Place, whilſt himſelf, with the *three*, that were moſt *intimate* with him, *viz. Peter, James*, and *John*, retir'd a while to his private Devotions, and, as they were going along, he requir'd them to join their Prayers with his, that they might not be deliver'd over to Temptation. But they were not gone above the Diſtance of a *Stone's Caſt*, before he found his Spirits depreſs'd, and his Soul *ſadly ſorrowful, even unto Death*; which, when he had diſcover'd to the three Apoſtles, and deſir'd them to watch with him a little in this trying and momentous Juncture, he withdrew from them; and, then throwing himſelf proſtrate on the Ground, begg'd of God, "That, if it was poſſible, (as all "Things were poſſible to him) he might "be excus'd from drinking the *bitter Potion* †, whoſe black Ingredients filled "him with Horror and Amazement; nevertheleſs in *This* he ſubmitted himſelf "entirely to his Divine Pleaſure." And, having pray'd to this Effect, he return'd to his Apoſtles, but finding them aſleep, he awoke them, and, in a Reproof full of Love, reminded *Peter* more eſpecially, of his late Promiſes, and preſent Neglect of him, when he moſt of all ſtood in need of his Comfort and Aſſiſtance. He advis'd him therefore to keep himſelf awake, for Fear of the Temptations, that were buſy about him, and added, this *compaſſionate* Obſervation, that tho' *the* † *Spirit was willing*, and ready enough to make good Reſolutions, [yet *the Fleſh was weak*, and unable very often to put them in Execution.

Matt. xxvi. 45. Mark xiv. 41. Luke xxii. 45. *He is comforted by Angels, betray'd by* Judas, *and apprehended.*

THRICE did our Bleſſed *Lord* retire, and pray in this Manner, but, in the laſt Time, his *Senſe* of God's *Indignation* againſt the Sins of Mankind, and the diſmal *Proſpect* of what he was to ſuffer in the Expiation of them, made his Prayer more *vehement*, and his Agonies ſo *violent*, that the Sweat, which fell from his Body, was like large Drops of Blood †; and

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† We may be bold to affirm of this Reſolution, that it was as honeſt an one, *i. e.* both as juſt in the *Matter*, and as ſincere in the *Intention*, as ever was made by Man, or ever ſhall be made to the End of the World, and yet this Reſolution miſcarry'd, and ended only in the Shame of the *Reſolver*. St *Chryſoſtom* takes notice of three Faults, that may be reckon'd in it. 1ſt, The little Conſideration *Peter* had of our Saviour's *Predictions* concerning his *Fall*. 2dly, The *Preference*, which he gave himſelf above the reſt of his Brethren. And, 3dly, The *Preſumption* he plac'd in his own Strength, inſtead of imploring Ability of him, whence all human Sufficiency is deriv'd; and therefore the Son of God, *ſays he*, ſuffer'd him to fall, in order to cure his Arrogance, and vain Confidence in himſelf. *Young*'s Sermons, Vol. II. and *Chryſoſt.* in *Matth.* Hom. lxxxiii.

† What we are to underſtand by the *bitter Potion*, which our Lord here deprecates, we ſhall explain at large in our Anſwer to the following *Objections*, and need only here obſerve, that the *Afflictions*, which God ſends on Men or Nations, are often in Scripture expreſs'd by the Name of a *Cup*, Ezek. xxiii. 31, *&c.* Matth. xx. 23. Revel. xiv. 10. and that this is a Metaphor borrow'd from an ancient Cuſtom of giving a Cup full of Poiſon, among *Heathen* Nations, to thoſe, that were condemn'd to die, and of *Gall*, on ſuch Occaſions, among the *Jews*, to leſſen the Pain of the Perſon, that was to ſuffer. *Beauſobre*'s Annotations, and *Howell*'s Hiſtory, in the Notes.

† Theſe Words of our Saviour are not intended as an *Excuſe*, or Mitigation of the Apoſtles ſinful Neglect of their Maſter, but as a *Motive* to their Vigilance and Prayer, and ſeem to imply thus much, ——— "You have all made "large Promiſes, *that if you ſhould die with me, you would not forſake me*, and this you ſaid really, and with a Purpoſe "ſo to do; yet, let me tell you, when the *Temptation* actually aſſaults; when Fear, Shame, and Pain, the Danger of Puniſhment, and of Death, are within View, and preſent to your Senſe; the *Weakneſs* of the *Fleſh* will certainly prevail "over theſe Reſolutions, if you uſe not the greateſt Vigilance, and do not pray with Fervency for the *Divine* Aſſiſtance." *Whitby*'s Annotations.

† The Words, in the *original* Text, do not indeed ſignify, that the Matter of this *Sweat* was *Blood*, but only that it was thick and *viſcous*, like Blood falling from the Noſe, in a ſmall *Clot*, at the End of any one's Bleeding; but, ſince in ſome Diſtempers (as *Ariſtotle* tells us) it is no uncommon Thing for People to ſweat Blood; and, when Men are bitten with a certain Kind of Serpents in *India*, (according to the Account of *Diodorus Siculus*) they are

human Nature muſt have been *exhauſted* under it, had not an *Angel* † from Heaven been immediately ſent to ſtrengthen and ſupport him. With this Recruit he return'd the *third Time* to his Apoſtles, but, finding them ſtill in the ſame ſleepy Condition, he told them, that now they might ſleep on, as long as they pleas'd, becauſe he had no farther Occaſion for their Aſſiſtance; that, however, it would not be improper for them to ariſe, becauſe the *Traitor*, who was to deliver him up to his Enemies, was juſt at hand. Nor were the Words well out of his Mouth, before *Judas*, accompany'd with † a Band of Soldiers and Officers, together with ſome of the *Chief-Prieſts*, *Phariſees*, and Elders of the People, all arm'd with Swords and Staves †, came to apprehend him.

Mat. xxvi. 48. Mark xiv. 44. John xviii. 3.

TO prevent all Miſtakes, the *Traitor* had given them a Sign, that the Perſon, whom he ſhould *kiſs*, was the Man, they were to apprehend; and therefore, approaching our *Lord* with an Addreſs of ſeeming Civility, he ſaluted him, and, in Return, receiv'd a Reproof of his Perfidy †, but in ſuch gentle and eaſy Terms, as ſpake a Mind perfectly calm and undiſturbed; and then ſtepping forward, with an Air of Majeſty, our *Lord* demanded of the Soldiers, *whom they wanted?* They told him, *Jeſus of Nazareth*. He reply'd, that he was the Perſon: But, when they were going to lay rude Hands upon him, the impetuous Rays of Glory, which darted from his Divine Face, ſtruck ſo fiercely upon their Eyes, that they *fell to the Ground*. However, inſtead of taking the Advantage of their Conſternation to make his Eſcape, (as he had done at other Times) he again demanded of them, *who it was they wanted?* And, when they again made him the ſame Anſwer, he told them, That, if he was the Perſon, he expected that his *Diſciples* ſhould depart *unmoleſted*.

WHEN

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tormented with exceſſive Pains, and generally ſeiz'd with a *bloody Sweat*, we cannot ſee, why this Agony of our Saviour's might not be ſo violent, as to force Blood out of his *capillary Veſſels*, and mix it with his Sweat. *Whitby*'s Annotations.

† St *Luke* is the only *Evangeliſt*, that makes mention of this Angelical Attendance upon our Saviour in this Time of his Agony; and, as there were ſeveral, both *Latin* and *Greek* Copies, that, in St *Jerom*'s Time, wanted this Part of Hiſtory, *Epiphanius* imagines, that this was a Correction of ſome ignorant, tho' perhaps well-meaning *Chriſtians*, who, being offended at the ſuppos'd *Weakneſs*, that appears in our Saviour upon this Occaſion, left it out of their *Copies*; never conſidering, that the *Divinity*, which dwelt in him, had, at this Time, ſubtracted its Influence, ſo that, being left to his *human* Nature only, he needed the Comfort of an Angel: Otherwiſe, as with a Word he made the whole *Band* of Soldiers fall to the Ground, and with a Touch healed the Ear of *Malchus*, he even now gave ſufficient Indication of the *Divinity* reſiding in him. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† At the Time of the Paſſover, it was cuſtomary for the *Roman* Preſident to ſend a whole *Band* of a Thouſand Men for a Guard to the Temple; and it ſeems to be ſome of theſe, that came to apprehend our Saviour, becauſe, by *Judas*'s giving them a Sign, whereby they might know him, it looks, as if they were *Strangers* to his Perſon. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† It is probable, that *Judas* thought they could not do this, but that, as *Jeſus* had at other Times convey'd himſelf from the Multitude, when they attempted to *ſtone* him, *John* viii. 59. and to caſt him down a Precipice, *Luke* iv. 29. ſo he would have done now; and that, when he found he did not reſcue himſelf, he *repented, and went, and hanged himſelf*, Matth. xxvii. 5. *Whitby*'s Annotations.

† The Reproof is expreſs'd in theſe Words, ——— *Judas, betrayeſt thou the Son of Man with a Kiſs?* Luke xxii. 48. 1ſt, To *betray*, in this Caſe, was equivalent to Murther. It was to deliver him into their Hands, who, he knew, both from common Rumour, and his Maſter's own Words, *Matth.* xvi. 21. had a Deſign upon his Life; and therefore this could not be done without expreſs *Malice*; but 2dly, This *Betrayer* was a Servant; one, who had given up his Name and Faith to our Lord, and done himſelf the *Honour* at leaſt, if no other *Benefit*, to preach his Goſpel, and to work Miracles in the Power of his *Commiſſion*, and therefore, for ſuch an one to *betray* him, could not be done without great *Perfidiouſneſs*. 3dly, The Perſon betray'd is called the *Son of Man*, which is both the *humbleſt*, and moſt obliging of our Saviour's Titles, and implies, that even to *Judas* himſelf he had always been a kind and gracious Maſter, had treated him with the ſame Reſpect, and given him the ſame Advice and Overtures, that he had done to the reſt of the *Twelve*, and therefore to betray him was high *Ingratitude*. 4thly, and *laſtly*, To *betray* him with a *Kiſs*, which all the World had been us'd to interpret as a conſtant *Symbol* either of Love, or Homage, (both which his Maſter had ſo well merited at his Hands) and now to make this a *Signal* of his Treaſon, was to play a Piece of the moſt groſs *Hypocriſy*. So ſevere is the Accuſation, which our Lord brings againſt his abandon'd Apoſtle, tho' expreſs'd in the mildeſt Terms! *Young*'s Sermons, Vol. II.

A. M. 4037, &c.
Ann. Dom. 33, &c.

He cures the High-Prieſt's Servant.

Matt. xxvi. 51.
Mark xiv. 47.
Luke xxii. 50.
John xviii. 10.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

When the Multitude began to lay Hands on *Jeſus*, ſome of his Apoſtles, having Swords † with them, aſk'd their Maſter, if they might draw in his Defence: But, before they had his Anſwer, *Peter* had drawn his Sword, and, in great Fury, ſtruck at *Malchus*, one of the *High-Prieſt's* Servants, with a Deſign to cleave his Head, tho' he happen'd only to cut off his *Right-Ear*. Our *Saviour*, however, rebuking his intemperate Zeal, commanded him to put up his Sword †, becauſe he had no Occaſion for any human Aid, who had *Legions* † of Angels at his Command; and then, having cur'd the Man's Ear with a Touch, he turn'd about, and expoſtulated with the Soldiery the *Indignity* of apprehending him in ſo ſcandalous a Manner, as if he were a *Thief*, or ſome vile *Malefactor*, when they had daily an Opportunity of taking him in the Temple. But, ſay what he would, it availed nothing. They immediately bound him, and led him away.

Mark xiv. 51.

The Apoſtles now, ſeeing their Maſter thus treated, loſt all their Courage, and (as he had foretold them) left him, and betook themſelves to flight. For ſuch was the Violence of the *Soldiers*, that, ſeeing a young Man † following the Company, with nothing but a Night-Gown on, and ſuppoſing him to be one of our *Lord's Diſciples*, they laid hold on him; but he, by quitting his Garment, ſlipp'd out of their Hands, and fled away *naked*.

The

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† Before our Saviour left the Houſe, where he ſupp'd, he had ſaid to his Apoſtles, *He, that has no Sword, let him ſell his Garment, and buy one*, Luke xxii. 36. but that this is no Command to them to *buy Swords*, or to uſe them in the Defence of their Maſter, when he ſhould be apprehended, is apparent from his Saying, that *two Swords were enough*, Ver. 38. which certainly could never be ſufficient to repel that *Band* of arm'd Men, which, he foreknew, would come againſt him; and from his reprehending *Peter* for uſing *one* in this Manner, *Matth.* xxvi. 52. which, if he intended his Words to be underſtood *literally*, was no diſcommendable Thing. They therefore are only a *Monition* to his Apoſtles, that Times were now become ſo perilous, that, if Things were to be acted by *human* Power, there would be more need for *Swords*, than ever: For ſuch *ſymbolical* Ways of Expreſſion were very common among the *Eaſtern* People. Some Annotators however have obſerv'd, that the Reaſon, why any Swords (as we read but of two) were found in our Saviour's *Family*, was, that thereby they might ſecure themſelves from *Beaſts of Prey*, which, in thoſe Parts, were very frequent, and dangerous in the Night-Time. *Whitby*'s Annotations, and *Taylor*'s Life of Chriſt, Part ii. Sect. 15.

† Our Saviour's Words to *Peter* are theſe, ——— *Put up thy Sword into its Place, for all, that take the Sword, ſhall periſh by the Sword*, Matth. xxvi. 52. But this Rebuke we muſt not ſo underſtand, as abſolutely forbidding all Manner of uſing the Sword among *Chriſtians*, but only as teaching us the great Duty of Submiſſion to the *Powers*, that are ſet over us. One private Perſon is, no doubt, in Defence of himſelf againſt the Aſſault of another private Perſon, permitted to unſheathe his Sword; but if it be once granted, that private Perſons, when they think themſelves injur'd by the *Magiſtrate*, may take up the Sword againſt him, Tumults would be endleſs, and the Authority of the Laws, and the Deciſion of Judges, precarious. "If therefore neither the Malice of the *Jews*, nor the In-
" nocence of our Lord; if neither the Truth of our Religion, perſecuted in its *Founder*, nor the apparent Marks
" of Malice and Envy, of Violence and Oppreſſion, which appear'd in the whole Courſe of their Perſecution of
" him, were ſufficient to warrant St *Peter* to draw the Sword in his Defence, againſt that *legal* Authority, by which
" they acted; we muſt conclude, that neither will any of theſe Pretences ſuffice to juſtify any other Chriſtians, in
" the like Circumſtances, now: But, if it pleaſe God, at any Time, to permit the *lawful* Powers to be againſt us, we
" muſt ſubmit patiently to their Authority, and not, with this *warm* Apoſtle, draw the Sword againſt thoſe, to whom
" God has committed the *Power of the Sword*." Archbiſhop *Wake*'s Sermons. It may be queſtion'd however, whether this is the true Import of the Words, which *Grotius* and ſome others have thus interpreted, ——— "*Put up*
" *thy Sword?* There is no Need for thy uſing it in my Defence againſt the Injuries of the *Jews*; for, by God's Sen-
" tence and Decree, they, *who take the Sword*, to ſhed the Blood of the Innocent, *ſhall periſh by the Sword*; and
" this the *Jews* ſhall find by the tremendous Vengeance, which the Sword of the *Romans* ſhall execute upon them for
" this Fact." Which Interpretation is confirm'd by what we read in *Revel.* xiii. 10. *He that killeth with the Sword, muſt be killed with the Sword.* Here is the Ground *of the Faith and Patience of the Saints*, viz. that *that* God, to whom *Vengeance belongs*, will plead their Cauſe, and recompenſe Vengeance to their Enemies, *Rom.* xii. 19. *Whitby*'s Annotations.

† A *Legion*, in the *Roman* Militia, was a Body of Men conſiſting of Six Thouſand, compos'd each of ten *Cohorts*, as a Cohort was of fifty *Maniples*, and a Maniple of fifteen Men; ſo that *twelve Legions* would amount to Seventy Thouſand Angels; but in this our Saviour means no more, than a great Number. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

† Who this *young Man* was, has been a Matter of ſome Diſpute among the *Ancients*. *Epiphanius*, and St *Jerom*, are of Opinion, that it was *James* the Brother of our Lord; but, upon our Lord's being apprehended, he, among the reſt, *forſook him, and fled*, and we hear nothing of his Return. St *Chryſoſtom*, *Ambroſe*, and *Gregory*, have a

ſtrong

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Is brought before the Sanhedrim, *examin'd, convicted, and groſsly inſulted.*

Matt.xxvi.57. Mark xiv. 53. Luke xxii. 54. John xviii. 12.

The Company, thus carrying away *Jeſus*, brought him firſt before *Annas* ‡, who was Father-in-Law to *Caiphas*, the *High-Prieſt*, and had formerly borne the ſame Office: But *Annas* ſent them to *Caiphas*, in whoſe Palace the *Sanhedrim* was ſtill ſitting, even tho' it was thus late at Night. *Caiphas* examin'd him a great deal concerning both his Doctrine, and Diſciples; but, when our *Saviour* anſwered, "That, ſince he had always taught "in the moſt *publick* Manner, in the *Synagogues*, and in the *Temple*, he ſhould "rather enquire of thoſe, who had been "his conſtant Hearers," an Officer †, ſtanding by, gave him a Blow on the Face, pretending that he had not us'd the High-Prieſt with Reſpect enough; to which, our *Lord* only reply'd, that (k) *if he had ſaid any Thing amiſs, the Law was open, and he might implead him, but if not,* † *he had no Cauſe or Authority to ſtrike him.*

Matt.xxvi.59. Mark xiv. 55.

The Council, perceiving, that, from his own Confeſſion, they could raiſe no Accuſation againſt him, called over the *falſe* Witneſſes, that they had procur'd; but theſe either diſagreed in their Stories, or came not ſufficiently up to the Point. Two Perſons, indeed, were conſiſtent in what they depos'd, *viz.* that they had heard him ſay, *that he would pull down the Temple of God, and in three Days rebuild it.* But, as this Accuſation (l) was falſe in Fact, and founded only upon a *figurative* Expreſſion of our *Saviour*'s, it was not thought to amount to any Thing *capital*.

Matt.xxvi 62. Mark xiv 60. Luke xxii. 62.

All this while our *Saviour* made no Manner of Reply to the Evidences that were produc'd againſt him; whereof when the High-Prieſt aſk'd him the Reaſon, and ſtill he continu'd *ſilent*, having one more Queſtion in Reſerve, which, if he anſwered in the *negative*, would (according to his Notion) make him an *Impoſtor*, if in the *affirmative*, a *Blaſphemer*, he ſtood up, and, in the Name *of the Living God*, † *adjur'd him to declare, whether he was the* Meſſiah, *the Son of God, or not.* The Reverence which our *Lord* paid to that *Sacred* Name, made him immediately anſwer, and that in direct Terms, *That he was; and that of this they would be convinc'd,*

ſtrong Imagination that it was *John*, the belov'd Apoſtle; but *John*, we read, was with Chriſt in the Garden *cloath'd*, and cannot therefore eaſily conceive how he came to fly away *naked*. It ſeems moſt probable therefore, that this *young Man* might be no ways related to our Saviour, but, hearing a Noiſe in the Garden, which might not be far diſtant from the Houſe where he lodg'd in the Village of *Gethſemane*, he aroſe, and follow'd the Company in his *Night-Gown, (as we have render'd it)* in pure Curioſity to ſee what was the Matter, and that, when the Guards were for ſeizing him, he fled *away naked*, i. e. with *nothing but his Shirt on*; for ſo the Expreſſion may be underſtood. *Calmet*'s Commentary, *Whitby*'s and *Beauſobre*'s Annotations.

‡ *Annas* (who by *Joſephus* is called *Ananus)* had been High-Prieſt, enjoying that Dignity for eleven Years; and, even after he was depos'd, retain'd ſtill the *Title*, and had a great Share of the Management of all publick Affairs. When *John the Baptiſt* enter'd upon the Exerciſe of his Miniſtry, he is called the *High-Prieſt* in Conjunction with *Caiphas*, Luke iii. 2. tho', at that Time, he did not act in this *Character*; and, when our Saviour was apprehended, he was firſt brought to his Houſe, according to St. *John*, Chap. xviii. 13, 14. tho' the other *Evangeliſts* paſs that over in Silence, becauſe there was nothing done to him there, and it looks, as if he were only there detain'd, until the *Council*, met at the Houſe of *Caiphas*, was ready for him. *Calmet*'s Dictionary, and *Whitby*'s Annotations.

† Some of the *Ancients* are of Opinion, that this Officer was *Malchus*, the ſame Perſon, whoſe Ear our Lord had healed in the *Garden*. The more ungrateful he! And *Selden* pretends, that, in this Act, he did nothing contrary to the Law of his Country, which allow'd every *Iſraelite*, by what they call *the Judgment of Zeal*, to avenge, upon the Spot, all publick Injury done to God, or his Temple, to the Nation in general, or the High-Prieſt in particular. De Jure Nat. & Gent. lib. iv. c. 5.

(k) John xviii. 23.

† From this Defence, which our Saviour makes for himſelf, we may learn, that we are not *literally* to underſtand his Precept *of turning the other Cheek to him, that ſmites us*, ſince, inſtead of doing this, we find him endeavouring to vindicate the Innocence of his Words; and from hence we may obſerve likewiſe, that to ſtand upon the Defence of our own Innocency cannot be contrary to the *Chriſtian* Duties of *Patience* and *Forgiveneſs*. *Whitby*'s Annotations.

(l) John ii. 19.

† The *Jews* in general, but eſpecially their *Judges* and *Magiſtrates*, had a Cuſtom of conjuring by the Name of God, or of exacting an Oath of thoſe, whoſe Crimes did not ſufficiently appear by the Evidence of Witneſſes, or any other Means. The Perſon, thus interrogated, was oblig'd to ſpeak Truth, and, in all doubtful Caſes, his *Confeſſion* or *Denial* was deciſive, either to acquit or condemn him. *Calmet*'s Commentary.

convinc'd, when they ſhould ſee him ſitting on the Right-Hand of the Almighty, and coming in the Clouds of Heaven. Whereupon the High-Prieſt, in Teſtimony of his Abhorrence, rent his Cloaths [†], as if he had heard the groſſeſt *Blaſphemy* [†], and then, addreſſing himſelf to the *Council*, told them, that there was no Occaſion for any farther Witneſſes, becauſe what the *Priſoner* had ſaid was palpable *Blaſphemy*, and ſo demanded their Opinion, who unanimouſly agreed, that, according to their Law, he was guilty of Death.

WITH this Reſolution they repair'd to their reſpective Homes, (for now it was late) and left our Lord to the Mercy of the Soldiers, and the High-Prieſt's Servants, who offer'd all the Acts of Inſolence, and Affrontery, that they could invent to his Sacred Perſon, whilſt ſome ſpit on him, others buffeted him, others blind-folded him, and others again, ſmiting him with their Fiſts, called on him to propheſy [†] *who it was, that ſtruck him*; with many more Indignities, and abominable Blaſphemies, which muſt have been greater than all Patience, had his Meekneſs and Patience been leſs than *infinite*.

And denied by Peter *three Times.*

Matth. xxvi. 58, &c. Mark xiv. 54, &c. Luke xxii. 54, &c. John xviii. 18, &c.

DURING this melancholy *Scene*, *Peter*, whoſe Fears had made him flee from his Maſter in the *Garden*, having a little recover'd his *Spirits*, and hoping to paſs undiſcover'd in the Throng, ventur'd in among others, to ſee the *Iſſue* of this *fatal* Night, and by the Intereſt of his *Fellow* Diſciple, *John* (who went with him) was let in by a Maid-Servant to the High-Prieſt's Palace. [†] It was now cold Weather; and, the Servants and Officers having kindled a Fire in the *Common-Hall*, *Peter* went in, and ſat down among them to warm himſelf; when the Maid, who let him in, fixing her Eyes upon him, was confident ſhe knew him, and, accordingly, told the Company that he was a Diſciple of *Jeſus* of *Nazareth*, which he *poſitively* deny'd to them all, and, as he withdrew into the *Porch*, heard the Cock crow [*], but his troubled Thoughts took no Notice of it.

WHILE he was in the Porch, another Maid charg'd him with the ſame Thing; but he deny'd it again, not only with the ſame Confidence, but with the Solemnity of an Oath; and, about an Hour after, when another inferr'd from his *Dialect* [†], that he muſt neceſſarily be a *Galilean*, and a *Relation* of the Man, whoſe Ear he had cut off, ſtrongly affirmed, that *he ſaw him in the Garden*, this ſo intimidated him, that, with horrid Oaths [†] and

Imprecations

[†] The *Rending* the Cloaths was a Token of Indignation, holy Zeal, and Piety, among the *Jews*, expreſs'd on ſeveral Occaſions, eſpecially of Grief, in *Humiliation*; and of Anger, in hearing any blaſphemous Speech. This however was forbidden the *High-Prieſt*, not only as to his *Sacerdotal* Veſtments, but alſo as to his other Garments, *Lev.* xxi. 10, becauſe he was not to appear before God in the Habit of a *Mourner*; but they, by their *Traditions*, had ſo qualify'd that *Precept*, as to allow him to rend his Cloaths at the *Bottom*, tho' he was permitted to do it from the *Top* to the Breaſt. *Beauſobre*'s and *Whitby*'s Annotations.

[†] From hence we may obſerve, that the *Jews* of that Age did not think, that the *Meſſiah* was to be God, but only a *Man*, who could not challenge to himſelf *Divinity*; ſeeing they never concluded our Lord to be a *Blaſphemer*, becauſe he ſaid he was the *Chriſt*, but only becauſe he ſaid he *was the Son of God*, and thereby made himſelf *equal with God*, John v. 18. *Whitby*'s Annotations.

[†] By this Kind of *Inſult* they tacitly reproach'd him with being a *falſe* Prophet. *Calmet*'s Commentary.

[†] The *Jews* themſelves allow, (as Dr *Lightfoot* informs us) that there might be Froſt and Snow at the Time of the *Paſſover*; and a common Thing it was for great Dews to fall then, which would make the *Air* cold, until the *Sun* had exhaled them. *Whitby*'s Annotations.

[*] It is reported of St *Peter*, that, ever after, when he heard the Cock crow, he wept, remembering the old Inſtrument of his Repentance and Converſion, and his own *Unworthineſs*, for which he never ceas'd to do Acts of Sorrow and *Penance*. *Howell*'s Hiſtory, in the Notes.

[†] The *Galileans* ſpake the ſame Language, that the reſt of the *Jews* did; but then they had a certain uncouth *Accent*, and Manner of Expreſſion, which diſtinguiſh'd them from others, and made them be contemned, and ridiculed by the Natives of *Judea*. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

[†] Some of the Antients have taken great Pains to extenuate this Fault of *Peter*'s. St *Ambroſe* on *Luke*, and *Hilary* on *Matthew*, both aſſert, that the Apoſtle did not *lye*, in ſaying, *I know not the Man*, but only diſguis'd the Truth, renouncing Chriſt in the Quality of a *Man*, but not as the *Son of God*: But this (according to St *Jerom*) *is to defend the Servant, by accuſing the Maſter of a Lye*, for, if St *Peter* did not actually deny him, our Lord muſt have falſly

affirm'd

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Imprecations upon himſelf, he deny'd the Matter, till the Cock crew the *ſecond* Time, and our *Saviour*, (who was then in the *Hall*) turning to *Peter*, gave him ſuch a *Glance*, as reminded him of his Prediction, and the Foulneſs of his own Crime; whereupon, being ſtung with Compunction, and ſadly oppreſſed with Shame and Grief, he went out, and *wept*; he wept abundantly, he *wept bitterly*.

The Sanhedrim *condemns him, and* Judas *the Traitor hangeth himſelf.* GOOD FRIDAY.

Luke xxii. 66.

EARLY next Morning the *Sanhedrim* † met again in a full Body at their Room in the Temple, whither they order'd *Jeſus* to be brought; and, having again enquir'd of him, whether he was the *true Meſſiah*, and the *Son of God*, and again receiv'd the ſame Anſwer from him, they adjudg'd him guilty of *Blaſphemy*; and, accordingly, having condemn'd him, carry'd him to the Palace † of the *Roman* Governor, whoſe Name, at that Time, was *Pontius Pilate* †, deſiring of him to *ratify* their Sentence, and demanding a *Warrant* † for his Execution.

Matt. xxvii. 3.

JUDAS, in the mean Time, watching the *Iſſue* of theſe Proceedings, and finding that his Maſter was deliver'd to the *ſecular* Power, repented of his *Perfidy*, and taking the Money, which was the Reward of

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affirm'd, *thou ſhalt deny me thrice*. The Opinion of thoſe therefore is rather to be embrac'd, who acknowledge, that St *Peter*, by denying Chriſt with his Mouth, committed a *mortal* Sin, and *fell from Grace*; and, as it is certain, that, by confirming this *Denial* with an *Oath*, and adding horrid *Execrations* to it, his Sin was highly aggravated; inſtead of accounting (as ſome do) his Denial *a Sin of Infirmity*, wherein *his Heart was true, tho' his Mouth falſe*, we can hardly think, that he could do all this without great Checks of his Conſcience, and that, conſequently, for the preſent, he was in a State of *Defection*, though his bitter Weeping, and quick Repentance, after that *Chriſt* had look'd upon him, might make an Atonement for his Tranſgreſſion. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† The *Aſſembly*, which was held the Night before, and wherein our Saviour was declar'd worthy of Death, was neither *general*, nor *judicial*, according to the Senſe of the Law, which did not allow of Juſtice to be adminiſter'd in *private*, or in the Night-Time: And therefore the High-Prieſts and Rulers met again in the Morning, in the *Council-Chamber* in the Temple, (which they could not do the Night before, becauſe the Temple was then always ſhut) there to re-examine our Saviour, and condemn him in Form. *Calmet*'s Commentary.

† At *Jeruſalem* the People ſhew you, at this Time, the Palace of *Pilate*, or rather the *Place*, where they ſay it ſtood; for now an ordinary *Turkiſh* Houſe poſſeſſes its Room. In this pretended Houſe, (which ſtands not far from St *Stephen*'s Gate, and borders on the *Area* of the Temple, on the *North-Side*) they ſhew you a Room, in which Chriſt was *mocked* with the Enſigns of *Royalty*, and buffeted by the Soldiers; and, on the other Side of the Street, (which was antiently another Part of the Palace) is the Room, where they ſay our Lord was ſcourg'd. *Wells*'s Geography of the New Teſtament, Part I.

† It is not certainly known of what Family, or Country, this Governor was, tho' it is generally believ'd that he was of *Rome*, at leaſt of *Italy*. He ſucceeded *Gratus* in the Government of *Judea*, in which he continu'd fourteen Years, *i. e.* from the twelfth to the twenty-ſecond of *Tiberius*, and is repreſented by *Philo (de Legatione ad Caium)* as a Man of an impetuous and obſtinate Temper; and a Judge, who us'd to ſell Juſtice, and for Money pronounce any Sentence, that was deſir'd. The ſame Author makes mention of his Rapines, his Injuries, his Murthers, the Torments he inflicted upon the Innocent, and the Perſons, he put to Death, without any Form of Proceſs. In ſhort, he deſcribes him as a Man, that exercis'd an exceſſive Cruelty, during the whole Time of his Government, from which he was depos'd by *Vitellius*, the Pro Conſul of *Syria*, and ſent to *Rome* to give an Account of his Conduct to the Emperor. But, tho' *Tiberius* dy'd before *Pilate* arriv'd at *Rome*, yet his Succeſſor *Caligula* baniſh him to *Vienne* in *Gaul*, where he was reduc'd to ſuch Extremity that he killed himſelf with his own Hands. The Evangeliſts call him the *Governor*, (tho', properly ſpeaking, he was no more than the *Procurator* of *Judea*) not only becauſe *Governor* was a Name of general Uſe, but becauſe *Pilate*, in Effect, acted as *one*, by taking upon him to judge in criminal Matters, as his Predeceſſors had done, and other *Procurators*, in the ſmall Provinces of the *Empire*, where there was no *Pro-Conſul*, conſtantly did. *Calmet*'s Dictionary under the Word *Pilate*, *Echard*'s Eccleſiaſtical Hiſtory, lib. ii. c. 2. and *Beauſobre*'s Annotations.

† Not that the *Romans* had, at this Time, taken from the *Sanhedrim* the Power of Life and Death; for, about a Year after this, we find the *Proto-Martyr, Stephen*, regularly try'd, condemn'd, and ſton'd by their ſole Authority: But therefore the *Jewiſh* Rulers deſir'd the Concurrence of the *Roman* Governor, that they might make our Saviour undergo a more ſevere and ignominious Puniſhment, than they could have inflicted upon him by their own Power, becauſe Crucifixion was a Death, that their Law had not preſcrib'd. To this Purpoſe we may obſerve, that, to induce the Governor to comply with their Demand, the Accuſation, which they brought againſt him, was of a *Civil* Nature, and ſuch as would conſign him to the Puniſhment they deſir'd: *We found this fellow perverting the Nation, and forbidding to give Tribute to* Cæſar, *Luke* xxiii. 2. Univerſal Hiſtory, lib. ii. c. 11.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

of his Treaſon, went to the Council, * and threw it among them, declaring openly, that he had acted very wickedly *in betraying the innocent Blood*: But, (as People that employ ſuch *Inſtruments*, have no Regard to what becomes of them) all the Comfort that he had from them was, that, *ſince it was his own Act and Deed*, † *it was his Buſineſs to look to it, not theirs*; ſo that, being tortur'd with the *Agonies* of Guilt, and finding no Relief any where, he went, and hang'd himſelf ‖; but in his Death there was ſomething ſo particular, that it made all the Inhabitants of *Jeruſalem* take notice of it. The Money however, which he threw among the *Council*, the Prieſts thought not proper to put in the *Treaſury*, becauſe it was the *Price of Blood* †; and therefore they purchas'd with it a Spot of Ground, then called the *Potters Field* †, (but afterwards the *(m) Field of Blood*) for a Place of *Interment* for Strangers †.

When

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* Such is the Purchaſe of *Treaſon*, and the Reward of Covetouſneſs. It is cheap in its Offers, momentary in the Poſſeſſion, unſatisfying in its Fruition, uncertain in its Stay, ſudden in its Departure, horrid in the Remembrance, and a Ruin, a certain and miſerable Ruin in the Event. *Taylor*'s Life of Chriſt, Sect. iii.

† As if the Crime of the *Traytor* was nothing to thoſe, who put him upon the *Treaſon*; or the Condemnation of an innocent Perſon, declar'd to be ſuch even by the *Wretch*, who had betray'd him, was only a Matter of Sport with them. *Calmet*'s Commentary.

‖ Tho' the original Word perhaps may mean no more, than his falling into a violent *ſuffocating* Fit of *Sadneſs* and Deſpair, which might ſtop all his natural Paſſages, and ſo, for Want of *Vent*, make him *burſt* aſunder, and his *Guts* break out at his *Navel*; yet to me the moſt natural and obvious Signification of the Word is preferable. The only Difficulty is, how to reconcile his *Hanging of himſelf* with what is elſewhere recorded of him, *viz.* that, *falling headlong, he burſt aſunder in the Midſt, and all his Bowels guſhed out*, Acts i. 18. But to this Purpoſe the Conjectures of ſeveral have been various. Some think, that he *hanged himſelf* on a Tree, but that, the Branch yielding, and bending to the Ground, he was not, at that Time, ſtrangled, but afterwards fell into a *Dropſy*, of which he burſt and dy'd. Others imagine, that he threw himſelf from ſome Place, higher than that, on which he intended to hang himſelf, and that, by the Force of the *Swing*, when he caſt himſelf off, the Rope broke, ſo that he fell to the Ground, and burſt. Others ſuppoſe, that, as he might hang himſelf in ſome *private* Place, he probably there continu'd, until his Belly ſwell'd, (as it commonly happens to ſuch as die in that Manner) and, in a ſhort Time, his Bowels burſt out: And for this they have the Authority of ſome *Copies*, which, inſtead of πρηνὴς γενόμενος, *falling down headlong*, have ἀποκρεμάμενος, *thus hanging, he burſt aſunder, and all his Bowels guſhed out.* But, in whatever Manner this came to paſs, I cannot ſee, why, in this extraordinary Inſtance, we may not admit of a more than ordinary *Providence*, to make the Death of this *Traitor* more remarkable. *Le Scene*'s Eſſay, Part II. c. vii. *Calmet*'s Commentary, *Hammond*'s and *Whitby*'s Annotations.

† It was a Cuſtom among the *Jews*, which was afterwards imitated by the firſt *Chriſtians*, that it ſhould not be lawful for Executioners to offer any Thing, or for any Alms to be receiv'd from them; and ſo, by *Analogy*, any Money, with which a Life was bought, was not to be put into the *Treaſury*. *Hammond*'s Annotations.

† The Valley of *Jehoſhaphat* runs croſs the Mouth of another Valley, called the Valley of *Hinnon*, lying at the Bottom of Mount *Sion*. On the *Weſt* Side of this Valley is the Place, called *the Potters Field*, where, not improbably, the People of that Trade were us'd to dry their *Pots*, before they bak'd them. It was afterwards called the *Field of Blood*, for the Reaſon, that the *Evangeliſt* aſſigns; but at preſent, from that Veneration, which it has obtain'd among *Chriſtians*, it is nam'd *Campo Sancto*, or the *Holy Field*. It is a ſmall *Plat* of Ground, not above thirty Yards long, and about half as much broad, and one Moiety of it is taken up by a *ſquare* Fabrick about twelve Yards high, built for a *Charnel-Houſe*, and cover'd over with a *Vault*, in which are ſome *Openings*, to let down the Bodies, that are to be buried there. The Earth muſt certainly be impregnated with a very *corroſive Salt*, if what ſome tell us be true, *viz.* that it can diſſolve a Body in the Space of four and twenty Hours. Thoſe however, who have look'd down through theſe Openings, tell us, that they could ſee many Bodies under ſeveral Degrees of Decay, from whence they conjectur'd that this Grave does not make ſuch quick Diſpatch with the Corpſes committed to it, as is commonly reported. The *Armenians* have the Command of this *Burying-Place*, for which they pay to the *Turks* the Rent of a *Zequin* a Day, and, a little below the *Campo Sancto*, is ſhewn an *intricate* Cave, or a Sepulchre, conſiſting of ſeveral Rooms, one within another, in which the *Apoſtles* are ſaid to have hid themſelves, when they forſook their Maſter, and fled. *Wells*'s Geography of the New-Teſtament, Part I.

(m) Acts i. 19.

† The Strangers here meant may be either Men of other Nations, with whom the *Jews* would have no Commerce, even when they were dead, and therefore provided a ſeparate Burying-Place for them; or they might be *Jews*, who, coming from far to *Jeruſalem* to ſacrifice, dy'd there, before their Return Home, and ſo the Prieſts provided a *Burying-Place* for them. *Hammond*'s Annotations.

Pilate *endeavours to ſave him.*
John xviii. 28.

WHEN the Members of the *Sanhedrim* came to the *Governor*'s Palace, they refus'd to go into the *(n) Judgment-Hall* †, for Fear of contracting ſome *Pollution*, and therefore *Pilate* went out to them; and as he underſtood, that they had already paſs'd Sentence upon him, he demanded the Grounds of their Accuſation againſt him: But, being unwilling that any Enquiry ſhould be made into the Particulars of their Proceedings, they anſwer'd in general, that, † *if he were not a Criminal, they would not have brought him to him.* Imagining therefore that the Proſecution was about ſome Matters relating to their *Religion*, the Governor deſir'd, they would take him, and judge him according to their own *Law*; but to this they reply'd, † *that it was not permitted them to put any Man to Death.*

BY

(*n*) John xviii. 28.

† Becauſe in the Governor's Palace there was a Guard of *Roman* Soldiers, and a great Company of Servants, and, as they were Heathens, they thought, that, by touching any of them, they ſhould be defiled, and, conſequently, made incapable of eating the *Paſſover*, of which no unclean Perſon was to partake. By the *Paſſover* however, here in St *John*, Chap. xviii. 28, we are not to underſtand the *Paſchal Lamb*, which the reſt of the *Jews*, as well as our Saviour, had eaten the Night before, but the *Chagigah*, or Peace Offering, *i. e.* the Sheep and Oxen, that were offer'd all the ſeven Days of the Feaſt, and are expreſsly called the *Paſſover*, Luke xxii. 1. Thus the *Jewiſh* Doctors remark upon *Deut.* xvi. 2. *Thou ſhalt ſacrifice the* Paſſover *to the Lord, of the Flock, and of the Herd,* that the *Flock* ſignifies the *Lambs*, which were eaten on the 14th, and the *Herd*, the Offerings of the *Chagigah*, which were conſum'd on the 15th Day of the Month *Niſan*. The *Jewiſh* Rulers therefore would not go into the *Judgment-Hall*, that they might not be unfit to eat the *Paſſover*, i. e. thoſe *Paſchal* Offerings of the *Herd*, which were holy Things, and of which none might eat in their Defilement. *Whitby*'s Annotations and Appendix to St *Mark*. Vid. *Calmet*'s Commentary upon this Paſſage of St *John*, where he oppoſes this Opinion with Reaſons, that ſeem to have ſome Weight in them.

† By this Anſwer they ſeem willing to make *Pilate*, not ſo much a *Judge* of the Cauſe, as an *Executor* of their Sentence: But there cannot poſſibly be an higher Act of Injuſtice, than to deſire, that a Judge ſhould ſuppoſe the accus'd Perſon guilty of the Crime, without any farther Examination. It is no ſtrange and extraordinary Thing to ſee innocent Perſons oppreſs'd by arbitrary Proceedings, without any legal Proceſs; but for a Man to be brought before a Judge, in order to be deliver'd up directly to Execution, without any Proof of his Crime, or any Examination concerning it, is a new Way of Oppreſſion, firſt invented and contriv'd againſt the Saviour of the World. *Calmet*'s Commentary.

† Whether the *Jews* had, at this Time, the *Power of Life and Death*, is a Point, much controverted among the Learned. The Anſwer, which the *Jewiſh* Rulers here give to *Pilate*, and the general Opinion of their *Rabbins*, who ſuppoſe, that their Rulers loſt the Power about *Forty Years* before the Deſtruction of *Jeruſalem*, ſeem to incline to the *Negative*; but thoſe, who take the other Side of the Queſtion, argue thus, —— That the *Jews*, when reduc'd to a *Roman* Province, had ſtill the Privilege granted them, *to uſe the ſacred Inſtitutions and Cuſtoms, that were deriv'd to them from their Fathers*; Joſeph. Antiq. lib. xiv. c. 17. that it was granted to *Hyrcanus*, the High-Prieſt, if any Controverſy ſhould ariſe concerning their *Diſcipline*, that the Judgment of it ſhould be referr'd to him; that, purſuant to this *Grant*, we find the High-Prieſt and his Council ſtoning *Stephen*, not by the *Rage of Zealots*, (as ſome conceive) but according to the Law, which requires, that the *Blaſphemer* ſhould be *ſton'd*, Levit. xxiv. 16. that *Saul*, arm'd with the Power of the *High-Prieſt* and *Elders*, perſecuted the *Jewiſh* Chriſtians *unto Death*, and led them bound to *Jeruſalem* to be puniſh'd, *Acts* xxii. 4, 5. that the *Jews* would have judg'd *Paul after their own Law*, Acts xxiv. 6. and have put him to Death, *Acts* xxiii. 27. had not *Lyſias*, the *chief Captain*, reſcu'd him from their Hands, which *they* ſay he did *by Violence*, i. e. by an Invaſion of their *Rights*, but he affirms he did it, becauſe he underſtood that *Paul* was a *Roman*: And from hence they conclude, that they ſtill retain'd the Power of judging, and condemning thoſe to Death, who were *Jews* by Nature and Deſcent, and by their Laws deſerv'd to die, tho', as to ſome Perſons, and in ſome Caſes, they had not that Power. Thus, when *Annas*, or *Ananus*, the High-Prieſt, killed *James*, the Brother of our Lord, and *ſton'd many other Chriſtians, as Tranſgreſſors of the Law*, the wiſeſt Part of the Nation (ſays *Joſephus*) diſlik'd his Proceedings, becauſe he ſhould not have called a Council concerning Life and Death, without Licence from *Albinus*, the *Roman* Preſident. From whence we may infer, that the Power of inflicting *capital* Puniſhments, even upon the *Jews*, converted to the *Chriſtian* Faith, was then ſo far taken from them, that they could not *regularly* do it, without firſt obtaining Leave from the *Roman* Governor: And, in the Caſe of our Bleſſed Saviour, the *Jews* had debarr'd themſelves from the Power of putting him to Death, after they had accus'd him before *Pilate*, not of Crimes committed againſt their Law, but of *Sedition*, and aſpiring at a Kingdom, to the Prejudice of *Cæſar* and the *Roman* Government, whereof it belong'd to *Pilate*, and not to them to judge and determine. And therefore their ſaying to him, *It is not lawful for us to put any Man to Death*, John xviii. 31, is look'd upon, either as a Kind of *Complaint* of the Encroachments, which the *Romans* had made upon their *Civil* Conſtitution, or as a mere Pretence, ſince *Pilate* gave them Power enough, when he bad them *take him, and judge him according to their Law*; and that the true Reaſons of their bringing him before the *Roman* Tribunal were, that he might be condemn'd for *Sedition*, which would be a Means to ſecure them from the Rage of the People, and that he might be crucify'd, which was a *Roman* Death, and generally inflicted on thoſe, that were found tampering againſt the Government. *Calmet*'s Commentary, *Whitby*'s and *Beauſobre*'s Annotations.

A. M.
4037, &c.
Ann. Dom.
33, &c.

Luke xxii. 2.

Mat. xxvii. 11.
Mark xv. 2.
John xviii. 33.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

And ſends him to Herod, *who remits him to* Pilate.

Luke xxiii. 5.

By theſe *reſerv'd* Anſwers *Pilate*, perceiving that their Intention was to make him the Inſtrument of their Malice againſt an innocent Man, refuſ'd to intermeddle in the Affair, unleſs they would exhibit ſome *Articles* of Accuſation againſt him. Knowing therefore that *Pilate* was a Creature of the *Roman* Court, and a Slave to its Greatneſs, they alledg'd againſt our *Lord*, —— That ‡ he was guilty of *ſeditious* Practices, of diſſuading the Payment of the *Tribute* to *Cæſar*, and of ſetting himſelf up for a King. *Pilate*, hearing the Name of a King, thought himſelf concern'd to examine that Point; and therefore, returning to the Judgment-Hall, and ſeating himſelf upon the *Tribunal*, he aſk'd *Jeſus* whether *he was the King of the* Jews? Which our *Lord* never pretended to deny, but then he inform'd the Governor, that † *his Kingdom was not of this World*, and could therefore give no Umbrage to the *Romans*; for that, had it been a *worldly* Kingdom, his Subjects and Followers would have certainly fought for him, and ſav'd him from the Hands of the *Jews*. When *Pilate* heard that he diſclaim'd all Right to *ſecular* Kingdoms, he thought he had nothing to do to examine him about the Nature of his *ſpiritual* Empire; and therefore, withdrawing from the Court into the *Veſtibulum*, (where his Accuſers were impatiently expecting the *Ratification* of their Sentence, in order to Execution) contrary to their Hopes, he plainly told them, that he found nothing *worthy of Death in him*.

Upon this Diſappointment, the Chief-Prieſts and Elders grew exceedingly fierce and clamorous, repreſenting our *Lord* as a turbulent Mover of the People, and charging him with the ſpreading of ſeditious Principles through all † *Galilee*, and *Judea*, even as far as *Jeruſalem*. *Pilate*, hearing them name *Galilee*, and underſtanding that he was a *Galilean*, and, conſequently, belong'd to † *Herod*'s Juriſdiction; in order to get rid of the *Importunity* of the *Jews*, and withal to free himſelf from this odious and puzzling Affair, ſent him immediately to *Herod*, who was then at *Jeruſalem*, upon the Occaſion of the Feaſt. *Herod* was no leſs *proud* of the Honour done him by *Pilate*, than glad of having this Opportunity to gratify his Curioſity. For, having heard much of our *Saviour*'s Fame, he expected to ſee ſome Miracle or other done by him, but found himſelf ſadly diſappointed. For, tho' the *Scribes* and *Rulers* purſu'd him with their Accuſations to *Herod*'s Palace, and *Herod*, in hearing the Cauſe, aſk'd him ſeveral Queſtions, yet he would not vouchſafe ſo much as one Anſwer; which made the *Tetrarch* look upon him as an inſignificant, deſpicable Perſon; and, accordingly,

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‡ When our Lord's Accuſers came before *Pilate*, they ſaid nothing of his pretended Blaſphemy, his Deſtruction of the Temple, or Violation of the Law of *Moſes*, becauſe they were Queſtions, that the Governor, they knew, would not concern himſelf with; and therefore they forg'd ſuch Accuſations againſt him, as they thought might make him odious and ſuſpected to the *Roman* Government, and oblige *Pilate* to be ſevere againſt him. *Calmet*'s Commentary.

† Not of *human* Original, but from Heaven, and ſo meddled not with the Affairs of this World; that it had none of the *Pomp* and Splendor of the World annex'd to it; none to fight for it with *Carnal* Weapons, and exercis'd no Dominion over Mens Bodies, but over their Souls only; that its Regiment was ſpiritual, and its Judicatories the Courts of *Conſcience*; its *Tribute* a Conformity to the great Laws of Faith, Hope, and Charity; and its only Imposts, the Duties of an holy Spirit, and the Expreſſes of a religious Worſhip, a reſign'd Will, and a conſenting Underſtanding, in which *Pilate* ſoon perceiv'd that the Intereſt of *Cæſar* could not be invaded. *Whitby*'s Annotations, and *Taylor*'s Life of Chriſt, Part iii. Sect. 15.

† Here they artfully make mention of *Galilee*, to incite *Pilate* againſt him, as a ſeditious Perſon, and to confirm their own Suggeſtion, that he was ſo; for they give him to think, that, as he was a *Galilean*, he might probably embrace the Opinion of *Judas Gaulonites*, who held it was not lawful to pay Tribute to *Cæſar*; a Notion, which the Inhabitants of *Galilee* had generally imbib'd, and upon that Account were always prone to Sedition and Rebellion, for which ſome of them, not long before, had been ſet upon, and ſlain by *Pilate*. *Whitby*'s Annotations.

† *Pilate*'s Government did not extend to *Galilee*; it included *Judea* only. *Herod Antipas*, the Son of *Herod the Great*, was, at this Time, King, or *Tetrarch* of *Galilee*; *Jeſus*, conſequently, was his Subject; and therefore, according to the *Roman* Laws, it was *Pilate*'s Duty to ſend him to his proper *Sovereign*, eſpecially as he was accus'd of Rebellion, and a Deſign to make himſelf a King. *Calmet*'s Commentary, and *Grotius* on *Luke* xxiii.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45, to the End, and John xii. 19. to the End.

accordingly, having committed him to the Deriſion and Inſults of his *Guards*, who us'd him with the utmoſt Indignity, he ſent him back again to *Pilate*, array'd in a white *Robe* †, whether it was to make a *Mock* of him, or to indicate his *Innocence*, or both; but ſo it was, that, from that Time, *Herod* and *Pilate* († who before were at great Variance) were, upon this Occaſion, perfectly reconciled.

Pilate's *Speech to the Rulers in Favour of our* Lord, *and the People's Clamours againſt him.* Luke xxiii. 13.

When our *Lord* was remanded back in this Manner, *Pilate* addreſs'd himſelf to the Prieſts and Rulers of the People, telling them, "That, tho' they had brought "this Man before him, as a ſeditious "Perſon, and a Seducer of the People, "yet, upon Examination, he could not "find him guilty of any of the Crimes, "that were laid to his Charge; that this "was not his own Opinion only, but that "*Herod* (who was a more competent "Judge of the Affair, and to whom he "he had ſent him, on Purpoſe to take cognizance of it) had no ways ſignify'd that "his Crimes were *capital*; and therefore, "inſtead of taking away his Life, he propos'd ſome leſſer Puniſhment, if they "thought fit, ſuch as † ſcourging him a "little with Whips, and ſo diſmiſſing "him:" But this Lenity was ſo diſagreeable to their enrag'd Temper, that they peremptorily demanded Execution, ſaying, *Crucify him, crucify him. Pilate*, ſtill tender of ſhedding innocent Blood, expoſtulated the Matter with them, deſiring to know what *Evil he had done*; for, as for his Part, he could find no Fault in him, much leſs any Crimes deſerving of Death; but this did but the more exaſperate, and make them more *clamorous* for ſpeedy Execution.

Mat. xxvii. 15. Mark xv. 6. John xviii. 39.

The *Governor* had one Expedient more, which he thought would not fail him. Every *Paſſover* † he was oblig'd by a certain Cuſtom to pardon one *Criminal*, whom the *Jews* ſhould nominate, and therefore, when the People came, and were urgent with him to grant them that uſual Favour, he propos'd two Perſons to them, *Barabbas*, a notorious *Malefactor*, who, in an Inſurrection with ſome other *ſeditious* Perſons, had committed Murther, and *Jeſus*, who was called *Chriſt*; never doubting, but that the *Populace*, who, he knew, were better inclin'd to our *Lord*, than their Rulers, would have preferr'd an *innocent* Man, before a *Thief* and a *Murtherer*: But, at the Inſtigation of their *Prieſts*, and others in Authority, they requir'd, that the Favour might be granted to *Barabbas*. Hereupon, when the *Governor* deſir'd to know, what he was to do with the *Perſon*, whom they called *Chriſt*, they, one and all, cry'd out, *Crucify him*,

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† The original Words mean properly a *ſplendid Robe*, and do not relate ſo much to the *Colour*, as the *Richneſs* of the Habit. *Calmet*'s Commentary.

† It is generally thought, that the Cauſe of this Difference between them was the *Maſſacre*, that *Pilate* made of ſome *Galileans*, at *Jeruſalem*, in the Time of the *Paſſover*, Luke xiii. 1. which *Herod* reſented, as an Indignity put upon him, and an Invaſion of his Authority, who was at that Time *Tetrarch* of *Galilee*. *Beauſobre*'s Annotations.

† This Chaſtiſement (as *Pilate* calls it) was not in order to his *Crucifixion*, and therefore was not that Puniſhment, which the *Romans* us'd to inflict upon *Malefactors*, as a Preparative to their Execution, for *Pilate* intended it as a Means to procure his Releaſe; and therefore, he ſeem'd willing to conſent to it as a Puniſhment, which the *Jews* ſo commonly inflicted upon thoſe, who had acted perverſly againſt their *Law*, and their *Traditions*, that he might exempt him from that *Sentence*, which they were ſo urgent with him to pronounce. But the Reſult of this his Compliance was, that he neither ſav'd our Lord, nor preſerv'd Juſtice. Inſtead of one Puniſhment, the Innocent was made to ſuffer two, being at laſt both *ſcourg'd*, and *crucify'd*. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† As the Feaſt of the *Paſſover* was celebrated by the *Jews* in Memory of their Deliverance from *Egyptian* Bondage, it was very agreeable to the Nature of that Feaſt, and therefore cuſtomary at that Time (tho' practiſed on no other *Feſtivals*) to make this *Releaſe*. It is obſerved, however, that this Practice was no Cuſtom of the *Jews*, even when they had the *Civil* Adminiſtration in their Hands, but a Piece of *Popularity*, or Favour of the *Procurator*, firſt brought in by *Pilate*, and afterwards continu'd by ſome *Chriſtian* Emperors, who, by a general Law, commanded the *Judges*, that, on the firſt Day of the *Paſſover*, all *Jewiſh* Priſoners, except ſuch, as were committed for particular Crimes, ſhould be diſcharg'd. *Whitby*'s and *Hammond*'s Annotations.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

him, crucify him; and as he ſtill inſiſted on his Innocence, and propos'd ſome *lighter* Puniſhment, (which was all, to be ſure, that he could deſerve) they began to redouble their *Clamours*, and, in the moſt *tumultuous* Manner, imaginable, demand that he might be *crucify'd*.

Matth. xxvii. 19.

He orders him to be ſcourg'd, on Purpoſe to move the People's Pity, but in vain.

The *Governor*, in the mean Time, receiv'd a Meſſage from his Wife †, deſiring him, by no Means to condemn the innocent Perſon, that was then before him, becauſe, upon his Account, ſhe had had that Night many frightful and uneaſy *Dreams*, which made him the more earneſt to releaſe him, or at leaſt to ſpare his Life; and therefore, in Hopes of pacifying the People's Rage, he order'd him to be ſcourg'd. The *Soldiers*, who were to do this, thinking it not enough to execute his Orders, took him into the *Common-Hall*, where, ſtripping him of his own Cloaths, they put a looſe *purple* Coat about him, for a *Robe*; a Wreath of *Thorns* upon his Head, for a *Crown*; and a *Reed* in his Hand, for a *Sceptre*; and then, in Deriſion, ſaluted him, and, bowing their Knees, mock'd him with the *ſham* Profeſſion of Allegiance. After this, they ſpit in his Face, ſmote him on the Cheek, and (to make his Crown of Thorns pierce the deeper) ſtruck him on the Head with his *phantaſtick* Sceptre; and then leading him to a Pillar, (where they ty'd him faſt) they ſcourg'd him with Whips, and with ſuch unrelenting Cruelty, that his tender Fleſh was *torn* in Pieces, and the Pavement *crimſon'd* with his moſt precious Blood.

In this piteous *Plight*, with his Head, Face, and Body embrew'd in Blood, and with all his *mock* Ornaments on, *Pilate*, in Hopes of moving the People's Compaſſion, order'd him to be brought forth; and when he appear'd, *See the Man!* ſays he, *this rueful Spectacle of ſuffering Innocence!* But ſo far were they from melting at the Sight of ſo deplorable an *Object*, that they rais'd their Cries ſtill louder and louder for his *Crucifixion*; and, when the *Governor* ſtill inſiſted on his Innocence, (*a*) *we have a Law* †, ſaid they, *and by our Law he ought to die, becauſe he made himſelf the Son of God*.

John xix. 8.

After all his Endeavours to ſave him, he is compelled to pronounce Sentence againſt him.

These *laſt Words* rais'd ſome Terror in *Pilate*, and gave him more Uneaſineſs: For, taking them in ſuch a Senſe, as an *Heathen* might well put upon them, he began to apprehend, that, if he ſhould proceed to Sentence againſt him, he might deſtroy, not only an innocent Perſon, but poſſibly ſome *Hero*, or mighty *Demi-God*, and ſo at once commit an Act of *Injuſtice* and *Impiety* both. He therefore, returning with *Jeſus* to the Judgment-Seat again, began to enquire into his *Original* and *Pedigree*: But, as it was no Part of our *Saviour*'s Intention to eſcape Death, he thought it not proper to ſay any thing in his own *Juſtification*; until, his Silence having given the Governor ſome Offence, (inſomuch, that he put

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† From the Time of *Tiberius*, the Governors of Provinces were allow'd to take their Wives along with them, which was a Privilege not granted them before. This Wife of *Pilate*'s, according to the general *Tradition*, was nam'd *Claudia Proſcula*; and, in Relation to her *Dream*, ſome are of Opinion, that, as ſhe had Intelligence of our Lord's Apprehenſion, and knew, by his Character, that he was a righteous Perſon, her Imagination, being ſtruck with theſe Ideas, did naturally produce the Dream we read of. But, as our Saviour was apprehended about Midnight, out of the City, and without *Pilate*'s Privity, and detain'd in the Houſe of *Annas*, until it was Day, there was no Poſſibility for her having any Notice of it, before ſhe went to ſleep, and therefore we have the juſter Reaſon to believe, that this Dream was ſent *providentially* upon her, for the clearer Manifeſtation of our Lord's Innocence. *Calmet*'s Commentary.

(*a*) John xix. 7.

† When the *Jews* perceiv'd that *Pilate* look'd upon the Accuſations, which they brought againſt *Jeſus*, of his being a ſeditious Perſon, and one who aim'd at a Kingdom, as idle Suggeſtions, and what had no Shadow of Probability in them, they had recourſe to another *Allegation*, viz. his being a Violater of the Laws of their Nation, and guilty of *Blaſphemy*, which (as they were allow'd to be govern'd by their own Law) they had a Right to demand of their Governor to ſee puniſh'd, and, accordingly, did it with Arrogance enough. *Calmet*'s Commentary.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

put him in Mind, that his Life or Death, his Releaſe or Crucifixion, depended upon him) he then reply'd, that ſuch Power he could not have over him, *were it not permitted him from above*; *and that therefore, they, who had delivered him up, had the greater Sin* † *to anſwer for, than he*.

John xix. 12.

THIS Reply made *Pilate* ſtill the more deſirous to releaſe him, which when the *Jews* perceiv'd, they found out at laſt this Expedient to work upon his Fears, by telling him plainly, *that, if he did not puniſh a Man, who ſet himſelf up for a King, he was an Enemy to the Emperor*; a *Menace*, which he, * who knew the *jealous* Temper of his Maſter *Tiberius* full well, and how eaſily a wrong Repreſentation of theſe Proceedings might prove his Ruin, had not the Courage to withſtand: And therefore, returning to the *Hall*, he order'd *Jeſus* to be brought, in the ſame Habit, to his *publick Tribunal*, which ſtood in a pav'd Place, called *Gabatha* †, and, before he gave Sentence, calling for Water, and waſhing his Hands * before all the People, he ſolemnly declar'd, that he was *innocent of the Blood of that juſt Man*,

Matth. xxvii. 24.

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† *Pilate* indeed ſinned heinouſly, in abuſing his Power, to the Condemnation of the *Innocent*: But *Judas* ſinned more, in delivering him up to the Chief-Prieſts, and the Chief-Prieſts, in delivering him up to *Pilate*, than *Pilate* himſelf, whom they made a Tool to ſerve their Malice and Revenge. They had better Means of Knowledge than he, and ſo ſinned againſt mere Light, and, conſequently, their Guilt was greater, and their Condemnation heavier than his. *Beauſobre*'s Annotations.

* This Threat ſeems to be the Reaſon, why *Pilate* (as he is quoted by ſeveral of the *antient* Fathers) ſent an Account of our Saviour and his Crucifixion to the Emperor *Tiberius*, in order to clear himſelf from ſo unjuſt a Deed, and to throw the Odium of it upon the *Jewiſh Sanhedrim*. For, as it was cuſtomary for all Governors to ſend an Account of the moſt memorable Tranſactions, that happen'd in the Time of their Adminiſtration; the Crucifixion of a Perſon of our Saviour's Character was of too ſignal a Nature, not to be tranſmitted to *Rome*: And, accordingly, the Subſtance of what is contain'd in the *Acts of Pilate* (as they are called) relating to this Matter, may be compriz'd in ſuch Words as theſe:

Pilate to *Tiberius*, &c.

" I have been forc'd to conſent at length to the Crucifixion of *Jeſus Chriſt*, to prevent a Tumult among the *Jews*, " tho' it was very much againſt my Will: For the World never ſaw, and probably never will ſee, a Man of " ſuch extraordinary Piety and Uprightneſs. But the High-Prieſts and *Sanhedrim* fulfilled in it the Oracles of " their Prophets, and of their Sybils. Whilſt he hung on the Croſs, a horrid Darkneſs, which cover'd the Earth, " ſeem'd to threaten its final End. His Followers, who pretend to have ſeen him riſe from the Dead, and aſcend " into Heaven, and acknowledge him for their God, do ſtill ſubſiſt, and, by their excellent Lives, ſhew themſelves " the worthy Diſciples of ſo extraordinary a Maſter. I did what I could to ſave him from the Malice of the *Jews*, " but the Fear of a total Inſurrection made me ſacrifice him to the Peace and Intereſt of your Empire, &c." Univerſal Hiſtory.

† The Word *Gabatha*, in the *Syriack*, (for that is the Language, which was then commonly ſpoken, and which the Writers of the *New Teſtament* do therefore call the *Hebrew*) ſignifies an *Elevation*; and therefore the Place, where *Pilate* had his *Tribunal* erected, was probably a Terras, a Gallery, or Balcony belonging to his Palace, and pav'd with Stone, or Marble, as the Word λιθόστρωτος imports.

* *Waſhing of Hands*, with a Deſign to denote *Innocency*, was not only peculiar to the *Jews*, but cuſtomary among other Nations, becauſe by the Element of *Water* 'tis natural to ſignify Purity and Cleanneſs; but then the Queſtion is, whether, in Conformity to the *Jews* or *Gentiles*, it was, that *Pilate* made uſe of this Ceremony. To expiate an unknown Murther, the *Elders* of the next adjacent City were wont *to waſh their Hands, and ſay, Our Hands have not ſhed this Blood*, Deut. xxi. 6, 7. And the *Pſalmiſt*, having renounc'd all Confederacy with wicked and miſchievous Men, makes this Reſolution, *I will waſh my Hands*, in Teſtimony of *my Innocency*, Pſal. xxvi. 6. From which Paſſages *Origen* is of Opinion, that *Pilate* did this in Compliance with the Manners of the *Jews*, that by *Actions*, as well as *Words*, he might declare to them the Opinion he had of our Lord's Innocence. But, as *Pilate* was a *Roman*, others are rather inclin'd to think, that, in this Action, he conform'd himſelf to the Manners of the *Gentiles*. The *Scholiaſt* upon *Sophocles (in Ajace)* informs us, that it was the Cuſtom, among the *Antients*, when they had killed a Man, or ſhed Blood, to waſh their Hands in Water, thereby to purify them from their Defilement; and to the ſame Purpoſe *Virgil* introduces *Æneas* ſpeaking:

> Me, bello è tanto digreſſum & cæde recenti,
> Attrectare nefas; donec me flumine vivo
> Abluero. Æneid. ii. ver. 718.

Nay, *Clemens Romanus* informs us, (lib. ii. c. 52.) that when *Judges* were going to pronounce Sentence of Death, they uſually lifted up their Hands to Heaven, thereby to denote their own Innocency; and 'tis not improbable, that they waſh'd their Hands, before they did ſo, that they might lift them up with the more Purity. *Whitby*'s Annotations, and *Calmet*'s Commentary.

Man, and *that they muſt anſwer for it*; whereupon the whole Body of the People cry'd out, *May his Blood fall upon us, and our Poſterity!* An *Imprecation*, as black as Hell, and what has been too long (may it pleaſe the *Almighty* to ſhorten their Puniſhment!) verify'd upon them.

Our Saviour is carry'd out to be crucify'd.

BARABBAS being thus releas'd, and *Jeſus* condemn'd to the *Croſs*, the Soldiers and Officers, after they had acted over again their former Inſults and Indignities, took off the purple Coat, and put his own Garments on him, and, having laid an heavy Croſs upon his Shoulders [†], led him away to his *Crucifixion* [†]: But, when they came to the Gate of the City, his Strength was ſo entirely exhauſted, that he was not able to ſtand under it any longer, and therefore they compelled one *Simon* [†], a *Cyrenian*, the Father of *Alexander* and *Rufus*, to bear it the reſt of the Way.

Matth. xxvii. 31. Mark xv. 20. Luke xxiii. 26. John xix. 16.

AMONG the vaſt Throngs, that follow'd to this *Execution*, there were many People, (eſpecially ſome *pious* Women (who could not behold this ſad *Spectacle*, without the higheſt Grief and Lamentation; which, when our *Saviour* obſerv'd, lifting up his Face, all bloody, and disfigur'd, "*Weep not for me*, ſaid he, *but weep for* "*yourſelves, and your Children*; for it will not be long, before thoſe ſhall be accounted happy, who ſhall have no Poſterity [*] to inherit the Miſeries, that

" ſhall

[†] It was a Cuſtom, that he, who was to be *crucify'd*, ſhould bear his own Croſs to the Place of Execution: But, whereas it is generally ſuppos'd, that our Lord bore the *whole* Croſs, *i. e.* the long and *tranſverſe* Part both, this ſeems to be a thing impoſſible; and therefore *Lipſius*, in his Treatiſe *(de Supplicio Crucis)* has ſet the Matter in a true Light, when he tells us, that *Jeſus* only carry'd the *tranſverſe* Beam, becauſe the long Piece of Timber, or Body of the Croſs, was either fix'd in the Ground before, or made ready to be ſet up, as ſoon as the Priſoner came; and from hence he obſerves, that Painters are very much miſtaken in their Deſcription of our Saviour carrying the *whole Croſs*.

[†] A Death, the moſt dreadful of all others, both for the Shame, and Pain of it. So *ſcandalous*, that it was inflicted as the laſt Mark of Deteſtation, upon the vileſt of People. It was the Puniſhment of Robbers and Murtherers, provided that they were *Slaves* too; but otherwiſe, if they were *free*, and had the Privileges of the City of *Rome*, *this* was then thought a Proſtitution of that Honour, and too infamous a Puniſhment for ſuch an one, let his Crimes have been what they would. The *Form* of a Croſs was that of two Poſts, cutting one another at right Angles. On *that*, which ſtood *upright*, the Body was faſten'd, by nailing the Feet to it, and on the other *tranſverſe* Piece, by nailing the Hands on each Side. Now, becauſe theſe Parts of the Body, being the *Inſtruments* of Action and Motion, are provided by Nature with a much greater Quantity of *Nerves*, than others have occaſion for; and, becauſe all Senſation is perform'd by the Spirit contain'd in theſe Nerves, it will follow, that, wherever they abound, the Senſe of Pain muſt needs, in Proportion, be more quick and tender. But, tho' the Pain of this kind of Death was exceedingly ſharp, yet, as none of the *Vitals* were immediately affected, the Body continu'd, thus ſtretch'd out and hanging upon the Nails, that faſtened it to the Croſs, until Exceſs of Anguiſh had, by Degrees, quite exhauſted the Spirits, and driven out the Soul, which muſt needs make the Death, which our Saviour ſubmitted to for our Sakes, ſlow and lingering, as well as painful and ignominious: So *lingering*, that St. *Andrew* was two whole Days upon the Croſs, and ſome other *Martyrs* have been rather ſtarv'd, and devour'd by Birds, than killed with the Torments of the *Tree*. *Stanhope*, on the Epiſtles and Goſpels, Vol. II. and *Howell*'s Hiſtory, in the Notes.

[†] *Libya* in its proper Acceptation, denotes thoſe Parts of the *African* Continent, which lie about the *Mediterranean-Sea*, from *Egypt Eaſtward*, to the greater *Syrtis*, or *Gulf of Sidra Weſtward*. In the *Weſtern* Part of this *Libya* ſtood *Cyrene*, a City of great Note, and once of ſuch Power, as to contend with *Carthage* for ſome Pre-eminences: But whether this *Simon*, whom the Soldiers compelled to carry our Saviour's Croſs, was a *Jew* or *Pagan*, is a Queſtion, that has been diſputed among the *Antients*. Several Fathers have thought that he was a *Gentile*, and that herein he was a *Type* of that *idolatrous* People, who were afterwards to be called to the Profeſſion of the *Goſpel*, and to carry the Croſs after *Chriſt*. But others, from his Name, rather imagine that he was a *Jew*, and that as there were great Numbers of that Nation in *Egypt*, and the neighbouring Countries, this *Simon* might be one, whoſe Habitation was at *Cyrene* in *Libya*, but was now coming up to *Jeruſalem*, at the Time of the *Paſſover*. He is called by St. *Mark*, Chap. xv. 21, the Father of *Alexander* and *Rufus*, becauſe theſe two Perſons were become famous in the *Chriſtian* Church, at the Time, when this *Evangeliſt* wrote his *Goſpel*; but whether he himſelf was, at this Time, a *Diſciple* of *Chriſt*, and afterwards Biſhop of *Boſtres* in *Arabia*, where he ſuffer'd *Martyrdom*, by being burnt alive by the *Pagans*, is much to be queſtion'd, tho' ſome have aſſerted it, but not, I fear, from ſufficient Authority. *Wells*'s Geography of the New Teſtament, Part I. and *Calmet*'s Commentary, and Dictionary, under the Word *Simon*.

[*] This they undoubtedly had occaſion to think at the Siege of *Jeruſalem*, and during the War againſt the *Romans*, not only, on Account of the Loſs of their Children, and the Sale of them, who were under *ſeventeen*, for Bond-Slaves; but chiefly on the Account of that *Famine* in *Jeruſalem*, which forc'd *Mary* the Daughter of *Eleazer*, a Woman of ſome Figure and Quality, to eat her own ſucking Child: Upon which (ſays *Joſephus*) *the Dread of Famine made Men*

weary

“ſhall then come upon this Nation: For how diſmal muſt their Condition be, who ſhall call on the † *Hills to cover them*, and *the Mountains to fall on them*, that, by a ſudden Deſtruction, they may eſcape the *lingering* Calamities of Famine, and Fear, and the Horror of a Thouſand Deaths?”

Is nailed upon a Croſs with an Inſcription upon it. Matth. xxvii. 33. Mark xv. 22.

WHEN he came to the *Place of Execution*, which was called *Golgotha* †, or Mount *Calvary*, the Soldiers, before they nail'd him to the *Croſs*, offer'd him a Potion ‡ of Wine mix'd with *Gall*, which, when he had taſted it, he refus'd to drink. They then ſtripp'd off his Cloaths; and, having, with four great Nails, faſten'd his Hands and Feet, with his Body ſtretch'd out, to the Croſs; they ſo rais'd it up, and fix'd it in the Ground. To ſtain his Innocence, and to put him to the greater Shame, they crucify'd him between two common *Malefactors* †; but

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weary of their Lives, and the Living envied the Dead, that were taken away, before the Extremity came to this Height. De Bello Jud. lib. vii. c. 8.

† That this is a *proverbial* Expreſſion, which the Prophet *Hoſea*, Chap. x. 8, makes uſe of, to denote the utter Deſpair of a People, when they ſee unavoidable Calamities coming upon them, cannot be doubted; for ſo the *Targum* upon *Hoſea* explains it, “He will bring ſuch Judgments upon them, as will render their Condition as miſerable, as if “the Mountains ſhould cover them, and the Hills fall upon them.” *Iſaiah* ſpeaks of the Wicked, that *they ſhould go into the Holes of the Rocks, and into the Caves of the Earth, for Fear of the Lord*, Iſa. ii. 19. And, accordingly, *Joſephus* relates of the *Jews*, that, after the Taking of *Jeruſalem*, many of them hid themſelves in Vaults and Sepulchres, and there periſh'd, rather than ſurrender to the *Romans*. De Bello, ibid.

† *Golgotha* in the *Syriack* (vulgarly called the *Hebrew* Tongue) ſignifies the ſame that *Calvary* does in *Latin*, and was ſo called, either becauſe the Form of the Mount did ſomewhat reſemble a Man's *Skull*, or rather, becauſe, it being the common Place of Execution, a great Number of dead Men's Skulls was uſually to be ſeen there. It is a ſmall Eminency, or Hill, upon the greater Mount of *Moriah*; and, as it was antiently appropriated to the Execution of *Malefactors*, it was therefore ſhut out of the Walls of the City, as an execrable and polluted Place; but, ſince it was made the *Altar*, on which was offer'd up the *precious* and *all-ſufficient* Sacrifice for the Sins of the whole World, it has recover'd itſelf from that Infamy, and has been always reverenc'd, and reſorted to by *Chriſtians*, with ſuch *Devotion*, as has drawn the City round about it; ſo that it ſtands now in the Midſt of *Jeruſalem*, and a great Part of the Hill of *Sion* is ſhut out of the Walls, to make room for the Admiſſion of Mount *Calvary*: And this the rather, becauſe it was a *Tradition*, generally received by the *primitive Chriſtians*, that the *firſt*, as well as the *ſecond Adam*, was bury'd here, and that this was the Place, where *Abraham* was about to have offer'd his Son *Iſaac*, the Type of our Bleſſed Lord. *Wells*'s Geography of the New Teſtament, Part I.

‡ *Interpreters* and others vary very much about this Paſſage, taking it two different Ways, as St *Matthew*, Chap. xxvii. 34. and St *Mark*, Chap. xv. 23. ſeem to expreſs it. Some will have it, that, in St *Matthew*'s Senſe, *Vinegar, mingled with Gall*, was a bitter poiſonous Draught, to ſtupify the Perſon, who drank it, that, by benumbing his Senſes, he might feel leſs Pain. Thoſe, that differ from this, ſay, that, by the Piety of ſome of the Diſciples, and, not improbably, of ſome of thoſe good Women, who uſed to miniſter to *Jeſus*, there was prepar'd *Wine mingled with Myrrh*, which, according to *Pliny*, was an excellent and pleaſant Mixture, and ſuch as the Piety and Indulgence of thoſe Nations uſed to adminiſter to condemn'd Perſons, to fortify their drooping Spirits againſt the Terrors of approaching Death. As the Deſign of this Mixture however was, in ſome Meaſure, to intoxicate the Sufferer, and to make him leſs ſenſible of his Pain, our Bleſſed Lord might therefore refuſe to drink it, becauſe it became him, who was then going to offer himſelf a free and voluntary Sacrifice to God for the Sins of Men, and was to ſhew them a *Pattern* how to bear Afflictions with due *Reſignation* to the Divine Will, to avoid a Thing, which might too far *diſcompoſe* his Thoughts, and ſhew too ill a *Precedent* to his Followers. To reconcile the Difference then between the two *Evangeliſts*, ſince the former affirms, that the Potion offer'd to our Saviour was *Vinegar mingled with Gall*, the latter, *Wine mingled with Myrrh*; the eaſieſt Way is to ſay, (with our learned Dr *Lightfoot*) that there were *two* Cups offer'd to our Lord at the Time of his *Paſſion*; one of *Wine mixed with Myrrh*, by ſome of his Friends, before he was nailed to the Croſs, and the other of *Vinegar*, by the Soldiers, in a ſcoffing and inſulting Manner, after he was nailed to the Croſs; which is better than to aſſert, with ſome great Names, that the antient Tranſlator of St *Matthew* from the *Hebrew* or *Syriack*, miſtaking the Word *Marra*, which properly ſignifies *Bitterneſs*, might put *Gall* (which, in *Syriack*, is *Marar*, and deriv'd from the ſame *Root*) inſtead of *Myrrh*. *Howell*'s Hiſtory, in the Notes, *Whitby*'s Annotations, and *Calmet*'s Commentary.

† The *Malefactors* here mention'd were probably ſome of thoſe factious and ſeditious Gangs, which *Judea*, at this Time, was full of. Under Pretence of publick Liberty, they committed all Manner of Violence and Outrage; and, ſtirring up the People againſt the *Roman* Government, drew upon the Nation all the Calamity, which afterwards befel it. As it was cuſtomary to *crucify* ſeveral Malefactors at the ſame time, eſpecially if convicted of the ſame Crimes, our Saviour, who was accus'd by the *Jews* of *ſeditious* Practices, had two, who were really guilty of that Crime, executed with him, and him they plac'd *in the Midſt*; as in the moſt honourable Place, purely in Deriſion, and with the ſame malevolent Spirit, that made them array him in a purple Robe, a Sceptre, and a Crown. *Beauſobre*'s Annotations.

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but what might make an Amends for that, was the *Inſcription*, which *Pilate* order'd to be fix'd on the Top of his Croſs, JESUS OF NAZARETH, THE KING OF THE JEWS, in the three moſt general Languages, † *Hebrew*, *Greek*, and *Latin*, then in Vogue. This the *High-Prieſts* would gladly have had him alter; but, either out of Spite to them, who had forc'd him upon an unjuſt Act, or out of Honour to our *Lord*, whom he knew to be a *righteous* Perſon, he poſitively refus'd to do it.

Matth. xxvii. 35. John xix. 23.

As ſoon as our *Lord* was fix'd on the Croſs, (which was much about Noon) the four *Soldiers*, who were his *Executioners*, went to dividing the poor Spoil of his *Garments*. His *Mantle* they cut into four Parts, and took each of them one; but as for his *Coat*, becauſe it was one entire Piece, † wove without Seam, and would therefore be ſpoiled if it were divided, for it they *caſt Lots*, and therein fulfilled a famous Prophecy (*b*).

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Is reviled and abus'd by ſeveral, and the Manner of his Behaviour on the Croſs. Matth. xxvii. 39. Mark xv. 29. Luke xxiii. 35.

WHILE he thus hung upon the Croſs, in the moſt exquiſite Torments, ſeveral People of different Denominations, the Chief-Prieſts, Rulers, and Soldiers, moſt of the Multitude, and almoſt every common Paſſenger, inſulted his Miſery; preſuming, that a Perſon, reduc'd to that low Eſtate, could never be the promis'd *Meſſiah*: But all the Reply that he made to their bitter and reviling Speeches, was only by Way of *Petition* to his heavenly Father, that, in reſpect of their *Ignorance*, and confirm'd *Prejudice* againſt him, he would be pleas'd to overlook their barbarous *Treatment* of him, and to pardon their provoking *Blaſphemies*.

Luke xxiii. 39.

NAY, of the two *Malefactors*, who were crucified with him, ‖ one of them reviled, and mock'd him in the ſame groſs Manner, requiring him to give the Company (as they deſir'd) a *Demonſtration* of his being the true *Meſſiah*, by reſcuing both himſelf, and them, from the Croſſes, whereon

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† In *Hebrew*, or the *Syriack*, which was then the common Language of the Country; in *Greek*, which was the Language of Commerce almoſt all the *Eaſt* over; and *Latin*, becauſe of the *Majeſty* of the *Roman* Empire, which, at that Time, had extended its Dominion over the then known World. The whole Inſcription however is ſaid to have been written after the *Jewiſh* Manner, *i. e.* from the Right-hand to the Left, that it might be more legible to the *Jews*, who, by converſing with the *Romans*, began now to underſtand a little *Latin*. *Calmet*'s Commentary, and *Howell*'s Hiſtory, in the Notes.

† Some of the Fathers are of Opinion, that this *Coat* of our Saviour's was made of two Pieces of woollen Stuff, wove in a Loom, and ſo fine-drawn, that the Joining could not be perceiv'd. Others will have it, that it was all *Needle-Work*, i. e. knit, not wove from Top to Bottom: But *Braunius*, in his Treatiſe *de Veſtitu Sacerdotum Hebræorum*, has plainly prov'd, that the *Antients* had the Art of weaving any Habit, of what *Make* or *Sine* ſoever, all of one Piece in a Loom; that, in ſeveral *Eaſtern* Countries, the Art is ſtill preſerv'd and practis'd; and that himſelf made a *Machine*, (which *Calmet*, in his Dictionary, under the Word *Veſtments*, has given us) wherein ſuch an Habit might be wrought. As it was cuſtomary formerly for Women to weave Stuffs and Cloth, not for their own wearing only, but for their Huſband's and Children's Uſe, (for ſo the Character of the virtuous Woman in *Solomon*, Prov. xxxi. 13, and the Practice of *Penelope*, the Wife of *Ulyſſes*, ſhew) it was an antient Tradition, that the *Bleſſed Virgin* herſelf wove her Son's Coat; but, that ſhe made it for him, when he was young; that it grew with him as he increas'd in Stature; and continu'd always freſh, without Decay, is a mere *Fiction*, in order to aſſimulate it to the Habits, which the *Iſraelites* wore in the Wilderneſs: Nor can it be eaſily credited, that the *holy Coat*, which is kept in the *Cathedral Church* at *Treves*, is the very ſame, that our Saviour had on before his Crucifixion. *Calmet*'s Commentary and Dictionary.

(*b*) Pſal. xxii. 18.

‖ If we compare *Matth.* xxvii. 44. where it is ſaid, *that the Thieves, who were crucified with Jeſus, caſt the ſame in his Teeth)* with what we find in *Luke* xxiii. 39. (where 'tis ſaid, *one of the Malefactors, that was hanged, reviled on him)* we may be apt to fancy ſome Contradiction in the *Evangeliſts*: But this the Commentators reconcile, by ſhewing, that it is a very common Thing, in the *Hebrew* Stile, to uſe the *plural* Number inſtead of the *ſingular*: As, when it is ſaid, that the Ark reſted on the *Mountains of Ararat*, Gen. viii. 4. *i. e.* on *one* of the Mountains, and that *God overthrew the Cities where* Lot *dwelt*, Gen. xix. 29. when he could only dwell in one at a Time, with ſeveral other Examples both in the *Old* and *New Teſtament*. But I ſee no Reaſon why we may not underſtand this Paſſage, as St *Chryſoſtom* and St *Jerom* have done, *viz.* "That *both* of the Thieves did, at firſt, rail on *Jeſus*, probably thinking, by that Artifice, to "obtain ſome Help towards procuring their Pardon, but being diſappointed of their Hopes, and hearing *Jeſus* pray for "his Crucifiers, one of them was thereby prevailed upon, and converted:" Eſpecially, ſince, according to this Interpretation, the Operations of God's Grace upon this Man's Mind were more ſudden and ſtrong, and his Converſion more miraculous. *Whitby*'s and *Hammond*'s Annotations, and *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

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whereon they were fix'd: But the other *Malefactor* † reprov'd his Companion for inſulting the *Innocent*, and, while himſelf was receiving the juſt Reward of his *Crimes*, for upbraiding a Perſon who ſuffer'd undeſervedly; and then looking upon *Jeſus*, with a noble Reliance, and moſt wonderful Faith, he humbly intreated him to retain ſome *Remembrance* of him, *when he came into his Kingdom*; to which our *Lord* return'd him this moſt gracious Promiſe of ſpeedy Felicity, † *To-Day ſhalt thou be with me in Paradiſe.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

John xix. 25.

In the mean Time, there ſtood by our *Saviour*'s Croſs, ſad *Spectators* of this diſmal *Tragedy*, the Holy *Virgin-Mother*, *Mary* the Wife of *Alphæus* †, *Mary Magdalene*, and *John* his beloved *Apoſtle*; to whoſe Care and Protection he recommended his ſorrowful Mother †, and, from that Time

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† This Thief is called by ſome Authors *Dimas*, or *Diſmus*, and, out of the falſe Goſpel of *Nicodemus*, they produce many *Fables* concerning him, but too *abſurd* to be here related. Several of the *Fathers* however give him the Title of a *Martyr*, becauſe of the Teſtimony which he bore to Truth, even when it ſeem'd to be utterly deſerted by every one elſe. *Calmet*'s Commentary.

† The Word *Paradiſe* comes from the *Hebrew*, or rather from the *Chaldee*, *Pardes*; and, according to the Force of the Original, it ſhould properly ſignify an *Orchard*, or Plantation of Fruit-Trees, as in ſome Paſſages of the *Old Teſtament*, particularly in *Neh*. ii. 8, it denotes a *Foreſt*. The *Septuagint* make uſe of the Word Παράδεισος, when they ſpeak of *the Garden of Eden*, which the Lord planted, in the Beginning of the World, and therein plac'd our firſt Parents. The *Jews* commonly call *Paradiſe the Garden of Eden*, and they imagine, that, at the Coming of the *Meſſiah*, they ſhall there enjoy an earthly Felicity, in the Midſt of all ſorts of Delights, and, till the Reſurrection, and the Coming of the *Meſſiah*, they think their Souls ſhall abide here in a State of Reſt. In the Books of the *New Teſtament*, the Word *Paradiſe* is put for a Place of Delight, where the Souls of the Bleſſed enjoy everlaſting Happineſs; but where our Lord promiſes the *penitent* Thief, that he *ſhould be with him in Paradiſe*, 'tis thought by the Generality of the *Fathers*, that he meant *Heaven itſelf*; tho' *modern* Commentators make no more of it, than that State of Felicity, which God has appointed for the Reception of the *Pious*, until the Time of the general Reſurrection. Whether the Place of departed Souls is *above*, *within*, or *beneath* the higheſt Heavens; whether there is one common *Receptacle* for the Souls of the Righteous and Unrighteous, till the Reſurrection; or whether, from their Departure out of their Bodies, they dwell in *ſeparate* Manſions, (as is more probable) are *Speculations*, we are no Ways concern'd to be inquiſitive about, whilſt we are ſatisfy'd with this *main Truth*, that the Righteous are, in the intermediate Time between their Death and Reſurrection, in a State of Happineſs, and the Wicked in a State of Miſery. For, as far as our Apprehenſions of theſe Matters go, a *material* Place can no ways contribute, either to increaſe, or to diminiſh the Happineſs, or Miſery of an *immaterial* Spirit. Spirits, that are diveſted of Fleſh and Blood, wherever they are, carry *Heaven* or *Hell* along with them. The good Angels are as happy here upon Earth, whilſt they are employ'd in the Execution of God's Will, as whilſt they are converſant in the *Regions* above, becauſe *they do always behold the Face of God, in whoſe Preſence is Fulneſs of Joy*; and *Satan* was no more happy, when *he came among the Sons of God to preſent himſelf before the Lord*, Job i. 6. than he was when he was *going to and fro in the Earth*. The Happineſs and Miſery of pure *Spirits* hath no Relation, that we know of, to the Place, where they are; but the Happineſs and Miſery of *embodied* Spirits, or of Men, who are made up of Souls and Bodies, have a Dependance upon the Place of their Abode; and therefore we are ſure, that wherever ſeparate Souls are lodg'd till the Reſurrection, after the Reſurrection, righteous and wicked Men ſhall have Places allotted to them, ſuitable to their different States; the *former* ſhall be carry'd up to the *higheſt* Heavens, and the *latter* ſhall be thrown down to the *nethermoſt Hell*. *Calmet*'s Commentary, and Biſhop *Smalridge*'s Sermons.

† That *Alphæus* and *Cleophas* were one and the ſame Perſon, is plain from hence,——That *James*, who is called the Son of *Mary*, the Wife of *Cleophas*, is the ſame with *James*, the Son of *Alphæus*; as indeed, in the *Hebrew* Tongue, *Alphæus* and *Cleophas* differ only in the Manner, in which the *Greeks* have written, or pronounc'd theſe two Names. 'Tis thought, that ſhe was the Siſter of the *Holy Virgin*, and the Mother of *James the Leſs*, of *Joſes*, of *Simeon*, and of *Judas*, who in the Goſpel are called the *Brethren* of our Lord, *i. e.* his Couſin-germans. When, or where ſhe died, is a Matter of much Uncertainty: But the *Greeks* keep the eighth of *April* in Memory of the holy Women, who brought Perfumes to embalm the Body of *Chriſt*, and pretend, at this Time, to have their Bodies at *Conſtantinople*, in the Church of the *Holy Virgin*, built by *Juſtin* II. tho' others talk of the Tranſlation of her Body in particular, into the City of *Veroli*, near *Rome*; while others again pretend, that it is in a little City of *Provence*, called the *three Mary's*, on the Banks of the *Rhone*, and of the Sea. All Fictions equally credible! *Calmet*'s Dictionary, under the Words *Mary of Cleophas*.

† The Generality of *Commentators* do infer from hence, that her Huſband *Joſeph* was, at this Time, dead, and therefore our Lord took care, that ſhe ſhould not be deſtitute, by charging his beloved Diſciple to treat her as his Mother; and he, accordingly, not only receiv'd her into his own Houſe, as long as he continu'd in *Paleſtine*, but, when he remov'd to *Epheſus*, took her along with him, where (according to the Account of the Fathers of the *Council* held there) ſhe is ſaid to have dy'd, and been bury'd in a very old Age. Others however maintain, that ſhe dy'd, and was bury'd at *Jeruſalem*, and they farther add, that the Apoſtles, being diſpers'd in different Parts of the World to labour in the Preaching of the Goſpel, were, all on a ſudden, miraculouſly tranſported to *Jeruſalem*, that

The Eclipſe, *that happen'd at his Crucifixion; and the Manner of his Dying.*

Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. John xix. 28.

Time forward, he took her to his Houſe, and, all along, paid her the Reſpect due to a *Parent*.

DURING theſe *melancholy* Tranſactions, the whole *Frame* of Nature began to be chang'd: The Sun withdrew its Light †; the Stars appeared; and the *Eclipſe* was the more remarkable, becauſe the Moon, being then at Full, could not be in Conjunction. This *Eclipſe* began about *Twelve*, and laſted till *Three* in the Afternoon; when all Things were full of Horror and Amazement. Men's Hearts began to relent, and, inſtead of their former Inſults, they ſtood in ſilent Expectance of what would be the *Iſſue*. All this while our Bleſſed *Lord* continu'd meek and ſilent, tho' languiſhing and waſting under the Agonies, which his Body endur'd, and the heavy Load of the Divine Indignation againſt Sin; till, in the Words of the *Pſalmiſt*, he complain'd at laſt, *Eli! Eli! Lamaſabacthani*, i. e. † *My God, my God, why haſt thou forſaken me?*

ONE of the Soldiers, hearing the Word *Eli*, or *Elohi*, out of Ignorance of the *Hebrew* Tongue, thought, that he called for *Elias* to help him in his Diſtreſs; and, thereupon dipping a Spunge in Vinegar †, put it on a Reed, which St *John* calls a Stalk of *Hyſſop* ‡, and (as he complain'd of being *thirſty*) gave it him to drink. Others

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that they might be preſent at the Deceaſe of the *Bleſſed Virgin*; that, after her Death, they bury'd her in the Valley of *Gethſemane*, where, for three whole Days, were heard *Concerts* of heavenly Singers; and that, at the End of the three Days, when the Concert ceas'd, and St *Thomas*, who had not been preſent at the Burial, was deſirous to ſee her Corpſe, they open'd her Tomb again; but, not finding the Body there, they thence concluded, that God had been pleas'd to honour it with Immortality, by a Reſurrection previous to that of other Men. But theſe are Traditions, that (to ſpeak the ſofteſt Thing of them) deſerve no Regard at all. *Calmet*'s Dictionary, under the Word *Mary*.

† Whether this Darkneſs was confin'd to the Land of *Judea*, or extended itſelf much farther, even over the whole *Hemiſphere*, where it happen'd, is a Queſtion, wherein the *Antients* are not ſo well agreed. *Origen*, and ſome others, are of the former Opinion; but the Majority differ from them, and for this they quote *Phlegon*, the famous *Aſtronomer* under the Emperor *Trajan*, affirming, that, in the fourth Year of the CCIId *Olympiad*, (which is ſuppos'd to be that of the Death of CHRIST) there was ſuch a total *Eclipſe* of the Sun at Noon-Day, that the Stars were plainly to be ſeen; and from *Suidas* they likewiſe cite *Dionyſius* the *Areopagite*, then at *Heliopolis* in *Egypt*, expreſſing himſelf to his Friend *Apollophanes*, upon this ſurprizing Phænomenon, *Either that the Author of Nature ſuffer'd, or that he was ſympathizing with ſome one, who did:* For, whereas in common Eclipſes the Sun's total Darkneſs can continue but twelve, or fifteen Minutes at moſt, this is recorded to have laſted no leſs than *Three full Hours*, Matth. xxvii. 45. Univerſal Hiſtory, Lib. ii. c. 11.

† In the *Hebrew* Way of ſpeaking, 'tis certain, that God is ſaid to *leave* or *forſake* any Perſon, when he ſuffers him to fall into great Calamities, and lie under great Misfortunes, and does not help him out of them. To this Purpoſe *Zion*, having been long afflicted, is brought in by the Prophet complaining, *the Lord hath forſaken me, the Lord hath forgotten me*, Iſaiah xlix. 14. and as the Royal *Pſalmiſt* is very frequent in ſuch Complaints, ſo he explains the Senſe of them, when he addreſſes himſelf to God, *why art thou ſo far from my Prayer*, ſo that, tho' *I cry in the Day-time, thou heareſt not?* Pſal. xxii. 1, 2. That *David* was not fallen into any *Deſpondency*, is manifeſt from his calling God ſo *fiducially his God*; and that our Bleſſed Saviour was not (as ſome think) under any *Failure* of his Truſt in God, or any Perturbation of Spirit from the Senſe of Divine Wrath, is evident from his ſaying of his ſuffering Condition, *It is finiſhed*, and from the very Words, wherein he breath'd his laſt, *Father, into thy Hands I commit my Spirit*. The Truth is, this very Thing ſhews the great Compoſure of his Mind, that, while he was hanging upon the Croſs, he was ſo far Maſter of himſelf, as to repeat the *Twenty-ſecond Pſalm*, whereof the Title, or firſt Words are, *Eli, Eli*, &c. a Pſalm, which is allow'd by all Commentators to relate to the *Meſſiah*; which contains a moſt lively Deſcription of all the remarkable Particulars of his *Paſſion*, and, for that Reaſon, was a Portion of Scripture, which he thought proper to recite upon this mournful Occaſion. Upon the Suppoſition then, that our Lord was now repeating that noble *Pſalm*, which, after a Capitulation of his Sufferings, concludes with very comfortable Promiſes both to him and his Followers; this ſhews, that he was far from being under any Doubt or Deſpair, that he kept his Mind indeed all along calm and ſerene, and, under the Preſſure of whatever he ſuffered, ſupported himſelf with the comfortable Proſpect of what was to follow. *Whitby*'s Annotations, and Univerſal Hiſtory, lib. ii. c. 11.

† The *Vinegar* and Spunge, in Executions of condemn'd Perſons, were ſet ready, to ſtop the too violent Flux of Blood, that the Malefactor might be the longer in dying, but to the Bleſſed JESUS they were exhibited in ſcorn; for, being mingled with Gall, the Mixture was more horrid and unpleaſant. *Howell*'s Hiſtory, in the Notes.

‡ It may be pretended perhaps, that a Branch of *Hyſſop* might not be long enough to reach our Saviour's Mouth, as he was hanging upon the Croſs; but, beſides that Croſſes were not, in ſome Places, erected ſo high, but that *Beaſts of Prey* could reach the Bodies, that were faſten'd to them; and that *Hyſſop*, in theſe Countries, as well as *Muſtard-Seed*, was of much longer Growth, than it is with us; I cannot ſee, why the Perſon, that offer'd our Saviour this Vinegar, might not make uſe of a Ladder, if the Croſs was ſo high, that he could not fairly reach him.

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Others however were for letting it alone, to ſee whether *Elias* † would come and help him; but when he had taſted the *Vinegar*, and now knew that all the *Types* and *Prophecies* concerning him were fulfilled, his Father's Wrath appeas'd, and the great Work of Man's Redemption accompliſh'd, he ſaid, *It is finiſhed*, and then, *bowing down his Head*, he recommended his Soul into his Father's Hands, and ſo *gave up the Ghoſt* †.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Earthquake *after his Death, and* Sentiments *of the* Spectators *thereupon.*

UPON his *Expiration* there immediately happen'd a terrible *Earthquake* †, which rent the *Vail* † of the Temple from Top to Bottom, ſplit the Rocks †, and opened the Graves and Tombs, ſo that the Bodies of ſeveral who were dead, † aroſe, and went into *Jeruſalem*, where they were ſeen,

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Nor is the Difference in St *Matthew*'s calling that a *Reed*, which St *John* calls *Hyſſop*, of any Manner of Moment, becauſe the *Greek* Word Κάλαμος is put to ſignify a Stalk, a Shoot, or Branch of any Kind; ſo that St *Matthew* ſpeaks of that in the *general*, which St *John* ſpecifies in *particular*. *Calmet*'s Commentary.

† There was a Tradition among the *Jews*, that it was *Elias*'s proper Office to come, and ſuccour ſuch, as were in Miſery: And, accordingly, ſome of the *Jews*, either deceiv'd with the Reſemblance of the Words, thought that our Lord called *Elias* to his Help; or, giving a malicious Turn to the Senſe of the Words, which they well enough underſtood, did thereby inſult him for his calling in vain *Elias* to his Help. *Beauſobre*'s Annotations.

† The original Phraſe may denote a *delivering* up, or (as our Saviour expreſſes it, *Luke* xxiii. 46.) a *committing his Spirit into the Hands of God*, as a ſacred Truſt to be reſtor'd again, and united to his Body, at the Time prefix'd by his own infinite Wiſdom; and plainly implies ſuch a Diſſolution, and actual Separation of Soul and Body, as every common Man undergoes, when he dies: But herein is a remarkable Difference, that what is in other Men the Effect of *Neceſſity*, was in *Jeſus* a voluntary Act, and the Effect of his own free Choice. Hence the Generality of Interpreters have thought, that St *John* takes notice, that Chriſt *bowed his Head*, *before* he gave up the *Ghoſt*, whereas, in common Caſes, the falling of the Head follows after the Breath's going out of the Body: And hence alſo St *Mark* obſerves, that *Jeſus*'s crying out with ſo loud and ſtrong a Voice, immediately before his expiring, was one Reaſon, that moved the *Centurion* to think him an *extraordinary* Perſon; for this ſhewed, that it was not the Exceſs of Pain and Sorrow, that had tired out Nature, and haſtened his Death, but that he, who (as himſelf profeſſes, *John* x. 18.) *had Power to lay down his Life*, and could not have it taken from him without his own Permiſſion and Conſent, did freely and voluntarily lay it down, at ſuch a Time, as himſelf ſaw convenient. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

† Some are of Opinion, that this was the ſame *Earthquake*, that happen'd in the Reign of *Tiberius Cæſar*, and was the greateſt, that ever was known in the Memory of Man. Both *Pliny* and *Macrobius* make mention of it; and the *latter* informs us, that it deſtroy'd no leſs than *twelve Cities* in *Aſia*: But, by the ſacred Text, it appears, that the Earthquake, here mention'd, affected only the Temple of *Jeruſalem*, and the Parts which are there ſpecify'd, the Vail, the Ground, the Rocks, the Tombs, &c. Nor does it ſeem improbable, that this *Prodigy* was ſhewn particularly in this Place, to foretel the Deſtruction of the Temple, and its Worſhip, upon the People's ſad Impiety in crucifying the *Lord of Life*. *Hammond*'s Annotations.

† In the *ſecond* Temple, between the *Holy Place* and the *Moſt holy* (ſays *Maimonides*) there was no *Partition-Wall*, tho', in the *firſt* Temple, there was one, built of the Thickneſs of a *Cubit*. The Diviſion between them was made by two *Vails*, one from the Extremity of the *Holy Place*, and the other from the Extremity of the *Moſt holy*, with a void Space of a Cubit between. The like Form of *Separation* was obſerv'd in the Temple, which *Herod* rebuilt, as *Joſephus* informs us, (de Bello Jud. lib. vi. c. 14.) and therefore it muſt be a Miſtake in thoſe, who think, that this Vail was a Partition-Wall of Stones. Whether of the two Vails, that which belong'd to the *Holy Place*, or that which hung in the *Moſt holy*, was, at this Time, rent in twain, is a Queſtion among the Antients, tho' the Words of the Author to the *Hebrews*, where he tells us, that *Chriſt*, as our *High-Prieſt*, *has conſecrated for us a new Way, through the Vail*, ſo that we may with *Boldneſs enter into the Holieſt by the Blood of* Jeſus, *Heb.* x. 19, &c. ſeems to be a pretty clear Determination of it. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† In the *Church of the Sepulchre* (which ſtands on *Mount Calvary*) is ſtill to be ſeen that memorable Cleſt in the Rock occaſion'd, as 'tis ſaid, by the Earthquake, which happen'd at our Lord's Crucifixion. This Cleft (as to what now appears of it) is about a Span-wide at its upper Part, and two deep. After this it cloſes: But then it opens again below, and runs down to an unknown Depth of Earth. That this Rent was made by the Earthquake, which happen'd at our Lord's Paſſion, there is only Tradition to prove: But that it is a *natural* and *genuine* Breach, and not counterfeited by any Art, the Senſe and Reaſon of every one, that ſees it, may convince him; for the Sides of it fit like two *Tallies* to each other, and yet it runs in ſuch intricate Windings, as could not be well counterfeited by *Art*, or perform'd by any Inſtrument. *Wells*'s Geography of the New Teſtament, Part I. and Mr *Maundrell*'s Journey, &c.

† Since St *Paul* ſtiles our Saviour *the Firſt-Born from the Dead*, Coloſſ. i. 18. and *the Firſt Fruits of them that ſlept*, 1 Cor xv. 20. Moſt Commentators are of Opinion, that, tho' ſeveral *Tombs* were open'd as ſoon as our Saviour *expir'd*, yet none of the *Saints* aroſe, until he return'd from the Grave: But then, who theſe Saints were, 'tis no eaſy Matter to conjecture. Some think, that the *Man after God's own Heart*, King *David*, or ſome of the antient *Patriarchs*, might beſt deſerve this Pre-eminence: But, on the Day of *Pentecoſt*, St *Peter* tells the *Jews* plainly, that

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ſeen, and known by many. Theſe Prodigies, which attended our *Lord*'s Death, ſtruck the Spectators with ſuch Amazement, that, as they return'd home, they ſmote upon their *Breaſts*, and, with great Lamentation, declar'd, that the Perſon, who had ſuffer'd that Day, was innocent. Nay the very *Centurion* †, and other Soldiers, who attended the *Execution*, from a Conviction of what they had ſeen, were not afraid to affirm, that he certainly was † *the Son of God*.

John xix. 31.

THE Day, whereon our *Saviour* ſuffer'd, was the *Eve*, or Preparation to the *Paſchal Feſtival*, which fell, that Year, on the *Jewiſh Sabbath-Day*, and ſo was a *Feaſt* and *Sabbath* together. That therefore ſo great and ſolemn a Day might not be *prophan'd* † by the Suſpenſion of the Bodies on the Croſs, the Rulers of the *Jews* came, and requeſted of *Pilate*, that their Legs might be broken to haſten their Deaths, and their Bodies taken down; which, accordingly, was executed upon the two *Thieves*: But, when the Soldiers came to *Jeſus*, and found him already dead, inſtead of breaking his Legs †, one of them pierc'd his Side with a *Spear* †, from which iſſu'd out a great Quantity of † Blood and Water.

AMONG

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that the Body of *David* was ſtill in its Sepulchre, and not *aſcended into Heaven*, Acts ii. 29, 34. and St *Paul*, in his Epiſtle to the *Hebrews*, tells us of the Patriarchs, that *they had not received the Promiſe, God having deſigned, that they, without us, ſhould not be made perfect*, Heb. xi. 39, 40. The moſt probable Conjecture therefore is, that they were ſome of thoſe, who believ'd in *Jeſus*, (as old *Simeon* did) and died a little before his Crucifixion; becauſe of theſe Perſons it is ſaid, that they *went into the Holy City, and appeared to many*, and ſo, very probably, were well known to thoſe, to whom they appear'd, as having been their *Contemporaries*. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† This *Officer*, according to ſome, was nam'd *Longinus*, and the *Tradition* is,—— That, upon his Converſion to the Chriſtian Faith, being expelled from the *Roman* Army, wherein he ſerv'd, he return'd to *Cappadocia*, where he began to preach *Jeſus Chriſt*, but was there beheaded, and his Head carry'd to *Pilate*. But all this ſeems to be a Fable, for which there is no Foundation in Hiſtory. *Calmet*'s Commentary.

† That *the Son of God* did not always ſignify one, who was *ſo* by an *eternal Generation*, but only one, that was his beloved and *adopted* Son, is apparent from hence, that what is here called *the Son of God*, is, in St *Luke*, Chap. xxiii. 47, ſaid to *be a juſt Man*. For, tho' the *Jews* very well knew, from the Second *Pſalm*, that their *Meſſiah* was to be the *Son of God*; yet, that they did not know him to be *ſo*, in the higher Senſe of the Word, ſeems to be evident, becauſe they did not know how *David* could call *him Lord*, Matth. xxii. 45.

† The *Jews* had a ſtrict Injunction in their Law, that the dead Bodies of thoſe, who were executed, ſhould not *hang all Night*, but by all means be *buried that Day*, Deut. xxi. 22, 23. but the *Romans* us'd to do otherwiſe. They ſuffer'd the Bodies to hang upon the Croſs always until they were dead, and, in ſome Caſes, a conſiderable Time longer. On this Occaſion it ſeems, as if the *Jews* had left the *Romans* to follow their own Cuſtom, in relation to the crucify'd Perſons, and were in no Concern to have them taken down, had it not been for the near Approach of their Paſſover, whoſe Joy and Feſtivity they thought might be dampt by ſo melancholy a Sight. Upon this Account they petitioned *Pilate* to have them remov'd: And the Reaſon, why *Pilate* might be rather induc'd to grant their Requeſt, was, that the *Romans* themſelves had ſuch Reſpect for the Feaſts of their Emperors, that, on thoſe Days, they always took down the Bodies from the Croſs, and gave them to their Parents. *Calmet*'s Commentary.

† The *Prophecy*, which foretold, *that a Bone of him ſhould not be broken*, is uſually referr'd to the Command, concerning the *Paſchal Lamb*, *Thou ſhalt not break a Bone of it*, Exod. xii. 46. But, as *David* was likewiſe a Type of *Chriſt*, we cannot ſee, why it may not refer to theſe Words of his, *He keepeth all his Bones, ſo that none of them is broken*, Pſal. xxxiv. 20. or why the Promiſe, which reſpects all *righteous* Perſons, might not more particularly be fulfilled in *the juſt One*. *Whitby*'s and *Beauſobre*'s Annotations.

† The Man, who did this, was not one of the *Horſe*, (as he is uſually painted) but of the *Foot* Soldiers; becauſe a Spear, or ſhort Pike, was one Part of the Armour belonging to the *Roman Infantry*; and the Reaſon, why this was done, was not only, that a Prediction concerning him might be fulfilled, (*Zech.* xii. 10. which the *Jews* apply to the *Meſſiah*) but that his Death might be put beyond all Diſpute, which, had it been doubtful, muſt have made his Reſurrection (upon which the Truth of our Religion depends) remain doubtful likewiſe. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† St *John*, the *Evangeliſt*, who was an Eye-witneſs of this Paſſage, affirms it in a particular Manner, Chap. xix. 35. and, in his firſt Epiſtle, Chap. v. 6, makes it a Matter of great Moment, when he tells us, *This is he, that came by Water and Blood; not by Water only, but by Water and Blood.* The Force of whoſe Reaſoning (according to the learned *Hammond*) is this,—— "That, as *Water* was the Emblem of our Saviour's Purity, and *Blood*, the Evi-
"dence of his Fortitude and Patience, and both of theſe proceeded from his Side, they jointly evince the Neceſſity of
"ſuch *Purity* and *Patience*, in every one, that claims a Right in Chriſt." The *Jewiſh* Doctors have a *Tradition*, (as Dr *Lightfoot* acquaints us) that, when *Moſes* ſmote the Rock, there firſt came forth *Blood*, and then *Water*. Whether the Apoſtle might have reſpect to that Tradition, when he calls *Chriſt that Rock*, 1 Cor. x. 4, is uncertain; but,

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Preparations made for his Burial, which was in Joſeph's own Sepulchre.

Mat. xxvii. 57. Mark xv. 43. Luke xxiii. 50. John xix. 38.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Among the Diſciples of our *Lord*, there was one nam'd *Joſeph*, a Man of great Wealth and Honour †, born in *Arimathæa* †, and not improbably, one of the Council of the *Sanhedrim*, but who ſtood in ſome Fear of them, while our *Saviour* was alive. After his Death † however, he took Courage, and, going to *Pilate*, begg'd Leave of him to let him take down the Body of *Jeſus*, and bury it. The *Governor* was ſurpriz'd to hear that he was dead ſo ſoon; but being inform'd by the *Centurion*, that it actually was ſo, he order'd the Body to be deliver'd to *Joſeph*, who, for the preſent, wrapp'd it up in fine *Linnen* Cloaths, which he had provided for that Purpoſe; and, at the ſame Time, *Nicodemus* † (another *private* Diſciple of our *Lord*'s) brought a Mixture of *Myrrh* and *Aloes*, with other Spices, and Perfumes, to *embalm* his Body, according to the Manner of the *Jews*.

Not far from the Place of *Execution*, there was a *Garden* † belonging to *Joſeph*, where

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among the many other important Deſigns of this *Water* and *Blood*, the Ancients have well obſerv'd, that, by a ſpecial Act of God's Providence, there flow'd, at this Time, from our Saviour's Side, the two *Sacraments* of his Church, *Baptiſm* and the *Supper of the Lord*. As to the *natural* Reaſon of this Flux of Water and Blood from our Lord's Body, *Anatomiſts* tells us, that there is a *Capſula*, near the Heart, called the *Pericardium*, which hath Water in it, of continual Uſe to cool the Heart, and that the coming out of Water here with the Blood was a ſure Evidence of the wounding his very Heart, and, conſequently, of the Certainty of his Death. *Hammond*'s Annotations, and *Howell*'s Hiſtory, in the Notes.

† His Riches and honourable Station are mention'd, not out of any Vanity and Oſtentation, that a Perſon of ſo conſiderable a Figure ſhould pay reſpect to the Body of our Bleſſed Lord; but, chiefly, to ſhew how ſtrangely God brought about an ancient *Prophecy* concerning the *Meſſiah*, viz. that, notwithſtanding the infamous Manner of his Dying, he ſhould *make his Grave with the Rich at his Death*, Iſa. liii. 9. which, in itſelf, was a moſt unlikely Thing, not only, becauſe the Bodies of them, that were crucify'd, did, by the *Roman* Laws, hang upon the *Gibbet* ſometimes until they were conſum'd; but, becauſe the *Jews* (tho' they did not allow of this Severity to the Dead) did nevertheleſs always bury their Malefactors in ſome publick, neglected, and ignominious Place; and ſo, in all Probability, muſt our Saviour have been treated, had not *Joſeph* apply'd himſelf to the Governor, in whoſe Diſpoſal the Bodies of executed Perſons were. *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

† *Ramatha* (from whence *Arimathæa* is form'd) ſignifies *Height*. It is plac'd by St. *Jerom* between *Lydda* and *Joppa*, but *modern* Travellers ſpeak of it, as lying between *Joppa* and *Jeruſalem*, and ſituated on a *Mountain*, tho' very different from *Ramathiam-Zophim*, the Place where *Samuel* was born, 1 *Sam.* i. 1. and which lay to the *North*, whereas *Arimathæa* was to the *Weſt* of *Jeruſalem*. *Calmet*'s Dictionary, under the Word.

† It may well ſeem ſtrange, that *Joſeph*, who never durſt openly profeſs a Regard to *Jeſus*, while living, ſhould now, when he had ſuffer'd all the Ignominy of a *Malefactor*, not ſtick to intereſt himſelf for his honourable Interment. But, beſides, that this might be an Inſtance of the *Efficacy* of thoſe *Impreſſions*, which God makes upon Mens Minds, even at the moſt *unlikely* Seaſons of prevailing; the Deſire, which *Pilate* had expreſs'd, to ſave our Lord's Life, and avow'd Unwillingneſs to condemn him, together with the Prodigies, that had accompany'd his Crucifixion, and made now every Heart relent, might be Motive enough for him to go *in boldly to Pilate*, (as St *Mark* expreſſes it) and beg the Body of him, before it was taken from the Croſs. According to the *Miſhna*, the neareſt Relations of thoſe, that ſuffer'd as *Criminals*, were not permitted to put their Bodies into their *Family-Tombs*, until their Fleſh was all conſum'd in the publick Sepulchres: And this might poſſibly be the Reaſon, why *Joſeph* made ſuch Haſte with his Requeſt to the *Governor*, viz. that he might prevent our Lord from being caſt into one of the publick *Charnel-Houſes*, appointed for the Reception of Malefactors Bodies. *Stanhope*, on the Epiſtles and Goſpels, Vol. II. and *Calmet*'s Commentary.

† This is the ſame *Ruler of the* Jews, and *Maſter of* Iſrael, as the *Evangeliſt* calls him, *John* iii. 1, 10. who, at our Lord's firſt Coming to *Jeruſalem*, after he had enter'd upon his Miniſtry, held a private Conference with him, and for ever after was his Diſciple, tho' he made no open Profeſſion of it, 'till after his Paſſion. Whether it was *before*, or *after* this Time, that he receiv'd Baptiſm from ſome of Chriſt's Diſciples, it is a Thing uncertain; but there is Reaſon to believe, that the *Jews* when they came to be inform'd of this, depos'd him from the Dignity of a *Senator*, excommunicated him, and drove him out of *Jeruſalem*. Nay it is farther ſaid, that they would have put him to Death, but that, in Conſideration of *Gamaliel*, who was his Uncle, or *Couſin German*, they contented themſelves with beating him almoſt to Death, and plundering his Goods. 'Tis added likewiſe, that *Gamaliel* convey'd him to his *Country-Houſe*, where he provided him with Things neceſſary for his Support, and, when he dy'd, bury'd him honourably by St *Stephen*. *Calmet*'s Dictionary, under the Name.

† This Garden has been long ſince converted into a Church, called *the Church of the Sepulchre*, as being built over the Place, where our Lord's Sepulchre was. To fit this Place for the Structure of a Church, the firſt Founders were oblig'd to reduce it to a plain *Area*, which they did, by cutting down ſeveral Parts of the Rock, and by elevating others: But, in this Work, Care was taken, that none of thoſe *Parts* of the Place, which were more immediately concern'd in our Lord's Paſſion, ſhould be either alter'd or diminiſh'd; inſomuch, that *that* Part of it, where Chriſt is ſaid to have been faſten'd to, and lifted upon the Croſs, is left entire, ſtanding, at this Day, eighteen Steps above the

where he had lately hewn out of a † Rock a *Sepulchre* † for his own proper Interment. Having therefore embalm'd our *Saviour*'s Body, and wound it up in the *Linnen* Cloths, here they bury'd it, and, with a large Stone cut out of the Rock for that Purpoſe, clos'd the Mouth of the Sepulchre: But *Mary Magdalen*, and the other Women, who were preſent at his Death, and aſſiſted at his Burial, having taken good Notice of the Place, where he was laid, went, and prepar'd freſh Spices for his farther *Embalment*, as ſoon as the *Sabbath-Day* was over.

The Sepulchre guarded.
SATURDAY.
Matth. xxvii. 63, 64.

On the *Sabbath-Day* the Rulers of the *Jews* came to *Pilate*, and informing him, "That our *Lord* (whom they called an "*Impoſtor)* having, in his Life-Time, "made it his Boaſt, that, on the third "Day, he would riſe again from the "Dead, they therefore requeſted of him, "that he would order the *Sepulchre* to "be kept under a ſtrong Guard, until "that Day was paſs'd, leſt his Diſciples "ſhould ſteal him away by Night, and "then give it out, that he was riſen from "the Dead, which might prove a more "dangerous Seduction to the People, "than any Thing, they had yet fallen "into." Whereupon he gave them Leave to take a Detachment of the *Guard* † of the Temple, and to poſt them near the *Sepulchre*; which, accordingly, they did; and, to ſecure it againſt all *private* Attempts, ſet a Seal † on the Stone, that was at the Mouth of it.

EASTER-SUNDAY.
Our Saviour's Reſurrection notify'd by Angels, and teſtify'd by Mary Magdalen, *but not believed.*

Early next Morning, even juſt as the Sun was riſing, *Mary Magdalen*, and the other Women, who, on *Friday* Evening, had prepared Spices and Perfumes, went to

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the common Floor of the Church, and the holy *Sepulchre* itſelf, which was at firſt a Cave, hewn into a Rock under Ground, having had the Rock cut away from it all around, is now, as it were, a Grotto above Ground. *Wells*'s Geography of the New Teſtament, Part i.

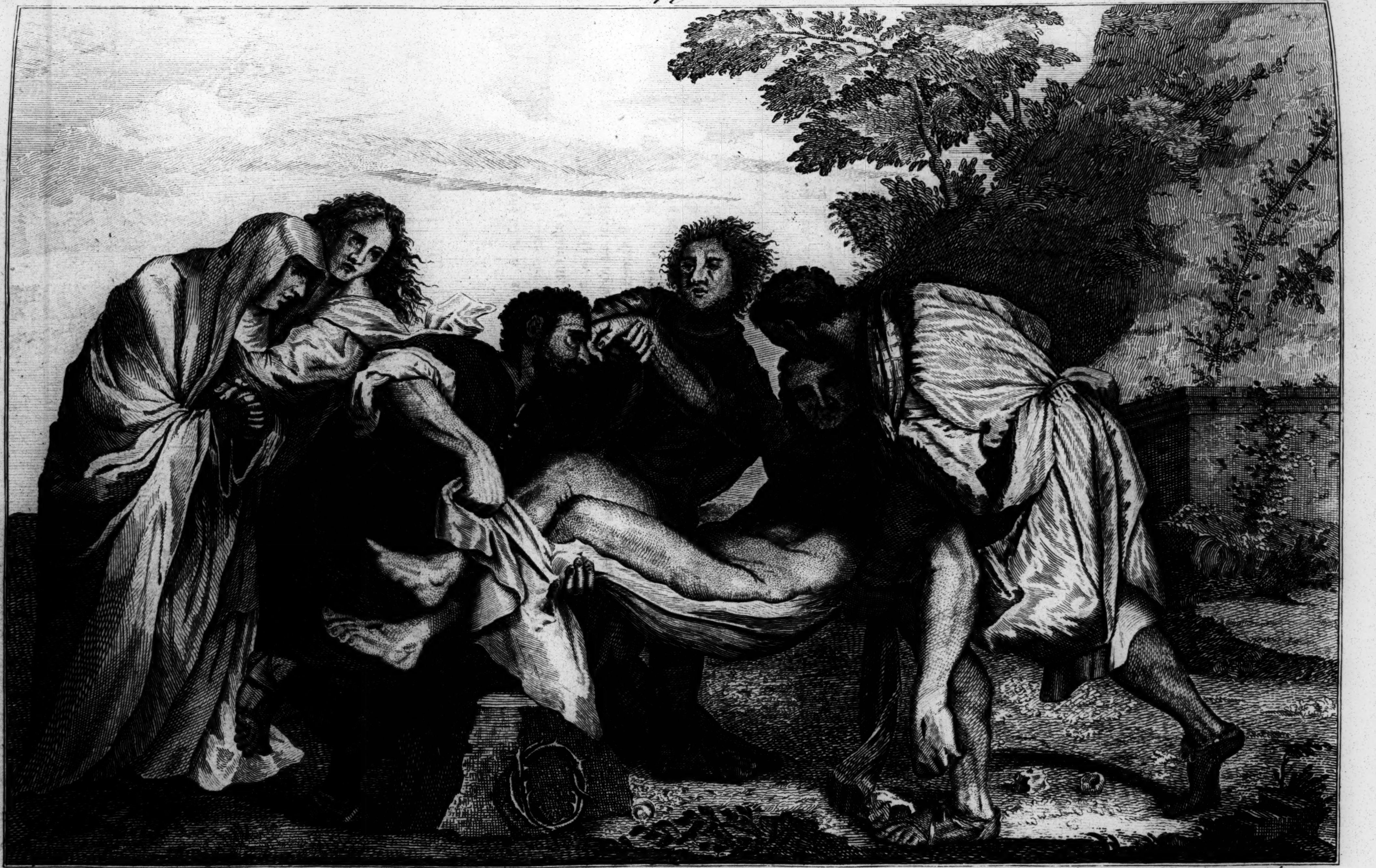
† There are ſeveral Circumſtances, in the Deſcription of our Saviour's *Tomb*, which contribute very greatly to the Confirmation of the Truth of his *Reſurrection*. As *1ſt*, The Place of his Interment was near adjoining to the City, that thereby the Miracle of his Reſurrection might be better known to all the *Jews*, and his own *Apoſtles*, more eſpecially. *2dly*, His Tomb was a *new one, wherein never Man before was laid*, and therefore, when his Body left this Sepulchre empty, no Suſpicion could remain of its being any other Body, than that which *Joſeph* had taken down from the Croſs, and diſpos'd of in that Place. *3dly*, It was *hewn out of a Rock*, uncapable of being undermin'd, or dug through; and therefore there was no poſſible Way for the Perſon, depoſited in a Place ſo contriv'd, to get out again, except only at the Mouth, or Door of the Cave. And yet, *4thly*, A large Stone, which (according to Mr *Maundrell*, who ſaw it) is two Yards and a Quarter long, one broad, and one thick, clos'd up the Entrance of it, all which were watch'd by a ſtrong Guard of ſixty Soldiers: So that, as the *Centry* would not ſuffer the Body to be convey'd out by this Way, the Nature of the Place would not allow it by any other; and therefore, had not our Lord been more than Man, he could never have forc'd his Paſſage out. Of ſuch mighty Significance it is to us, that ſo punctual a *Deſcription* is given the World of our Bleſſed Lord's *Burial*, and all the Circumſtances relating to it, ſince they all contribute great Strength to theſe two moſt important *Articles* of the *Chriſtian* Faith, the *Death* and *Reſurrection* of *Jeſus*. *Stanhope*, on the Epiſtles and Goſpels, Vol. II. and *Whitby*'s Annotations.

† This Sepulchre of *Joſeph*'s, which fell to our Lord's Share, (according to the Deſcription of thoſe, that have lately ſeen it) is a Kind of ſmall Chamber, almoſt ſquare within, whoſe Height, from Bottom to Top, is eight Feet and an Inch; its Length, ſix Feet and an Inch; and its Breadth, fifteen Feet and ten Inches. Its Entrance, which looks towards the *Eaſt*, is but four Feet high, and two Feet four Inches wide. The Place within, where our Lord's Body was laid, takes up a whole Side of the Cave. The Stone, which was laid to ſecure the Door of his Sepulchre, is ſtill remaining even to this Day, but the particular Parts of it are not viſible, being all incruſted over with white *Marble*, except in five or ſix little Places, where it is left bare, to receive the Kiſſes, and other Devotions of Pilgrims. *Mark Lucas*'s Voyage to *Aſia Minor*, Vol. II. p. 12. and *Maundrell*'s Journey from *Aleppo* to *Jeruſalem*.

† 'Tis generally ſuppos'd, that this *Guard of the Temple* was a large Detachment of *Roman* Soldiers, who, in the Time of the *Feaſt*, kept *Century* in the Gates of the Temple, to prevent ſuch Diſorders, as might very well happen among ſuch a large Concourſe of People: For, by the Sequel of their Story, it appears, *Matth*. xxviii. 11. that they depended upon *Pilate*, were ſubject to his Correction, and, conſequently, were not *Levites*, (as ſome imagine) but *Roman* Soldiers. *Calmet*'s Commentary.

† When *Daniel* was caſt into the *Lions Den*, 'tis, ſaid, *That the King ſealed the Stone, that was laid upon the Mouth of it, with his own Signet, and with the Signet of his Lords, that the Purpoſe might not be changed concerning* Daniel, Chap. vi. 17. and from hence, ſome have ſuppos'd, that the Stone, wherewith our Lord's Sepulchre was clos'd, was ſealed with *Pilate*'s *Signet*, becauſe it was a Matter of *publick* Concern, as others have fancy'd, that it was farther ſecur'd by a great Chain, that went acroſs it, and that the Marks thereof were viſible in the *Venerable Bede*'s Time. All Fables. *Calmet*'s Commentary.

The Burial of Jesus Christ.



Joseph of Arimathea took the Body of JESUS. And there came also Nichodemus & brought a mixture of Myrrh & Aloes. Then took they the Body of JESUS & wound it in Linnen Cloths, with the Spices, as the manner of the Jews is to Bury. And laid him in a new Tomb, which was hewn out of a Rock. And Mary Magdalene, & Mary the Mother of JOSES beheld where he was laid.

Pl. 103 page 1452

Matt: Ch. XXVII Ver: 59. 61. Mark Ch. XV Ver: 45. 47. John Ch. XIX Ver: 38. 40.

G.R. III.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45 to the End, and John xii. 19. to the End.

to the Sepulchre, to embalm again our *Saviour*'s Body, ignorant of the Guard, that was plac'd there. Their whole Care and Conſultation in the Way, was, how they might get the large Stone, that was at the Entrance, remov'd. But, before they arriv'd at the Place, an Angel from Heaven had rolled it away, ‖ and ſat upon it; at the Sight of whom, (for his *Countenance* was like *Lightning)* and at the Noiſe of the *Earthquake*, which accompany'd his Appearance, the *Guards* fell down, like ſo many dead Men, ſo that the Women had free Entrance into the Sepulchre, but were not a little aſtoniſh'd to ſee the Body gone, and an Angel, in a refulgent Habit, ſitting in the *Place*, where it had laid. Frighten'd at this Apparition, they made all the Haſte they could out of the Sepulchre, but were met by another Angel, in the like glorious Apparel, who not only acquainted them with our *Lord*'s Reſurrection, according to what he had foretold his *Diſciples*, but (to give them a fuller Conviction) reconducted them into the *Sepulchre*; ſhew'd them, that the Place, where he laid, was empty; and order'd them to go immediately, and carry the *Apoſtles*, (but more eſpecially † *Peter)* the News thereof. The Women, accordingly, filled with Fear, and Joy, and Wonder, all together haſten'd to find out the *Apoſtles*, to whom they related what they had heard and ſeen; but, inſtead of believing them, they look'd upon this, as no more, than the Product of a weak and frighten'd Imagination.

Mark xvi. 9. Luke xxiv. 12. John xx. 3.

OUT of Curioſity however, *Peter* and *John* ran to the Sepulchre, and found the Thing true, according to the Women's Report; the Body gone; † the burying Cloaths

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‖ The ſeeming Oppoſition between what is recorded in the xvith Chapter of St *Mark*'s Goſpel, concerning ſome Circumſtances, that happen'd at our Lord's Sepulchre, and the Narrations of the other *Evangeliſts*, made ſome of the *Antients* (as St *Jerom* inform us, Epiſt. ad Hebid.) call in queſtion its Authority. But, as this Chapter was own'd in the Times of *Irenæus*, (lib. iii. c. 11.) and is quoted in the *Apoſtolick* Conſtitutions, (lib. vi. c. 15.) a ſmall Matter of *diſtinguiſhing*, added to what Dr *Whitby* has done, by Way of *Appendix* to it, will be a Means ſufficient to reconcile them. As to the Difference between the Account in St *Luke*, who mentions the *Viſion* of Angels to *Mary Magdalen*, before her going to *Peter*, and that in St *John*, who makes it ſubſequent to it, our learned *Hammond* is of Opinion, that this, and ſeveral other Inconſiſtencies, may be adjuſted by this one Conſideration, —— That St *Luke*, writing from *Notes*, which he had collected from Eye-Witneſſes, and not from his own Knowledge, obſerves not ſo exactly the Order of Time, when Things were done and ſpoken, but oftentimes, in another Method, puts together Things of Affinity to one another, tho' not done or ſaid at the ſame Time. For ſo, in relation to the Tranſactions at our Lord's Sepulchre, he firſt ſets down all that belongs to the Women together, and then, that which concerns *Peter*, tho' Part of that, which concern'd the Women, was done after what is mention'd of St *Peter:* For the punctual Obſervation of Order (ſays our *Annotator)* is not neceſſary, when the Things themſelves are truly recited. The right Order of the Story he therefore ſuppoſes is this, ———— "*Mary* and the other Women came to the Sepulchre, but found "that, before their coming, an Angel, with an Earthquake, had rolled away the Stone, and that the Body was gone. "Upon this, *Mary* returns to *Peter* and *John*; tells them what ſhe had ſeen; and they, to ſatisfy themſelves of the "Truth of her Report, haſten to the Sepulchre; and, having found Things juſt as ſhe told them, went away again. In "the mean Time, the Women ſtay at the Sepulchre, wondering at this ſtrange Event; and then follows the Viſion of "Angels, ſitting upon the Stone, and within the Sepulchre, ſpeaking to the Women, and aſſuring them of the Reality "of *Chriſt*'s Reſurrection; upon which they depart the ſecond Time, to tell the Apoſtles the News." *Hammond*'s Annotations, on *John* xx. 11.

† *Peter* is here nam'd, not as the Prince of the Apoſtles, but (as the *Fathers* ſay) for his *Conſolation*, and to take off the Scruple, which might lie upon his Spirits, whether, after his threefold Denial of his Maſter, (with ſuch horrid Aggravations attending it) he had not forfeited his Right to be one of our Lord's Diſciples. *Whitby*'s Annotations.

† The Cuſtom of *Interment* among the *Jews*, was, to roll the dead Body (as we read our Saviour's was, *John* xix. 39, 40.) up in Spices, which, tho' they preſerv'd it in ſome Meaſure from Corruption, by their *glewy* Nature, could not but make the Cloaths, that were us'd with them, cling ſo cloſe to the Skin, as not to be drawn off without a great deal of Time and Difficulty. When therefore theſe *Coverings* were found regularly pulled off, wrapp'd up, and laid by, this plainly ſhews, that the Diſciples could have no Hand in ſtealing away their Maſter's Body. For, do *Thieves*, after they have rifled an Houſe, uſe to ſpend Time in putting Things in Order again? Or can it enter into any ſober Man's Thoughts, that they, who came by *Stealth*, and in Danger of their Lives, (as the Diſciples certainly muſt have done upon ſuch an Adventure) ſhould thus ſtay, to *awaken* the Guard, and *trifle* away their Time, in ſuch *hazardous* and *unneceſſary Niceties?* Had they been really engag'd in this Affair, they certainly would have taken away the Body

A. M. 4037, &c.
Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Cloaths lying on the Ground; and the Napkin, that was about his Head, very carefully folded, and laid by itſelf. Notwithſtanding this, ſuch was their *Incredulity* [*], that they return'd home, never ſuppoſing any Thing elſe, but that ſomebody had taken him away. *Mary Magdalen*, who, by this Time, was again return'd to the *Sepulchre*, ſtay'd behind the two Apoſtles *weeping*; and, as ſhe ſtoop'd down to look in, ſaw two Angels in bright Apparel, ſitting where the Body had lain, one at the Head, and the other at the Feet. As the Angels were enquiring of her the Occaſion of her Tears, and ſhe telling them, that it was the Loſs of her *Lord*'s Body, ſhe happen'd to turn herſelf round, and ſaw *Jeſus* himſelf; but, ſuppoſing him to be the Maſter of the *Garden*, (where the *Sepulchre* was) ſhe deſir'd of him, that, if he had remov'd the Body any where, he would be ſo kind as to let her know, that ſhe might take care of it. Hereupon, our *Lord* calling her by her Name, ſhe immediately knew him, and, throwing herſelf at his Feet, was going to embrace him; but he forbad her, upon the Account, that [†] he *had not, as yet, aſcended to his Father*, and only requir'd her to acquaint his Apoſtles with his *Reſurrection*, and immediate *Aſcenſion* into Heaven; which ſhe failed not to do, but ſtill they gave no Credit to her Report.

The Soldiers that reported it, brib'd and corrupted. Matth. xxviii. 11.

In the mean Time, ſome of the *Guards*, in a great Fright, fled into the City, and related all that had happen'd to the *Chief-Prieſts* and *Rulers*, who immediately aſſembled themſelves to conſult upon this important Affair, and came at length to this Revolution, *viz.* "to bribe the Soldiers with a large Sum of Money, and thereby engage them to give it out among the People, that, while themſelves were *aſleep*, the Diſciples of *Jeſus* came, and ſtole him away; promiſing them withal, that, in Caſe this their pretended Neglect ſhould come to the Governor's Ears, they would take care to pacify him." The Soldiers accordingly took the Money, and obey'd their Orders; and this [†] Report was current among the *Jews* for many Years after.

Body at once, without tarrying to unbind and undreſs it. And therefore, the *Condition*, in which the *Sepulchre* was found, to every conſiderate Man muſt be a ſufficient Confutation of that idle Pretence of the *Jews*, *His Diſciples came, and ſtole him away*. The literal Senſe of the Scriptures vindicated, Page 383.

[*] The Remark of one of the Ancients upon this Subject is very good, *Nos de illorum Dubitatione ſolidari*, that their *Doubting* is the Confirmation of our *Faith*; and the more Difficulty, they ſhew'd in believing Christ's Reſurrection, the greater Reaſon have we to believe it; becauſe the Teſtimony of thoſe, who themſelves believe not, till after full *Conviction*, is, upon that Account, much more credible. *Whitby*'s Annotations.

[†] Various are the Senſes, which *Interpreters* have been pleas'd to affix to the *Reaſon*, which our Lord here aſſigns, for his rejecting this Woman's Homage and Embraces, *I am not yet aſcended to my Father*. Some imagine, that *Mary*, ſtill retaining her Notions of a *temporal* Kingdom, concluded, that our Lord was now riſen on Purpoſe to *aſſume* it, and therefore fell down to adore him; but that he, willing to raiſe her Mind to *ſpiritual* and celeſtial Thoughts, gave her to underſtand, that, as yet, it was not a proper Time for her to make her Addreſſes to him, becauſe he was not yet *aſcended* into Heaven, from whence he was to *adminiſter* his Kingdom, and to ſend down the *Holy Ghoſt*, in order to form a *ſpiritual* Communion between him and his true Diſciples. *Beauſobre*'s Annotations. Others ſuppoſe, that this Woman imagin'd, that our Lord was riſen again, in the ſame Manner that *Lazarus* did, *viz.* to live upon Earth, as he had done before; and that therefore, to convince her of the contrary, he bid her not *touch him*, as a mortal Man, becauſe *I am not yet aſcended into Heaven*, but, in a ſhort Time, ſhall, and that is the Place, where you are to pay me your Homage and Adorations. *Calmet*'s Commentary. Others again ſay, that by a *Figure*, common enough among *Grammarians*, who frequently change one *Tenſe* for another, our Saviour's Words may denote, that he was not then *about to aſcend*, but to ſtay many Days upon Earth, ſo that *Mary* might have Space and Opportunity enough to pay her Adorations, and to ſatisfy herſelf in the Truth of his Reſurrection. *Whitby*'s Annotations. But theſe, and ſeveral other Interpretations of the like Kind, are far from being *natural*, and ſeem calculated on Purpoſe, to exclude the Notion of our Saviour's *frequent Aſcenſions*, during his Stay upon Earth after his Reſurrection, which, in the Courſe of the ſubſequent *Anſwers*, we hope to evince to be true.

[†] Some are of Opinion, that the *Report*, which the *Evangeliſt* ſpeaks of, as current among the *Jews*, was, not, that our Lord's Diſciples *came*, and *ſtole him away*, but that the Soldiers were corrupted by the *High-Prieſts* to ſay ſo. This indeed gives a quite different Turn to the Thing, and is very favourable to the Chriſtian Cauſe; but yet, whoever conſiders the *circular* Letters, mention'd by *Juſtin Martyr*, which the *Rulers* in *Jeruſalem* ſent to the *principal*

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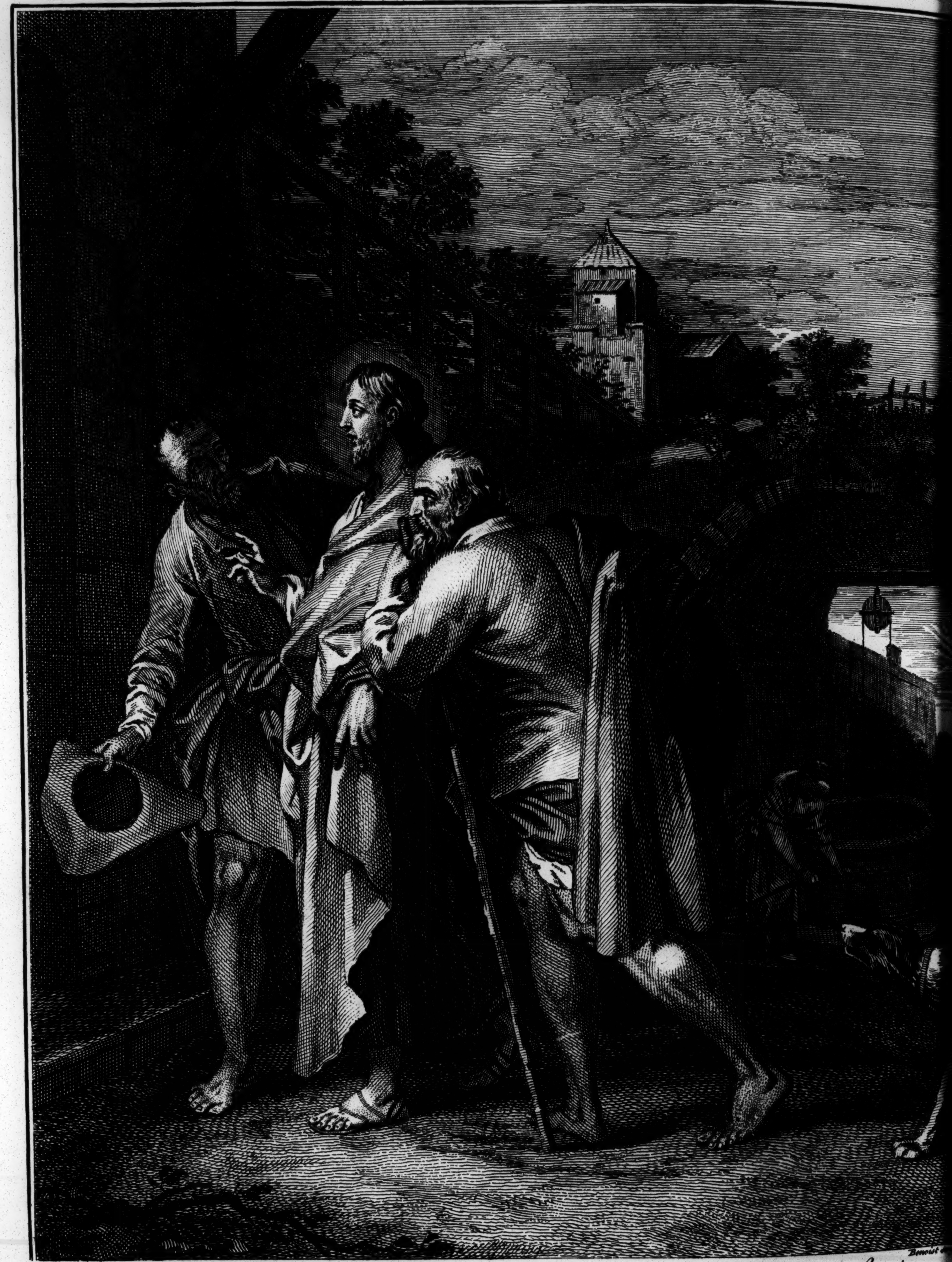

N. Vleughels Inv.

Benoist

And behold, two of the Disciples went that same day, to a village called Emmaus, & they drew nig
unto the village, whither they went: & he made as though he would have gone further. _ But the
conſtrained him, saying, abide with us, for it is towards evening, & the day is far spent. Luke Ch:
page 14

Pl. 104.

A. M. 4037, &c.
Ann. Dom. 33, &c.

He appears to two Diſciples walking into the Country; to Peter, *and to moſt of the Apoſtles, with whom he converſes.*
Mark xvi. 12.
Luke xxiv. 13.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

On this ſame Day of Chriſt's *Reſurrection*, as two of his Diſciples were taking a Walk in the Afternoon, to a Town called *Emmaus* †, and diſcourſing, as they went along, of what had lately happen'd; *Jeſus* join'd himſelf to their Company, † but they knew him not; and obſerving, that they look'd *melancholy*, he aſked them the Subject of their Diſcourſe, and what it was, that made them ſo diſconſolate? To which one of them reply'd, "† That the Subject of their Diſcourſe was too *notorious* even to eſcape the Knowledge of the greateſt Stranger; that it was concerning *Jeſus of Nazareth*, who indeed was a great *Prophet*; one, whom they expected would have been the King, and *Redeemer* of *Iſrael*, but, to their great Diſappointment, had, of late been deliver'd to Death by their Rulers, and *crucify'd*. And, what is more aſtoniſhing, *continu'd he*, this very Day (which is the *Third* ſince his Death) ſome Women of our Company, having been early at the Sepulchre, and not finding the Body, ſurpriz'd us with an Account, that they had ſeen a *Viſion* of Angels, who aſſur'd them, that he was alive; which, in part, was confirm'd by ſome of our *Men* too, who went to the Sepulchre, and found it empty, but did not ſee him."

Hereupon our *Lord* took occaſion to reprove their *Incredulity*, and, from the Teſtimony of the *Prophets*, to convince them, that it was highly neceſſary the *Meſſiah* ſhould ſuffer Death, and riſe again, in order to a glorious Exaltation. As they drew near to the *Village*, where they intended to ſpend that Night, *Jeſus* † ſeem'd as if he had farther to go; but, being unwilling to loſe his good Converſation, they, with ſome Entreaty †, prevailed with him to ſtay. He did ſo: And, as he was ſitting at the Table with them, took Bread, bleſſed it, brake it, and deliver'd it to them, as he was wont to do; whereupon their Eyes were open'd, and

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Jews all the World over, concerning this Fact, and the great Pains, which (as *Tertullian* informs us) they every where took to propagate it, together with the Care, which he and the other ancient *Apologiſts* employ'd to confute this *ſenſeleſs*, but *malicious* Lye, muſt needs be of a contrary Opinion, *viz.* that the Report was ſpread, not againſt the *Jewiſh Rulers*, but the *Chriſtian Diſciples*, and was not quite extinct, when St *Matthew* wrote his Goſpel, Chap. xxviii. 15. which was much about *eight* Years after Chriſt's Death. *Calmet*'s Commentary.

† *Emmaus* (which was afterwards made a City, and called *Nicopolis*) was, at this Time, a ſmall Village, about ſeven Miles diſtant from *Jeruſalem* to the Weſt, where it is ſuppos'd, (by *Bede* and others) that either *Cleophas*, or his Companion, had an *Houſe*; which, by their importuning *Jeſus* to go with them, ſeems not improbable, becauſe they could not propoſe to *entertain* him ſo commodiouſly, or hoſpitably, in an *Inn*. *Wells*'s Geography of the New Teſtament, Part i. and *Howell*'s Hiſtory, in the Notes.

† Whether it was, that, after his Reſurrection, his *Perſon* was ſo conſiderably chang'd, that thoſe, who knew him before, could not eaſily diſtinguiſh him; or that he appear'd in an *Habit* quite different from what he us'd to wear, which, for ſome Time, might hinder them from recollecting who he was; or that he ſuſpended the Operation of their Senſes, that he might have a better Opportunity to inſtruct their Underſtandings; or that, by an extraordinary Power, he *with-held* their Eyes from perceiving him, by which, upon removing of that Impediment, they immediately knew him. Any of theſe Cauſes will anſwer the Purpoſe better, than that we ſhould impute (as ſome do) their *not knowing* their Maſter to their exceſſive Grief and Sorrow. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† He, who was the *Spokeſman* upon this Occaſion, is ſaid to be *Cleophas*, Luke xxiv. 18. who was the Brother of *Joſeph*, the Huſband of the *Virgin Mary*, and ſo the reputed *Uncle* of Chriſt, whoſe Son *Simeon*, (ſays *Euſebius*, lib. iii. c. 10.) by the joint Conſent of the Apoſtles then living, was made Biſhop of *Jeruſalem*, after St. *James*, as being the neareſt of Kin to our Saviour. *Howell*'s Hiſtory.

† And ſo very probably he would have done, had not the Diſciples preſs'd him to ſtay with them: But, ſuppoſing he had been reſolved to abide with them, and was minded to *try* the Temper of his *Fellow-Travellers*, we cannot from hence charge him either with *Diſſimulation*, or Deceit; becauſe, tho' our Words ought to be the certain Interpreters of our Thoughts, and are therefore not to be employ'd ſo, as to deceive any, yet *Walking* hath no *certain* Signification, nor was it ever inſtituted to be an Indication of the Mind. *Whitby*'s Annotations.

† The *Original* Word, in St. *Luke*, is παρεβιάσαντο, which our *Tranſlation* has render'd *they conſtrained him*, in Terms *literal* indeed, but, in this Place, a little too *harſh*; becauſe it is very improbable, (eſpecially if we conſider the Context) that theſe two Diſciples ſhould offer any Force or Violence to *Jeſus*, to make him go with them. *Howell*'s Hiſtory, in the Notes.

and they knew him, but immediately he vaniſh'd † out of their Sight.

As ſoon as the two Diſciples had recover'd from their Surprize, they haſten'd to *Jeruſalem*, where the Apoſtles were met together, who, upon their Arrival, inform'd them, that their *Lord* was certainly riſen, and *(o)* had appear'd unto *Peter*; whilſt they, in their Turns, related what had happen'd to them in the Country, how *Jeſus* had walk'd, and convers'd with them, and how they came to know him *by breaking of Bread*. But, notwithſtanding all theſe Teſtimonies, ſeveral among them remain'd ſtill *incredulous*.

Mark xvi. 14. Luke xxiv. 36. John xx. 19.

For Fear of the *Jews* the Apoſtles had ſhut the Door, and were now ſat down to Supper in a private Room, late in the Evening, when our Bleſſed *Saviour* came in, and ſaluted them; and, that they might not take him for a *Spirit*, or *Phantom*, but for the very *Perſon*, that was crucify'd in their Sight, he ſhew'd them the Wounds in his Hands, his Feet, and his Side. Nay, that he might cure them of all Scruple and Doubtfulneſs, he eat a Piece of a broiled Fiſh †, and ſome Honey-Comb before them all, and then, having a little upbraided them with their Unbelief, he gave them ſeveral great and weighty Inſtructions, an Ability to underſtand the Scriptures † more perfectly, a *Renovation* of their Commiſſion to preach *to all Nations* †, a Power and Authority to *remit* or *retain* Sins, a Communication of the Bleſſed Spirit by breathing on them, and a Promiſe of ſending him more plentifully, (to enable them to be *Witneſſes* † of his Reſurrection) before they were to depart from *Jeruſalem*. And thus ended the *Firſt Day* of the Week, which, in

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† *Origen* is of Opinion, that our Bleſſed Lord, for the *forty* Days, that he was upon Earth after his Reſurrection, could make himſelf viſible, or inviſible, when, and to whom he pleas'd. It is not to be doubted, but that he had the ſame Body, that was depoſited in the Grave; but then, what the Powers of a *rais'd* and *glorify'd* Body (eſpecially when in Conjunction with the *Deity)* are, we cannot tell; only we may infer, that our Saviour could, at leaſt with the ſame Facility, diſappear to his Diſciples now, as he did to the *Jews*, when *they were about to ſtone him*, John viii. 59. which, it is generally ſuppos'd, he did, by the *Medium* of a *Cloud* caſt over his Body. *Calmet*'s Commentary, and *Whitby*'s Annotations.

(o) 1 Cor. xv. 5.

† This he did, not to ſatisfy any *Hunger*, that his Body could ſuffer after its Reſurrection, but to prove to them that his Body was *truly* rais'd, and himſelf was *really* preſent. And, ſince it cannot be ſuppos'd, that *Chriſt* in this Action deſign'd any *Illuſion*, it follows from his very Eating, that his Body had thoſe Parts, by which we chew our Meat, and withal a Stomach to receive it. *Whitby*'s Annotations.

† This, the *Evangeliſt* tells us, our Saviour did, by *opening their Minds*, Luke xxiv. 45. for, 'tis one Thing, to open the Scriptures themſelves, or to explain them; and another, to open their Underſtandings to perceive them; and *Chriſt*, very probably, did the latter, by giving them now ſome *Firſt-Fruits* of that *Spirit of Prophecy*, which fell more plentifully on them at the Day of *Pentecoſt*. *Whitby*'s Annotations.

† Tho' the Word ἔθνη does, in ſome particular Places, ſignify the Tribes and Families of the *Jews*, excluſive of other People, and, in very many Places, the Nations of the *Heathen* World, in Oppoſition to the *Jews*; yet this we are to obſerve, that wherever Mention is made of *preaching the Goſpel*, in order to gain Converts to the Chriſtian Faith, the Word relates, *primarily*, to the ſeveral Parts of *Judea*, and to the *Jews*, whereſoever they are in their Diſperſions abroad; then, *ſecondarily*, to the *Gentiles* mingled with the *Jews*; and, *finally*, to the whole *Gentile* World, when, upon the *Jews* rejecting the *Goſpel*, the Apoſtles were forc'd to depart from them; for ſuch the Tenor of their *Commiſſion*, and ſuch their conſtant *Practice* was. *It was neceſſary*, (ſay *Paul* and *Barnabas* to the *Jews) that the Word of God ſhould firſt have been ſpoken to you*, (which refers, I ſuppoſe, to ſome Precept of *Chriſt* (*vid.* Matth. x. 6. and xv. 24.) which made it neceſſary) *but, ſeeing ye have put it from you, lo, we turn to the* Gentiles, Acts xiii. 46. *Hammond*'s Annotations.

† As *Chriſt*'s Reſurrection was a *Matter of Fact*, it muſt be prov'd by the Teſtimony of *Eye-Witneſſes*, who, if, they be *honeſt* Men, and ſuffer the greateſt Prejudices in their Fortunes, Reputation, and Life, for this Teſtimony, give us the greater Reaſon to believe it. For their *Honeſty* will not ſuffer them, upon any Account whatever, to deviate from the Truth; their *Intereſt* and Prudence will not permit them (without any Neceſſity laid upon them) to teſtify a *Falſhood*, much more the groſſeſt Falſhood, to their utmoſt Damage, and without any Proſpect of Advantage; and then, if they confirm this their Teſtimony by all Kinds of Signs, Miracles, and wonderous Powers, exercis'd by themſelves, and others, who embrac'd their Teſtimony; and if this be done in all Places, and on all Perſons, for a whole Age, or Ages; this makes it a Thing impoſſible, that they ſhould *thus* atteſt a Lye: And therefore, our Lord bids his Apoſtles *ſtay at Jeruſalem*, till they were thus impower'd, by Virtue *from on High*, to confirm this Teſtimony, *Acts* i. 8. *Whitby*'s Annotations.

Honour of our Bleſſed *Saviour*'s Reſurrection, has, ever ſince, been kept as the *Sabbath* * among *Chriſtians*.

On the Sunday *following, he appears again, and convinces* Thomas, *who was abſent before, of the Reality of his Reſurrection.* John xx. 24.

At the abovemention'd Appearance of our Bleſſed *Saviour*, all the *Apoſtles* (except *Thomas* †) were preſent; and, when they recounted to him every *Particular*, that had happen'd in his Abſence, ſo far was he from giving his Aſſent to them, that he openly declar'd, that, unleſs he had the utmoſt Evidence * of Senſe, by putting his Finger into the Holes in his Hands and Side, he would not believe a Word of what they told him. On the *Sunday* following therefore, when, in the ſame Place, they were all met together with the Doors ſhut for Fear of the *Jews*, and *Thomas* was with them, *Jeſus* came, and, ſtanding in the Midſt of them, ſaluted them, as formerly, with the Bleſſing of *Peace*. After that, turning, to *Thomas*, he offer'd him the Satisfaction, which he deſir'd, *viz.* the feeling his Hands, and his Side, where the Nails and the Spear had pierc'd; which when the Apoſtle had done, and, upon Conviction, cry'd out in Tranſport, *My God, and my Lord!* † our Saviour gave him to underſtand, that his believing, after ſuch a demonſtrative Evidence, was neither ſo *praiſe-worthy*, or *rewardable*, as was the Faith of thoſe, who had not the like Conviction.

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* The *Jewiſh Sabbath* was, at firſt, inſtituted, not barely in Commemoration of God's *creating* the World, but (as there is another Reaſon ſubjoin'd) in Memory of their Deliverance from the *Egyptian* Bondage: *For remember, that thou waſt a Servant in the Land of* Egypt, *therefore the Lord thy God commandeth thee to keep the Sabbath-Day*, Deut. v. 15. Now this *Bondage* of theirs was an *Emblem* of our *Captivity* under Sin, and their *Deliverance* a *Type* of our ſpiritual *Redemption*. When therefore our Redemption was accompliſh'd, it became proper, that the Day of *Sabbath* ſhould be alter'd, eſpecially, when the wiſe *Providence* of God had ſo order'd Matters, that the old *Jewiſh Sabbath* i. e. the *ſeventh Day*, ſhould be paſs'd over, and the *firſt* made choice of, to be honour'd with two ſuch glorious Miracles, as the Reſurrection of our *Bleſſed Lord* from the Dead, and the Coming of the *Holy Ghoſt* from Heaven. After this indeed, we find the *Apoſtles* frequenting the *Synagogue* on the *Jewiſh* Sabbath, but, from the Time of their Lord's *Reſurrection*, they never did it (as they did before) *according to the Commandment*, Luke xxiii. 56. but *according to Cuſtom*, or *as the Manner was*, Acts xvii. 2. and therefore we have Reaſon to believe, that, from the very firſt, they look'd upon the antient *Sabbath* ſuperſeded by this other, which from the Beginning they called, ἡ Κυριακὴ, *the Lord's Day*, and from the Beginning employ'd in Acts of religious Worſhip: To which Purpoſe we find *Ignatius* exhorting *Chriſtians*, not to *ſabbatize with the* Jews, *but to live according to the* Lord's Day, *in which our Life aroſe with him*, Epiſt. ad Mag. 9. *Stanhope*, on the Epiſtles and Goſpels, Vol. III. and *Whitby*'s Annotations.

† What might be the Occaſion of this Apoſtle's Abſence is variouſly conjectur'd. Some are of Opinion, that as *all* fled from their Maſter, when he was apprehended in the Garden, they did not ſo ſoon aſſemble again, but by degrees dropped in, one by one, as they recover'd from their Fright; and that therefore, at this Time, *Thomas* was not return'd to the Company. But others from the *natural* Temper of this Apoſtle (as it appears from the Scripture-Paſſages, wherein he is concern'd, to be very *ſcrupulous*, and hard of Belief) do rather think, that taking Offence at the Apoſtles eaſy *Credulity*, (as he deem'd it) and looking upon all that the Women from the Sepulchre, and the two Diſciples from *Emmaus* had ſaid, as ſo many *idle Tales*, he left the Company, in pure Diſguſt, not long before our Saviour came in. *Calmet*'s Commentary, and *Young*'s Sermons, Vol. II.

* The Manner, by which the *Apoſtle* might bring himſelf to this *Reſolution*, might poſſibly be by ſome ſuch Arguments as theſe: ——— "*Jeſus of Nazareth* was put to Death upon the *Croſs*; and, being dead, was laid and "*ſealed* up in a Sepulchre, which was ſtrictly watch'd by a *Guard* of Soldiers: But I am told, and requir'd to believe, "that, notwithſtanding all this, he is *riſen*, and indeed alive. Now ſurely, Things ſuitable to the *ſtated* Courſe of "Nature ſhould be believ'd, before ſuch, as are quite *beſide* it; and for a dead Man to return to Life is *preternatural*, but that thoſe, who report this, may be *miſtaken*, is very *natural* and uſual. *Dead* I ſaw him; but, that "he is *riſen*, I only hear. In what I ſee with mine own Eyes, I cannot eaſily be [illegible]'d; but in what I only hear, "I may, and often am. Here being *two* Things then propos'd to my Belief, my Reaſon tells me, that I ought to "chuſe that, which is more *credible*; but it ſeems more credible, that a ſmall Number of Witneſſes (frighten'd and "diſturb'd as they are) ſhould be *deceiv'd*, or (as honeſt as once they were) may conſpire to *deceive* me, than that one "ſhould riſe from the Dead; *and therefore, except*, &c." *Young*'s Sermons, Vol. II.

† This is a noble *Confeſſion* of the Apoſtle's Faith, wherein he not only *recognizes Jeſus* for the *Meſſiah*, the very ſame Lord, to whom he had been a Servant and Companion, during the Space of his Miniſtry, but owns likewiſe, and proclaims his *Divine* Nature. For the *Original* here is in Terms ſo ſtrict, and with ſuch an Addition of the *Greek Article*, as the very *Hereticks*, and Enemies to Truth, confeſs to be the *Character* of the Word *God*, when taken in its moſt *proper* Senſe, and intended of the *true God only*. Nor can the Words (if put for a *Note of Admiration* only) be of Force ſufficient to expreſs any Conviction in *Thomas*; becauſe Expreſſions of *Wonder*, tho' they properly ſpeak *Aſtoniſhment* and *Surprize*, do not always imply *Belief*, and may therefore import the *Strangeneſs*, without the *Truth* of the Thing; whereas our Saviour, in his Anſwer to *Thomas*, *becauſe thou haſt ſeen, thou haſt believed*, John xx. 29. accepts this as a full and ſufficient Declaration of his Aſſent; and therefore, to make it ſuch, we muſt admit of that *Paraphraſe*, which ſome antient *Tranſlations* ſupply it with, by reading, *Thou art my Lord, thou art my God*. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

He appears to Peter, *and others, as they were fiſhing; eats with them, and diſcourſes with* Peter *more particularly.* John xxi 1.

AFTER this Appearance to the *Apoſtles* in a full Body, they all reſolv'd (purſuant (*p*) to their *Lord*'s Directions) to leave *Judea*, and return into their own Province of *Galilee*. They had not been long there, before *Peter*, and ſeveral others of them, went a fiſhing † in the Lake, or Sea of *Tiberias*, but, after much toiling all Night, they caught nothing. In the Morning, as they were making to Shore, a Perſon †, unknown to them, being inform'd of their ill Succeſs, advis'd them to caſt their Net on the *right* Side of the Ship, which when they had done, they inclos'd ſo great a Number of large Fiſhes, as made *John* ſuſpect, that the Perſon on Shore might poſſibly be their Maſter. This he no ſooner ſuggeſted to *Peter*, but *Peter*, impatient of Delay, throws on his Coat †, and jumps into the Sea, and gets to Land, while the other *Apoſtles* had much ado to hawl the Veſſel, and the Net ſo loaded with Fiſh, ſafe to Shore. The Number of the Fiſhes was an hundred and fifty: But (what was more ſurprizing) at their landing, they found a Fire ready made, Fiſh broiling on it, and Bread ſtanding by. This notwithſtanding, our *Lord* order'd them to bring ſome of thoſe, which they had caught, and, having † aſk'd them to ſit down with him, he not only diſtributed to them, but eat † ſome of the Bread and Fiſh himſelf, to give them a ſtill farther Aſſurance of the Reality of his *Reſurrection*.

John xxi. 15.

WHEN Dinner was ended, he enter'd into Converſation with *Peter*; and having thrice demanded † of him, if he lov'd him,

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(*p*) Matth. xxvi 32.—xxviii. 7.

† The *Apoſtles*, as ſuch, had nothing to do, until the *Holy Ghoſt* ſhould deſcend upon them; and, among the *Jews*, it was accounted a Diſgrace to be idle. Since Fiſhing therefore was the ordinary Occupation of ſeveral of them, in this intermediate Time, they thought it the beſt Way to betake themſelves to it, and that, not only to keep themſelves employ'd, but to ſupply their own Want of *Neceſſaries* likewiſe, until they ſhould have a proper Call to the *Miniſtry*, when, in all Probability, they gave over the Labours of their ſecular Employs, and devoted themſelves entirely to that Work. *Grotius*'s Annotations.

† By this one would think, that our Bleſſed Lord, after his Reſurrection, was not a little chang'd in his outward Appearance, ſince his *Apoſtles* (notwithſtanding more Interviews than one) could not ſo readily diſtinguiſh him, either by his Voice, or Looks. Upon this Occaſion, however, he ſeems, by his Queſtion, *John* xxi. 5, to perſonate one, who might be come to buy ſome Fiſh of them, and under that Guiſe, (whilſt they were buſy and employ'd) might more eaſily paſs upon them. *Calmet*'s Commentary.

† The Text tells us, that he was *naked* before; but what is called *naked* ſignifies only to have Part of the Body *uncover'd*, or to be without a Gown, or upper Garment, according to the Cuſtom of the *Eaſtern* People, and of the *Romans*, who, when they went abroad, or made any publick Appearance, wore a long upper Garment, called, in *Latin*, *Toga*. Of this Kind was what the Evangeliſt calls a *Fiſher's Coat*; and, from hence it ſeems pretty plain, that *Peter* did not *ſwim*, (as 'tis uſually thought) but *wade* to Land; ſince, if Decency was the Motive of putting on his Coat, he could not have preſerv'd that Decency, had he come *dripping wet* (as he muſt have done, upon the Suppoſition of his ſwimming) into his Maſter's Preſence. *Howell*'s Hiſtory, in the Notes, and *Calmet*'s Commentary.

† The Fire, Fiſh, and Bread on the Shore were all *created*, and produc'd by *Chriſt* out of nothing, to evidence, at this Time, his Divine Power; but, leſt there ſhould be thought any Deluſion in theſe, he order'd likewiſe ſome of the others, that were juſt then taken, to be dreſs'd; and, that they might not take him for an *Apparition* only, he invited them to dine with him. As therefore, by the Miracle of *creating*, and miraculouſly catching the Fiſhes, he prov'd himſelf to be a *God*; ſo, by his preſent *eating* of the Fiſh, he evidenc'd himſelf to be a *Man*, and, conſequently, teacheth us, that our exalted *High-Prieſt* continues our *Kinſman* in Heaven. *Hammond*'s and *Burkitt*'s Annotations.

† 'Tis not indeed ſaid expreſsly, that, at this Time, he did *eat*; but, ſince St *Peter* tells us, that *they did eat and drink with him, after he roſe from the Dead*, Acts x. 41. and St *Luke* teſtifies, that, on another Occaſion, *he did eat before them*, Chap. xxiv. 42, 43. as he did it *then* for the Confirmation of his Reſurrection, 'tis hardly to be doubted, but that he did it *now* for the ſame End. *Whitby*'s Annotations.

† Our Saviour's Words to *Peter* are, *Simon Son of* Jonas, *loveſt thou me more than theſe*, John xxi. 15. More than theſe, what? Some will tell us, that our Saviour, here pointing at the *Nets* and *Fiſhing-Boats*, demanded of *Peter* whether he lov'd him, and his Service, better than his ordinary Employment and Occupation; but this is a forc'd and jejune Expoſition. The *Apoſtle*, to be ſure, before our Lord's being taken into Cuſtody, had been

A. M. 4037, &c.
Ann. Dom. 33, &c.

him, and thrice receiv'd a Declaration that he did, he, each Time, enjoin'd him to take care of the *Flock*, which he had committed to him. After this, in a *figurative* Speech, he ſignified to him, by what Manner of Death he was to *glorify God*, even by Crucifixion *; but, when *Peter* deſir'd to know the Fate of his *favourite* Apoſtle, St *John*, inſtead of gratifying his Curioſity, he requir'd him rather to attend to his own Concerns, and, as he was to reſemble him in the Manner of his Death, ſo to endeavour to imitate him in his Deportment under it; (*q*) *If I will that he ſtay till I come* †, *what is that to thee? Follow thou me.* This Anſwer of our *Saviour*'s however gave occaſion to a Report among the reſt of the Diſciples, † that *John* was never to die; but (*r*) himſelf refuted that Opinion, in his *Goſpel*, and, by ſurviving the *Fate* of *Jeruſalem*, verify'd what our *Saviour* meant.

AFTER this, our *Lord*, having appointed a ſolemn Meeting of as many of his Diſciples, as could conveniently be got together, and nam'd a certain Mountain in *Galilee* † for that Purpoſe, he there appear'd, not only to the *eleven* Apoſtles, but (*s*) *to five hundred Brethren at once.* Here he acquainted his Apoſtles, that all Power, both in Heaven and Earth, was given to him; commanded them to inſtruct all Nations, and to baptize them *in the Name of the Father, and of the Son, and of the Holy Ghoſt*, and to preſs them to the Obſervation of all his Precepts; foretold them what mighty *Signs* † and *Wonders*

From Matth. xx. 10. to the End, Mark xi. 15, to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Appears laſtly to the eleven Apoſtles, and five Hundred Brethren at once.

Matth. xxviii. 16.
Mark xvi. 14.

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been very liberal in his Profeſſions of Love to him. He had promis'd to go with him to *Priſon* and to *Death*; and, to ſhew how much he ſurpaſs'd the reſt of his Brethren, *tho' all ſhould be offended becauſe of thee*, ſays he, *yet will not I*, Matth. xxvi. 33. and yet, upon the Approach of the firſt Danger, he forgot all his Promiſes, and behav'd more ingloriouſly than the reſt. 'Tis in *Alluſion* therefore to this, that our Lord begins this Diſcourſe with *Peter*; that he calls to his Mind his former *Speeches*, and contrary *Performances*; and, by thrice repeating this Queſtion, *Peter, loveſt thou me?* in reſpect of his three *Denials*, and, at firſt, adding the Words *more than theſe*, in regard to his magnifying his Love, above all others, he now engages him, by the Senſe and Conſideration of his *Fall*, to a better Diſcharge, and a more conſtant Expreſſion of his Love, in converting Men to the Faith of Chriſt. *Whitby*'s and *Hammond*'s Annotations.

* The Occaſion of his being put to Death is generally reported to be———That he, aſſiſted by St *Paul*, had, at *Rome*, confounded the *diabolical* Illuſions of *Simon Magus*: Whereupon *Nero*, who was a Favourer of *Magicians*, being provok'd, (or, as others think, to ingratiate himſelf with the People of *Rome*, after he had fir'd their City, gave Orders for his being put to Death, which the *Prefects* (in the Emperor's Abſence) took care to ſee executed upon him, and St *Paul*, at the ſame Time. The *Latter*, as a *Denizen*, was beheaded with a Sword; but St *Peter*, who had no Claim to the like Privilege, was ſentenc'd to *Crucifixion*. This, and the Torments preparatory to it, he underwent with marvellous Patience, and, as a Mark of his *Humility*, requeſted, and obtain'd to have his Body faſten'd to the *Croſs*, with his Head *downward*, as judging it too great an Honour to ſuffer in the ſame Manner, and Poſture, that his Lord had done before him. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

(*q*) John xxi. 22.

† *i. e.* Come in Judgment, to take Vengeance on the *Jews*. For tho' there are but two *perſonal Advents* mention'd in Scripture; the *firſt*, when our Lord came into the World to redeem it; and the *ſecond*, when he ſhall return again to judge it; yet this is no Objection againſt his intermediate *Advent*, which was not *perſonal* by any *viſible* Deſcent of his from Heaven, but *virtual*, and effected by his ſending the *Roman* Army againſt the *Jews*, and giving Signs from Heaven, and in the Clouds, of their approaching Ruin. So that the Senſe of our Saviour's Words is,———*If my Pleaſure is, that he live till the Diſſolution of the* Jewiſh *State*: And, accordingly, we find, that, tho' *Peter* was put to Death under *Nero*, yet St *John* continu'd even to the Time of *Trajan*'s Reign, above an hundred Years after our Saviour's Birth, and ſo thirty Years after that this *Coming of his* was paſt. *Whitby*'s and *Hammond*'s Annotations.

† Becauſe the *Chriſtians*, at that Time, by the *Coming of Chriſt*, underſtood the *laſt Judgment*; whereas our Saviour intended it of the Deſtruction of *Jeruſalem*, which, in Effect, was a full *Emblem* of the final Diſſolution of all Things. *Beauſobre*'s Annotations.

(*r*) John xxi. 23.

† This Mountain is generally ſuppos'd to be *Tabor*, the Place where our Lord was *transfigur'd*, tho' ſome ſuppoſe it to be *one*, that ſtood nearer the Lake of *Tiberias*. *Calmet*'s Commentary.

(*s*) 1 Cor. xv. 6.

† We are not to ſuppoſe, however, that our Lord promis'd the Gift of *Miracles* to every *Chriſtian* Convert; ſince this would have made Miracles (which ſhould only be employ'd on important Occaſions, where the Glory of God, or the Good of Mankind is concern'd) too common, and, conſequently, of no Validity at all. So that this Promiſe,

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Wonders would attend thoſe, who were true *Converts* to his Religion; and promis'd them his daily Protection † and Aſſiſtance, even unto the End of the World.

And, after ſome Converſe with them at Jeruſalem, *aſcends viſibly into Heaven from Mount* Olivet. Acts i. 3.

FORTY Days was the Time pre-ordain'd for our *Lord*'s Continuance upon Earth after his Reſurrection. Theſe Days were now almoſt expir'd, when the Apoſtles (according as they were order'd) with ſome of their *ſelect* Friends, return'd to *Jeruſalem*, and there aſſembled themſelves in a private Place. Our Bleſſed *Saviour* came to them; and, among other Things, (*t*) relating to the Government of his *Church*, gave them particularly in Charge, that they ſhould not depart from † *Jeruſalem*, until they had receiv'd that miraculous *Effuſion* of the *Holy Ghoſt* †, which he

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Promiſe, tho' expreſs'd in general Terms, muſt neceſſarily be limited to the *Apoſtles*, and *Apoſtolick* Men. Of *their caſting out Devils, healing Diſeaſes, and ſpeaking with new Tongues*, we have Inſtances almoſt innumerable. Their *taking up Serpents* ſeems to be foretold by that *Sybil*, from whoſe Oracles *Virgil*, very probably, borrow'd this Verſe of his:

Occidet & Serpens, & fallax Herba veneni
Occidet. - - - - - - - - - - -

And from St *Paul* it appears, that this Promiſe was *literally* fulfilled, when, after a Viper had faſten'd upon his Hand for ſome Time, he ſhook it off into the Fire, without receiving any Hurt, *Acts* xxviii. 5. and, as to the *drinking of deadly Poiſons*, we have it recorded by *Papias*, of *Barſabas*, ſirnam'd the *Juſt*; by *Ado*, in his *Martyrology*, of the *Cæcilian* Soldier; and by *Gregory of Tours*, of *Sabinus*, Biſhop of *Canoſo*; that they *three* did *this* without any Miſchief to themſelves. But, as Miracles of this Kind were more liable to Exceptions, than ſuch as were performed upon *Unbelievers*, (Men being apt to think, that there might be ſome *Antidotes* againſt the *Venom* of theſe Beaſts, or the pernicious Effects of theſe *Draughts)* it muſt be own'd, that Providence thought fit to be more ſparing in affording theſe. *Calmet*'s Commentary, *Hammond*'s and *Whitby*'s Annotations.

† Our Saviour's Words are,——*Lo, I am with you always to the End of the World*, Matth. xxviii. 20. where we muſt obſerve, that this Promiſe was made, not to all Chriſtians in general, but only to thoſe, whom *Chriſt* authoriz'd to *teach* and *baptize* in his *Name*, as the Words themſelves, and the Occaſion of ſpeaking them, plainly ſhew: And it contains a full Declaration of our Lord's Intention, that they ſhould always be ſucceeded by others in the ſame Office. For, ſince the Apoſtles all died within the Compaſs of Fourſcore Years, after this extenſive Promiſe was made, it could no Ways be fulfilled, but by our *Lord*'s being with their Succeſſors in the Goſpel-Miniſtry until *the World's End*. For what ſome imagine, that the συντελεία τοῦ αἰῶνος relates to the End of the *Jewiſh Age*, or *OEconomy*, which laſted (as they ſay) to the Deſtruction of the Temple under *Veſpaſian*, and ſo confine this Promiſe to the Perſons of the Apoſtles only, is void of all Foundation, unleſs we can ſuppoſe, that all ſacred Functions were to ceaſe; neither Baptiſm to be adminſter'd, nor the Goſpel preach'd, after the Deſtruction of *Jeruſalem*, which is falſe in Fact: And therefore, if we may be allow'd to explain the Deſign and Meaning of this Promiſe by the Manner of its Completion, we muſt conclude, that our *Lord* here engages himſelf to BE PRESENT with his *Miniſters*, both by his ſpecial Grace, and by his Authority, after the End of the *Jewiſh* OEconomy, as well as 'till that Time: And hence we may aſſure ourſelves, that the Miniſtry of the *Word*, and Adminiſtration of the *Sacraments*, are a ſtanding and perpetual *Ordinance*, to continue in the *Chriſtian* Church throughout all Ages; and that all the faithful *Miniſters* of *Chriſt*, in what *Part* of the World ſoever God ſhall caſt their Lot, and in what Time ſoever they ſhall happen to live, may comfortably expect *Chriſt*'s gracious Preſence with their Perſons, and his Bleſſings upon their Labours. Archbiſhop *Potter*'s Church Government, c. iv. and *Burkitt*'s Annotations.

(*t*) Acts i. 3.

† Of all Places, the *Apoſtles* would leaſt of all have choſen *Jeruſalem* to tarry in, had not our Lord poſitively commanded them to continue there. For *Jeruſalem* was now a Place juſtly abhorr'd and deteſted by them, as reeking freſh with the Blood of the holy and innocent *Jeſus*; and yet *Jeruſalem* is the Place, choſen by *Chriſt* for the pouring forth of his Holy Spirit upon his Apoſtles; becauſe there was the greateſt Company of *Spectators* to behold it, and to be wrought upon by it; and becauſe there had been the Scenes of his greateſt Humiliation, and therefore, there he was minded to ſhew *forth his Power and Glory*. *Burkitt*'s Annotations.

† The Reaſons, aſſignable for this wonderful *Diſpenſation*, are, 1ſt, To enable them to be powerful *Witneſſes* of our Lord's Reſurrection, *Luke* xxiv. 48. and, conſequently, that he was the true *Meſſiah*, or the Prophet, who was to come into the World, and was to be the Saviour of it: And therefore St *Peter* ſpeaks thus to the *Jews*, *Ye have killed the Prince of Life, whom God hath raiſed from the Dead, of which we are Witneſſes*, Acts iii. 15. 2dly, To enable them to give an exact Account (as far as Divine Wiſdom ſaw it neceſſary) of what our Saviour did, and taught; and therefore himſelf tells them, that *the Spirit of Truth, which proceedeth from the Father, ſhould teſtify of him, and bring all thoſe Things to their Remembrance, which he had ſaid unto them*, John xv. 26.—xiv. 26. and, 3dly, To make them *able Miniſters of the New Teſtament*, i. e. able to acquaint Chriſtians with all ſaving Truths, and to teach them all Things, that Chriſt had commanded to be obſerv'd, throughout all the Ages of the Church; and, upon the Strength of this Promiſe, all Chriſtians in all Ages have believ'd, that the *Apoſtles*, and Writers of the *New Teſtament*, both ſpake, and wrote, as they were *mov'd*, or directed by the Spirit of God, and, accordingly, have receiv'd their Doctrines, *not as the Words of Men, but, as they were in Truth, the Word of God*, 1 Theſſ. ii. 13. *Whitby*'s Annotations.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

he had promiſ'd, and would ſhortly ſend down upon them. This Effuſion of the *Spirit* the *Apoſtles* imagin'd might poſſibly be an *Introduction* to his *temporal* Dominion, which ſtill ran in their Heads; and therefore they aſk'd him, whether he intended, at that Time, *to reſtore the Kingdom to* Iſrael? But he check'd their Enquiry, and gave them to underſtand, that, after the Deſcent of the *Holy Ghoſt* upon them, they would have juſter Notions of theſe Matters, and be ſufficiently enabled to be the *authentick* Witneſſes of his Life and Actions, * all the World over; and with theſe Words he led all the Company out of the City, to that Part of Mount *Olivet*, which was neareſt to *Bethany*; and there, as he was lifting up his Hands, and giving them his *Benediction* †, while they continu'd all in an *adoring* Poſture, he was parted from them gradually, taken up in a Cloud, and carry'd triumphantly into Heaven †, where he now ſitteth at the † Right-Hand of God, *(u) God Bleſſed for ever.* Amen.

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* Thus the Apoſtles preach'd in the moſt conſiderable Cities of the then known World, as at *Antioch*, *Alexandria*, and even at *Rome* itſelf, as well as at *Jeruſalem* and *Samaria*. They taught at *Athens*, and *Corinth*, and throughout all *Greece*, in ſuch Towns, as were moſt learned, moſt corrupt, and moſt idolatrous. It was in the Preſence of all Nations, of *Greeks* and *Barbarians*, of the Learned and the Ignorant, of *Jews* and *Romans*, of Princes and their People, that the Diſciples of JESUS CHRIST gave Witneſs of the Wonders, they had *ſeen with their Eyes, heard with their Ears, and touched with their Hands*, and particularly of their Lord's Reſurrection: Which Teſtimony they ſupported, without any Intereſt, and againſt all the Reaſons of human Prudence, even to their laſt Breath, and *ſealed* it with their Blood. Such was the Eſtabliſhment of *Chriſtianity!* *Fleury*'s Church-Hiſtory.

† The Cuſtom among the *Jews* was, to give the Benediction to a good Number, or Congregation of People, with an *Elevation*, and Extenſion of the Hands, as appears from the Practice of *Aaron*, Lev. ix. 22. But to any particular Perſon the Bleſſing was given with the Impoſition of Hands, as the Example of *Jacob*, with regard to *Ephraim* and *Manaſſeh*, plainly ſhews, *Gen.* xlviii. 14. *Calmet*'s Commentary.

† This muſt be underſtood of his *human* Nature only, becauſe the *Divine* Nature fills all Places, both in Heaven and Earth, and is, at all Times, incapable of that, which we properly call *Motion*. The ſame Body of *Chriſt* therefore, which was born, and ſuffer'd, and died, was actually carry'd up thither, and ſo our Saviour's *Aſcenſion* was no *imaginary* and figurative, but a real, proper, and corporal Aſcent into *Heaven*, and that, in the moſt elevated Part, and nobleſt Signification, that this Word, at any Time does, or can poſſibly admit: And therefore, he is ſaid to have *entered into the Holy Place*, Heb. ix. 12. and to have *aſcended up far above all Heavens*, Eph. iv. 10. into the *Preſence of God, and where he was before*, John vi. 62. ſo that, *whatever Heaven is higher than all the reſt, which are called Heaven*; *whatever* Sanctuary *is holier than all, which are called* Holies; *whatever Place is of greateſt Dignity in all thoſe Courts above, into that Place, did our Saviour aſcend, where, in the Splendor of his Deity, he was before he took upon him our Humanity*; as our Learned Biſhop *Pearſon* fully and elegantly expreſſes it. Art. vi. and *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

† This is one of thoſe Expreſſions, wherein the *Holy Ghoſt* condeſcends to our Capacity, by attributing to God the Parts, and Geſture of an *human* Body. The Hand is the chief Inſtrument of exerting our Strength, and therefore often us'd to denote the Power of God. The *Right Hand* is the uſual Place of Honour and Reſpect, and therefore this denotes the higheſt *Dignity*. *Sitting*, in like Manner, intimates a State of *Eaſe* and *Reſt*, and is properly the Poſture of thoſe, that are in *Power* and *Authority*, of *Kings* upon their Thrones, and *Magiſtrates* in Courts of Juſtice; and therefore *Chriſt*'s *Sitting at God's Right-Hand* implies thus much, ——— "That the ſame Bliſs, " Glory, and Power, which, as the Son of God, he did, before his Incarnation, enjoy with his Father from all " Eternity, his *human* Nature is now made Partaker of, in the *higheſt* Heavens. That this *God Man* is inveſted with " an abſolute Authority, and boundleſs Dominion, and does *now*, in *both* Natures, *rule*, as he ſhall *one Day judge*, " the whole World; and that, till that Day come, it is the Duty of us, and all Mankind, to reverence and obey, to " truſt in, and pray to him, as our only *Head* and King, our rightful and univerſal Lord." *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

(u) Rom. i. 25.

The OBJECTION.

"BUT ſurely it muſt be deem'd ſome Argument againſt this *Divinity* of *Jeſus*, that, on ſeveral Occaſions, we find him diſclaiming all Pretenſions to it; owning himſelf to be no more than (a) *the Son of Man*; acknowledging (b) *an Inferiority* between him and the *only true* God; and, in ſome of the moſt momentous Paſſages of his Life, diſcovering himſelf to be no more than *Man*, a Man of the *like Paſſions* and *Infirmities* with us, but, in many Caſes, far *ſhort* of that *Bravery* and Fortitude of Mind, which has been conſpicuous in ſome *Heathen Sages*.

"THE *hypoſtatical Union*, ſo much talked of, (had there been any *Reality* in it) muſt have certainly given *Jeſus* a Fore-knowledge of all Events, tho' never ſo contingent, never ſo uncertain; and yet we find him declaring, that (c) *of that Day and Hour* (viz. either of the Deſtruction of *Jeruſalem*, or his *Advent* to the General *Judgment*) *knoweth no Man, neither the Angels, which are in Heaven, nor the* Son, *but the Father only*.

"'TIS a known Attribute of God, that, as he is a *ſelf-exiſtent* and *independent* Being, the Power, which he has, he had from all Eternity, inherent in himſelf, and deriv'd from none other; but the Caſe muſt have been quite otherwiſe with *Jeſus*, as appears by his coming to his Apoſtles, and, with great Joy, telling them, that (d) *all Power was given to him in Heaven and Earth*: For when was it given? Not 'till after his Reſurrection, not until (e) *he had been obedient unto Death, even the Death of the Croſs, for which God highly exalted him*; and therefore this is no obſcure Intimation, that he had no Share of this Divine *Power* committed to him *before*.

"THE moſt obvious Notion we have of a *Deity* reſiding in *human* Nature, is, that the Perſon, vouchſafed that Dignation, ſhould be (if not exempt from all Kind of *Miſeries*) enabled at leaſt to bear them without Anxiety: But what became of the Power of this *hypoſtatical Union*, when we find our *Lord* (f) *filled with Fear and Anguiſh*, and, in the utmoſt Conſternation of Mind, telling his three Apoſtles (whom he deſir'd to *watch with* him) that (g) *his Soul was exceeding ſorrowful, even unto Death*: When we find him in the Garden, (h) *praying with ſuch ſtronge Cries and Tears*, and in ſuch an Agony both of Soul and Body, that (i) *his Sweat was like great Drops of Blood, falling down to the Ground*: And, above all when we find him reduc'd to ſuch Extremity, that (k) *an Angel* was detatch'd *from Heaven* to ſupport and *ſtrengthen* him; which certainly there would have been no Occaſion for, (l) *had the Fulneſs of the Godhead* (of much ſuperior Efficacy, one would think, than any *created* Angel) *dwelt in him bodily*.

"WHERE was this *hypoſtatical Union*, we may aſk, when our *Lord*, as he was hanging on the Croſs, ſadly complain'd, (m) *My God, my God, why haſt thou forſaken me?* And much more may we aſk, where it was, when he lay bury'd

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(a) Matth. xvi. 13. (b) John xiv. 28. (c) Mark xiii. 32. (d) Matth. xxviii. 18. (e) Phil. ii. 8, 9. (f) Mark xiv. 33. (g) Matth. xxvi. 38. (h) Heb. v. 7. (i) Luke xxii. 44. (k) Ibid. ver. 43. (l) Coloſſ. ii. 9. (m) Matth. xxvii. 46.

A. M. 4037, &c.
Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

" bury'd in the Grave, a pale, ſenſeleſs Corps, (n) wrapp'd in *Linnen-Cloaths*, and embalm'd with *Spices*? 'Tis the Union of the Soul, we know, that prevents the Death of the Body, and much more muſt our *Lord*'s Death have been prevented by (o) ſuch a Conjunction of the *Divine* Nature, unleſs we can ſuppoſe that Nature at any Time *torbid* and *unactive*, which, in a Divine *Principle*, is hardly within the *Compaſs* of *Suppoſition*.

" HOWEVER, ſince our *Saviour* was to ſuffer, and for this Purpoſe came into the World, that he might (p) *taſte Death for every Man*, how is it, that he happen'd to be more troubled at the Apprehenſion of it, (q) than was *Socrates*, and many other Philoſophers, of old, who had learned *not to be much afflicted with Calamities*, and ſuffered Torments with an undaunted Courage? He certainly knew what God had *decreed*, and himſelf had *conſented* to, before his *Incarnation*; and therefore, when he came to the *Point*, for what Reaſon was it, that he alter'd his Purpoſe, and deſir'd of his Father a *Removal* of the bitter *Cup*?

" IF the Ingredients of it were ſo very bitter, we cannot ſee, what Occaſion there was for his drinking it at all, or why he ſhould doubt of the *Poſſibility* of its *paſſing from him*. For might not God forgive the Sins of Mankind without any ſuch *penal* Exactions? Or, if a Sacrifice was to be offer'd, might not the Death of a *common* Man (admitted as a *publick Repreſentative*) have done as well? When the Love of God would have roſe, in Proportion to the *Lowneſs* of the Satisfaction he accepted, why ſhould he be at the Expence of parting with his only Son, and of redeeming us with the *Blood Royal* of Heaven?

" BUT, after all, it is much to be queſtion'd, whether we are really redeem'd or no. For, even allowing, that our *Proxy*, *Chriſt Jeſus*, was the Son of God, (r) yet were not his Sufferings *equivalent* to the Sins of Mankind, foraſmuch as the Death, which he underwent, was only *temporal*, whereas the *Puniſhment*, which our Sins deſerv'd, and we, in our own Perſons, ſhould have ſuffer'd for them, was Death *eternal*.

" IF the Satisfaction however, hereby given to the Divine *Juſtice*, was *ſufficient* and *compleat*, we ought not to make ſuch an heavy *Out-Cry* againſt *Judas*, for being an *Inſtrument* in this Tranſaction, eſpecially ſince what he did he was in a Manner compelled to do. (s) We read of this Fact of his in a *Prophecy*, as high as the (t) *Pſalmiſt*, who not only points out the Thing, but likewiſe the Perſon, that was to do it; from whence it muſt follow, that this Fact muſt have likewiſe been pre-ordain'd, and made neceſſary to come to paſs by the Fate of a *Decree*; and, if he was neceſſitated by the Force of *irreſiſtible Decree*, wherein was he to be blam'd for the doing it, ſince, where there is a *Fatality* in acting, there can be no *Choice*, and, where there is no *Choice*, there can be no *Guilt*?

" BUT even, ſuppoſing that *Judas* was guilty of an heinous Offence in betraying his Maſter, yet we cannot but think, that St *Peter* was every whit as culpable (u) *in denying him*, in denying him *three Times*, with the ſad Formality of repeated Oaths and Imprecations; and yet it would make one wonder, why the *one*'s Repentance was accepted merely (x) *for weeping* a little at the Remembrance of his Offence, when the *other*'s deep Sorrow and Remorſe for his Crime, his returning the *Wages of Iniquity* openly,

" his

(n) John xix. 39, 40. (o) *Fiddes*'s Body of Divinity, Vol. I. (p) Heb. ii. 9. (q) *Whitby*'s Annotations on Matth. xxvi. 38. (r) *Whitby*'s Appendix to Matth. xxvi. (s) *Young*'s Sermons Vol. II. (t) Pſal. xli. (u) Matth. xxvi. 70, &c. (x) Ibid. ver. 75.

A. M. 4037, &c.
Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

“ his publick Declaration of our *Saviour*'s Innocence, owning his Baſeneſs, and taking the whole Shame of his Fault upon himſelf, met with no *Grace*, but ended in his everlaſting Perdition.

“ Well was it for the penitent Thief, that he had better Fate, (*y*) whoſe Repentance, though begun upon the Croſs, and even after he had join'd in reviling our *Saviour*, was immediately rewarded with a glorious Reception into *Paradiſe*. And this may teach us, that (whatever ſome may talk of the *Invalidity* of a *late Death-Bed Repentance)* God is diſpos'd to receive the greateſt Sinners into the Arms of his Mercy, even tho' they be at their *laſt Gaſp*.

“ But, tho' we are oblig'd to St *Luke* for this comfortable Account of the *penitent Thief*, yet we cannot but acknowledge, that St *Matthew* (*z*) has committed an *egregious Blunder*, when, in relation to the *thirty Pieces of Silver*, that were given for our *Saviour*'s Blood, inſtead of *Zechariah* (*a*), in whom alone the Prophecy is to be found, he cites *Jeremiah*, who has not one Word concerning the whole Matter.

“ But a *Miſ-Quotation* in the *Evangeliſts* may be eaſily excus'd, were they not chargeable with a Miſ-Repreſentation of Facts; as they certainly are, (*b*) when they talk of a *total Eclipſe* of the Sun, at the Time of our Lord's *Crucifixion*, for *three whole Hours together*, when 'tis confeſs'd, that the Sun and Moon were in no Conjunction then, and (even if they had been ſo) a *Darkneſs* of ſo long Continuance in any *Eclipſe* whatever is known to be contrary to the *Laws of Nature:* As they certainly are, when they reſolve the *Infidelity* of God's People, not into the *Perverſeneſs* of their own Wills, but (*c*) either into the Divine *Predictions*, or a *judicial* Blindneſs and Obduration brought upon them: (*d*) When they introduce our *Lord*, with no more than a *Whip* in his Hand, (*e*) *driving all the Buyers and Sellers out of the Temple*; (*f*) curſing the poor *Fig-Tree*, for having *nothing but Leaves upon it*, when (according to their own Acknowledgment) (*g*) *the Time of Figs was not yet*; and (what is more ſtill) curſing the (*h*) *Scribes* and *Phariſees*, and giving them ſuch hard Names, when he could not but know, that this was a groſs Violation (*i*) of *his* great Precept of *loving one another*; tho', how he comes to call this (*k*) *a new Commandment*, we cannot well conceive, ſince it is manifeſtly as old as *Moſes*, in whoſe Laws 'tis expreſly requir'd, (*l*) *Thou ſhalt love thy Neighbour as thyſelf. I am the Lord.*

“ Whatever our *Saviour* might mean by (*m*) *the Abomination of Deſolation* (ſpoken of by *Daniel* the Prophet) *ſtanding in the Holy Place*, (which has occaſion'd no ſmall Perplexity to *Interpreters)* 'tis certain, that, in the Commiſſion, which he gives his Apoſtles, he has furniſh'd the *Antipædobaptiſts* with an Argument, that will not eaſily be wreſted from them, when he bids them (*n*) *go, and teach all Nations, before they baptize them*; and that the *Romaniſts* have too much to ſay for themſelves, in Behalf of *the Real Preſence*, when, after the Conſecration of the *Elements*, (*o*) *he calls the Bread his Body*, and the *Wine his Blood*. But the great Point of all is our Saviour's Reſurrection; and happy had it been for the *Chriſtian* Cauſe, if the Proofs of it had been made a little more publick and convincing. For, whatever may be ſaid in *Apology* for St *Thomas*'s *Incredulity*, (which if

“ it

(*y*) Luke xxiii. 39, &c. (*z*) Matth. xxvii. 9. (*a*) Zech. xi. 13. (*b*) Matth. xxvii. 45. and Luke xxiii. 44. (*c*) Matth. xiii. 14. and John xii. 40. (*d*) *Woolſton*'s Diſcourſes on the Miracles. (*e*) Matth. xxi. 12. (*f*) Ibid. ver. 19. (*g*) Mark xi. 13. (*h*) Matth. xxiii. (*i*) John xv. 12. (*k*) Ibid. xxiii. 34. (*l*) Levit. xix. 18. (*m*) Matth. xxiv. 15. (*n*) Ibid. xxviii. 19. (*o*) Ibid. xxvi. 26, 28.

A. M. 4037, &c. Ann. Dom. 33, &c.

“ it was *cauſeleſs*, was certainly very *culpable)* it cannot be doubted, but that, had our *Lord* appear'd *perſonally* to the *High-Prieſts* and *Rulers*, after he was riſen; made an open and *triumphant* Entry into *Jeruſalem*; and frequented the Temple, and other Places of publick Concourſe, that every Eye might ſee him, and receive full Conviction for the Time that he abode upon Earth; it cannot be doubted, I ſay, but that, in this Method, he would have given the World fuller Satisfaction, than in remitting us to the Teſtimony of his *Apoſtles*, who were all his own *Creatures*, and, conſequently, *Evidences*, againſt whom we may make a juſt Exception.

“ THE *Materiality* of our *Lord*'s *Reſurrection-Body*, and the *Reality* of his *Aſcenſion* into Heaven, are two Points more, that, in this Part of the ſacred Hiſtory, we think, we have Reaſon to call in Queſtion. For ſince (*o*) one known Property of a Body is, that it cannot penetrate through Matter, *without either cutting it, or being cut*; if *Jeſus*, at his Reſurrection, aſſum'd the ſame Body, that died on the Croſs, and was laid in the Sepulchre, how come we to read, that (*p*) *on the firſt Day of the Week, when the Doors were ſhut, he came in to his Diſciples*, more than once, *and ſtood in the Midſt of them?* If his Body, at this Time, was real *Fleſh* and *Blood*, it could never have penetrated through a more ſolid Subſtance than itſelf; and therefore we have Reaſon to preſume, that it was no more than a light *aërial Vehicle*, that could paſs through any Crack, or Key-Hole, and appear, or diſappear as it pleas'd.

“ AND, in like Manner, when we read in the ſame *Evangeliſt*, (*q*) *Touch me not*; as our *Saviour* ſays to *Mary Magdalen) for I am not yet aſcended to my Father*; *but go to my Brethren, and ſay to them, I aſcend to my Father, and your Father, to my God, and your God*; upon the Suppoſition that his Body was *material*, we muſt from theſe Words infer, that he aſcended inſtantly after his Reſurrection, and, as the Joys of Heaven and *the Boſom of his Father* would not well fail to detain him, we muſt from hence conclude, that his ſeeming Aſcent from the Mount *Olivet* afterwards was perform'd by ſome airy *Form* or other, which he appointed to perſonate him upon this Occaſion.”

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Anſwer'd, by ſhewing, why our Lord called himſelf the Son of Man.

St *PAUL*, in his Epiſtle to the *Philippians*, argues, from the *Majeſty* of *Chriſt*'s Divine Nature, to the *Greatneſs* of his Condeſcenſion in becoming the Son of Man, (*r*) *who being in the Form of God*, (as he expreſſes it) *thought it no Robbery to be equal with God, but made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Man, and being found in the Faſhion of a Man, he humbled himſelf, and became obedient unto Death.* In this State of Humiliation, it was highly proper and ſuitable to his *Character*, to ſpeak modeſtly of himſelf, and to make uſe of the *loweſt* Title, that he had, as beſt becoming his preſent *Condition*.

BUT there is another Reaſon, which ſome have aſſign'd for the frequent Uſe, that he makes of this Appellation, and that is, its being a *Prophetick* Name, whereby *Daniel* has thought fit to deſcribe the promis'd *Meſſiah*. (*s*) *I ſaw in the Night Viſions*, ſays he, *and behold one, like the* Son of Man, *came with the Clouds of Heaven, and came to the Ancient of Days, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages ſhould ſerve him*: 'Tis in Alluſion to this therefore, (as theſe Men think) and in order to aſſert his Claim to the Office of the *Meſſiah*, that our *Saviour* ſo commonly calls himſelf by that Name.

HOWEVER this be, 'tis certain, that he is not ſo fond of the Name *of the Son*

(*o*) *Whitby*'s Annotations on *John* xx. 19. (*p*) John xx. 26. (*q*) Ibid. ver. 17. (*r*) Philip. ii. 6, &c. (*s*) Dan. vii. 13, 14.

of Man, as not to deſire to be conſider'd in the Capacity of the *Son of God* likewiſe. For, when he put the Queſtion to his Diſciples, (*t*) *Whom ſay ye that I am?* And *Peter*, in the Name of the reſt, reply'd, *Thou art Chriſt, the Son of the Living God*, he is far from being diſpleas'd with the Anſwer, when he returns the *Apoſtle* this Compliment, *Bleſſed art thou*, Simon Bar-jona; *for Fleſh and Blood hath not revealed this unto thee, but my Father, that is in Heaven.*

And yet declares himſelf the Son of God.

OUR *Saviour* indeed was ſo far from making any *unneceſſary* Declarations of himſelf, that, (*u*) on ſome Occaſions, we find him labouring to conceal his *Divine Character*, and charging his *Diſciples* to ſay nothing of it, until his Reſurrection; but, notwithſtanding this, whenever he was fairly called upon, and eſpecially by Perſons inveſted with *Authority*, he never concealed it. When (*x*) *the* Jews *came round him in* Solomon's *Porch, and ſaid unto him, how long doſt thou make us doubt? If thou be the* Chriſt, *tell us plainly*; his Anſwer is expreſs: *I told you, and you believed not; the Works, that I do in my Father's Name, they bear witneſs of me; for I and my Father are one.* When he ſtood before the *Judgment-Seat*, and the *High-Prieſt* demanded of him, (*y*) *I adjure thee by the Living God, that thou tell us, whether thou be the* Chriſt, *the Son of God*, his Reply is, *Thou haſt ſaid*, or, (as St *Mark* (*z*) expreſſes it) *I am; and ye ſhall ſee the* Son of Man *ſitting on the Right-Hand of Power, and coming in the Clouds of Heaven.* Nay, there are ſome Inſtances, wherein, of his own Accord, and without any Demand of this Kind, he freely diſcovers who he was: For, having cur'd the Man, that was *born blind*, and afterwards meeting him accidentally, (*a*) *Doſt thou believe on the Son of God?* ſays he; whereupon the Man aſking, *Who is the Son of God, that I may believe on him?* our *Saviour* replies, *Thou haſt both ſeen him, and he it is, that talketh with thee.*

In what Senſe he is inferior *to the Father.*

THO' therefore our Bleſſed *Saviour* delighted much in the Appellation of *the Son of Man*, yet, as he did not, upon that Account, decline the Title of the *Son of God*, and had, conſequently, two Natures united in the ſame *Perſon*, our Buſineſs muſt be, to diſtinguiſh between theſe two Natures, and then we ſhall ſoon perceive the Reaſon of our *Saviour*'s informing his Apoſtles, that *his Father was greater than him*, viz. *greater*, with reſpect to the Son's *Humanity*, tho', as touching their *Divinity*, they are perfectly equal; or *greater*, as he is the Father, and, conſequently, the *Fountain* and *Original* of the God-head, tho' their *Nature* and *Eſſence* be one and the ſame.

(*b*) IN the very Notion of *Paternity* and *Filiation*, there is ſome Kind of *Subordination* imply'd; but then we are to obſerve, that this is not a Subordination of *Nature* and *Subſtance*, no, nor of *eſſential* Attributes, or *natural* Properties, but merely a *perſonal* Subordination, founded on the *perſonal* Properties: And, to be ſatisfy'd in this, we need only conſider, that the *Communication* of the Eſſence, upon which this *Subordination* is grounded, is only a *perſonal* Action, and not an Act, or Attribute of the *Divine Eſſence*. To *generate*, and to be *generated*, are not *eſſential* Attributes of the Divine Nature, but merely *perſonal* Acts of the Father and Son; and, conſequently, the ſole Foundation of this Subordination being merely in perſonal Properties, the *Subordination* itſelf, founded therein, can only relate to the *perſonal*, and not at all to the *eſſential* Properties; for, notwithſtanding the Son's *perſonal* Subordination, he ſtill continues, with the Father *in Subſtance equal, in Majeſty Co-eternal.*

In what Senſe he ſeems to be ignorant *of ſome future* Events.

WHEN therefore our *Saviour* ſeems to own his Inferiority of *Knowledge*, and to profeſs himſelf ignorant of ſome future Events, that the Father had reſerv'd to himſelf,

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(*t*) Matth. xvi. 15, &c. (*u*) Vid. Mark viii. 30. and Matth. xvii. 9. (*x*) John x. 23, 24.
(*y*) Matth. xxvi. 63, 64. (*z*) Chap. xiv. 62. (*a*) John ix. 35. (*b*) *Stephens*, on the eternal Generation.

A. M. 4037, &c. Ann. Dom. 33, &c.

himſelf, the Meaning muſt be, —— (c) Either that, as *Man*, he did not know beyond the Capacities of an *human* and *finite* Underſtanding, and not what he knew, as *God*; or that, as a *Prophet* ſent from God, he had no Commiſſion to declare it, and what was no Part of his Prophetick Office, *he knew nothing of*, i. e. had no Inſtructions to reveal it. For, that in this Senſe † the *original* Word is ſometimes taken, we may learn from that Paſſage to the *Corinthians*, where St *Paul* tells his Diſciples, that (d) he had *determined not to know any Thing among them*, i. e. not to teach, or inſtruct them in any Point of Doctrine, ſave *Jeſus Chriſt, and him crucify'd*.

"It is one Thing therefore (ſays the learned (e) *Lightfoot*) to underſtand the *Son of God*, barely, and abſtractly, for the *ſecond Perſon* in the Holy *Trinity*, and another, to underſtand him for the *Meſſiah*, or *ſecond Perſon incarnate*. To ſay, that the *ſecond* Perſon in the Trinity is ignorant of any Thing, is blaſphemous: But to ſay ſo of the *Meſſias* (tho' he be that *ſecond* Perſon in the *Trinity*) is not ſo. For, tho' the ſecond Perſon, abſtractly conſider'd, according to his mere *Deity*, be co-equal with the Father, co-omnipotent, co-omniſcient, co-eternal with him; yet the *Meſſias*, who is *God-Man*, conſider'd as the *Meſſias*, was a Servant and a Meſſenger to the Father, from whom he receiv'd Commands and Authority," as himſelf frequently declar'd, (f) *that he ſpake nothing of himſelf, but that the Father, who ſent him, gave him Commandment, what he ſhould ſay and what he ſhould ſpeak*. Tho' therefore it plainly appears, both from the many *Prognoſtics*, which he mentions, and the exact *Deſcription*, which he gives of the Deſtruction of *Jeruſalem*, that our *Saviour* could not but know the preciſe *Day* and *Hour* of its happening, yet this he might call one of (g) *thoſe Times and Seaſons which the Father had put in his own Power*, becauſe he had receiv'd no Order or Direction for him to reveal it.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Generality of the *Antients*, however, run into the other Notion, which ariſes from the Conſideration of the *two* Natures in Chriſt, and therefore (with *Cyril* of *Alexandria*) they ſay, that he ſometimes declar'd himſelf as *God*, and ſometimes as *Man*, thereby to ſhew, that he was *very God*, and *very Man*; that as he was pleas'd, in reſpect of his *Manhood*, to ſuffer Hunger and Thirſt, and other Inconveniencies of that Kind, ſo he condeſcended to take upon him the innocent Infirmities of it, (among which *Ignorance* of future Events is one) but this without any Diſparagement to his (h) *Godhead, wherein are hid all the Treaſures of Wiſdom and Knowledge*; and that, in ſhort, he both *knew*, and knew not, when the *Day and Hour*, here ſpoken of, would *come*; the *former*, with reſpect to his *Divine*, and the *latter*, to his *Human* Nature.

This Solution however does not pleaſe ſo well. For, if we refer the *Day* and *Hour* (as they were primarily intended) to the Deſtruction of the Temple and City of *Jeruſalem*, what Signs and Prognoſtics does our Saviour give his Diſciples of this great Event? Why he foretells them, —— that *not one Stone of all thoſe glorious Buildings ſhould be left upon another*; that *there ſhould be Wars and Rumours of Wars, when Nation ſhould riſe againſt Nation, and Kingdom againſt Kingdom*; that *there ſhould be Famines, Peſtilences, and Earthquakes in divers Places*; that *falſe Prophets and falſe Chriſts ſhould ariſe, who ſhould amuſe them with deſtructive Hopes of imaginary Deliverances*; that Jeruſalem *ſhould be encompaſſed with a foreign Enemy, who ſhould at laſt make a final Deſtruction of it, and of all that was therein*; that *the Abomination of Deſolation ſhould ſtand in the Holy Place, where, of all Places in the World, it ought not to have ſtood*; and that *all theſe Things ſhould come to paſs, while ſome of the preſent Generation were ſtill alive*. (*i*) Now, ſince all theſe Things did literally come to paſs, as our Lord forty Years before had foretold that they ſhould; ſince, at the Time of his foretelling them, the *Romans* were in peaceable Poſſeſſion of *Judea*, nor was there any Proſpect at all of the Troubles and Commotions which afterwards enſu'd; and ſince the Completion of theſe Prophecies is preſerv'd to us by a *Jewiſh* Writer, who himſelf was concern'd in theſe very Troubles, and did not record them with any Deſign to gratify us Chriſtians; can we imagine, that *Jeſus Chriſt*, who was this Prophet, could poſſibly be ignorant of the *Day* and *Hour* when theſe Predictions ſhould be compleated? Or rather ought we not to think, that all he intended by that Expreſſion was to ſignify to his Hearers, that it was *then* an improper Time for him to reveal the particular Period, when that *Cataſtrophe* was to overtake them? But two Days after this his Diſciples own his Divinity, and acknowledge, that (*k*) *he knew all Things*, and (*l*) *all Things that he had heard from the Father*, or had a Commiſſion to declare from the Father, himſelf avers, that he had not failed *to make known unto them*; and therefore we may well preſume, that the individual *Day* and *Hour*, when *Jeruſalem* was finally to be deſtroy'd, as it was a Matter of no Concern for them to be acquainted with, ſo was it no Part of his Inſtructions from Heaven to let them into a minute Knowledge of it; that in the Signs and Forerunners, which he had diſcover'd to them, he had ſaid enough to put them, and all conſidering Men upon their Guard; that fuller and more particular Indications of the *Time* (as Things then ſtood) were by no Means proper, for, tho' they might poſſibly be able to (*m*) *bear his Words*, yet others might be tempted to make an ill Uſe of them, contrary to his original Meaning.

(c) *Kidder*'s Demonſtration of the *Meſſias*, Part II. p. 60.

† The Learned have obſerv'd, that the ſame Verb, according to its ſeveral Conjugations, (as the *Hebrew* Grammarians call them) may either ſignify *an Action*, or *the neceſſary Concurrence of the Author of that Action*, and, that the Conjugation *Hiphil*, which properly ſignifies the Concurrence of the Author of the Action with the Action itſelf, is often us'd for the Conjugation *Kal*, by which the Action barely, and the Perſon or Perſons, who did it, are ſpecify'd, without any additional Senſe, by which their ſpecial Concurrence is to be underſtood. Thus *Jada*, the Root in *Kal*, is only *he knew*, but *Hodia* in *Hiphil*, is *he made known*, and ſo on, thro' the ſeveral Tenſes or Times, paſt, preſent, and to come. So that, according to this Acceptation, what our Lord deſign'd to acquaint his Diſciples with in *Mark* xiii. 32. was no more than this, ——That neither the Angels, nor the Son intended then *to make that Day and Hour known*, but that the Father would in his proper Time reveal it. *Wotton*'s Omniſcience of the Son of God, &c.

(d) 1 Cor. ii. 2. (e) On Mark xiii. 32. (f) John xii. 49. (g) Acts i. 7. (h) Col. ii. 3.

To have all Power *given him.*

It is to be obſerv'd however, that, in regard our Bleſſed Saviour had the *Divine* and *Human* Nature both united in one *Perſon*, great Caution muſt be us'd, in obſerving his Actions and Affections, that we do not miſtake in aſſigning any of them to a wrong *Principle*. (*n*) For, as thoſe Works of Wonder, which exceeded or controlled all the Powers of created Nature, muſt be attributed to a Principle *omnipotent* and *divine*; ſo in thoſe others, which relate either to Joy or Sorrow, *Subjection* or *Exaltation*, he muſt be underſtood to proceed upon a *Principle* purely *human*, and that the Faculties of the *Divine* Nature were, in ſuch Caſes, *totally* ſuſpended.

Now, it is certain, that the Perfections of the Divine Nature will admit of neither any Increaſe or Diminution of its Power and Greatneſs. The Author to the *Hebrews* (*o*) applies to our *Saviour Chriſt* theſe Words of the Pſalmiſt (*p*), *Thou, O Lord, in the Beginning, haſt laid the Foundation of the Earth, and the Heavens are the Work of thy Hand*; and ſurely he, who created the World, and (*q*) *without whom not any Thing was made, that was made*, could not fail of having, from all Eternity, a ſovereign *Power* both in *Heaven*

(*i*) *Wotton*'s Omniſcience of the Son of God. (*k*) John xvi. 30. (*l*) Ibid. xv. 15. (*m*) Ibid. xvi. 12. (*n*) *Stanhope*'s Sermons on ſeveral Occaſions. (*o*) Heb. i. 10. (*p*) Pſal. cii. 25. (*q*) John i. 3.

Heaven and *Earth*. 'Tis not in Reſpect of his Divinity therefore, that our *Lord* ſpeaks of his Enlargement of Power, but of his *Human* Nature, which, in Reward of his Obedience and Humiliation, *(r) was highly exalted*, and obtain'd God *a Name, which is above every Name*; *that at the Name of* Jesus *every Knee ſhould bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue ſhould confeſs, that* Jeſus Chriſt *is* Lord, *to the Glory of God the Father*.

And to have been exceeding ſorrowful.

It is equally certain, that the *Divine* Nature is not capable of any *Grief* or *Sorrow*, or other Perturbation of Mind, ariſing from an Apprehenſion of ſome imminent Danger, or a Senſe of ſome incumbent Calamity; and therefore, when our *Saviour* complains of the vaſt Load of Sorrow, that lay heavy upon his Spirits, and almoſt quite ſunk them down, this he muſt be ſuppos'd to ſay with regard to his *Human* Nature only, becauſe his *Divine* was exempt from all ſuch Suffering. But then, the Queſtion is, from what *particular Cauſe* it was, that all this Sorrow, and Fear, and Conſternation of Mind (for † ſo the original Words import) could poſſibly ariſe.

From whence this Sorrow, and other Infirmities did ariſe, various Opinions.

(s) Those, who impute all this to nothing more, than a *natural* Dread of Pain and Death, have this Difficulty to contend with, that how grievous ſoever theſe Things may be, eſpecially to ſinful Fleſh and Blood, yet they are ſuch, as have been corrected by Reaſon, and, in their moſt tremendous Shapes, borne with great Patience and Reſignation of Mind; and therefore, it can hardly be imagin'd, that the Proſpect of a Crucifixion could have rais'd ſuch Commotions in a Soul, which had the Teſtimony of a *good Conſcience* to ſupport it, and a glorious Reward ſet before it, to make a full Recompence for what it ſuffer'd.

(t) Others are of Opinion therefore, that this exceſſive Sorrow and Dejection of Mind were occaſion'd by the perfect and *penetrating* Light, which then diffus'd itſelf in our *Saviour*'s Mind all at once, concerning the Guilt of Sin, and the Wrath of an incens'd God; that the *Horror* of theſe fill'd and amaz'd his vaſt apprehenſive Soul; and that theſe *Apprehenſions* could not but affect his tender Heart, full of the higheſt *Zeal* for God's Glory, and the moſt relenting Compaſſion for the Souls of Men: "For, if "the true *Contrition* of one ſingle Sinner, "*(u) ſay they*, bleeding under the *Sting* "*of the Law*, only for his own Iniquities, cannot be perform'd, without great "Bitterneſs of *Sorrow* and *Remorſe*, what "Bounds can be ſet to that Grief, what "Meaſure to that Anguiſh, which pro"ceeded from a full Apprehenſion of all "the Tranſgreſſions of ſo many Millions "of Sinners?"

(x) This is the moſt common Solution: And yet there is ſomething in the *Context*, which has induced others to think, that, on this Occaſion, the Devil and his Angels had collected all their Forces, in order to fill our *Saviour*'s Mind with the moſt diſmal, terrifying *Scenes* of Horror, thereby to divert him from his intended Enterprize. For, 1ſt, we may obſerve, that, before he entered the *Garden*, where this *Agony* ſeiz'd him, he expected ſome terrible Aſſault from theſe *infernal* Powers, and therefore, he tells his Diſciples, *the Prince*

(r) Philip. ii. 9, &c.

† The Words in the Original are three,———λυπεῖσθαι, ἐκθαμβεῖσθαι and ἀδημονεῖν. The *firſt* λυπεῖσθαι is of a known and ordinary Signification, but, in this Caſe, it is to be rais'd to the higheſt Degree of Significancy, as appears by the Words which follow, περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, Matth xxvi. 38. So that it does not only ſignify an Exceſs of Sorrow, *ſurrounding* and encompaſſing the Soul, but alſo ſuch, as brings a *Conſternation* and Dejection of Mind, bowing the Soul under the Preſſures and Burthen of it. The *ſecond* ἐκθαμβεῖσθαι, in the *vulgar Latin*, is *pavere*, but according to the *Greek Idiom* bears a much ſtronger Senſe, and ſignifies indeed the higheſt Degree of Fear, Horror, and Amazement. The *third* ἀδημονεῖν denotes the Conſequences of exceſſive Fear and Sorrow, *i. e. Anxiety* of Mind, Diſquietude, and Reſtleſſneſs. *Pearſon*, on the Creed.

(s) See *Stillingfleet*'s Sermons, *Stanhope*, on the Epiſtles and Goſpels, Vol. II. and his Sermons on ſeveral Occaſions.

(t) Pearſon, on the Creed; and *South*'s Sermons, Vol. III.

(u) Ibid.

(x) Scot's Mediator.

Prince of the World cometh (y) i. e. is now muſtering up his *Legions*, to make his laſt Effort upon me; but this is my Comfort, that *he will find nothing in me*, no ſinful Inclination to take part with him, no guilty Reflection to expoſe me to his *Tyranny*. 2dly, That, when the Diſciples enter'd the Garden with our Lord, he gave them a ſtrict Charge *(z) to watch and pray, that they might not enter into Temptation*; which plainly implies, that, in that Time and Place, there was ſome Occaſion for a more than ordinary Application to theſe *Duties*; and this cannot ſo well be imputed to any Thing elſe, as thoſe Numbers of evil Spirits, who were going furiouſly to aſſault their Maſter, and would not altogether ſpare them. And, 3dly, That, when the three elect *Apoſtles* were a little advanc'd with him into the Garden, he earneſtly intreated them *to watch with him*; and yet we find them ſuddenly aſleep, and, no ſooner awoke, but aſleep again, and again; for the *Text* tells us, *(a) that their Eyes were heavy*; which prodigious Drowſineſs of theirs, upon ſo momentous an Occaſion, cannot be aſcrib'd to any Thing ſo well, as to a *preternatural* Stupefaction of their Senſes, by ſome of theſe *infernal* Spirits now conflicting with their Maſter, and who perhaps, to deprive him of the *Solace* of their Company, did, by their *diabolical* Arts, produce that extraordinary *Stupor*, which oppreſſed them, that ſo, having him *alone*, they might have the greater Advantage to *tempt* and *terrify* him.

THESE *Obſervations* make it highly probable, that this his laſt Agony was occaſion'd by a mighty Struggle and Conflict with the *Powers of Darkneſs*, (b) who, having, by God's Permiſſion, muſtered up all their Strength, intended once more to try their Fortune againſt him, and, to this Purpoſe, ſurrounding him, very probably, with a mighty *Hoſt*, exerted all their Power and Malice, in perſecuting his innocent Soul; in diſtracting it with horrid *Phantaſms*; in afflicting it with diſmal *Suggeſtions*; in vexing and tormenting it with dire *Imaginations*, and dreadful Spectacles; and, in ſhort, in practiſing all the Arts and *Machinations*, that their Malice and Subtlety could invent, to tempt and deter him, if poſſible, from his gracious Deſign of *redeeming* Mankind.

The Quieſcence *of the Divinity accounts for other Things relating to our Saviour.*

(c) HAD our *Lord* indeed, in this Conflict, being aſſiſted with any Succour from his *Divinity*, this would have ſet him far above the *Oppoſition* of any *created* Power; but (that the *ſecond Adam* might make a Reparation for the Fall of the *firſt*, and, in *that* very Nature, left to itſelf, and, unaſſiſted by any foreign Aid, vanquiſh the Enemy, that had given it ſo grievous a *Foil* before) the Divine Perfections *lay by*, as it were, and forbore to *engage*: They withdrew their Influence for that Time, and, ſuſpending their Operation, left him to encounter, as Man, tho' much more perfect than any other Man.

PUTTING all theſe diſmal and diſtracting Things together then, the Apprehenſion of a cruel and ignominious Death, the Senſe of the Guilt and heinous Nature of Sin, the Proſpect of God's Wrath, the Combination of Devils, and the Suſpenſion of the Divine Power and Protection, we need not much wonder, that we find our Bleſſed Saviour in the Garden complaining, *that his Soul was exceeding ſorrowful, even unto Death*; or, on the Croſs, crying out, *My God, my God, why haſt thou forſaken me?* That we find him, in the Midſt of his *Agony*, *ſweating out Blood* in great Abundance; deprecating Death with more Vehemence, than ſome *Heathen Sages*, and many *Chriſtian Martyrs* did; and when his Spirits were thus depreſs'd, his *Human* Nature quite exhauſted, and no Relief from the *Divine* afforded him: That an Angel ſhould be ſent *from Heaven to revive and ſtrengthen*

(y) John xiv. 30. (z) Matth. xxvi. 41. (a) Ibid. ver. 43. (b) *Scot's* Mediator.

(c) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

ſtrengthen him. For when the *Divinity*, which reſided in him, had either ſuſpended, or ſubtracted its Influence, he, who, in reſpect of his Manhood, (*d*) *was made a little while inferior to the Angels*, and, in reſpect of his Sufferings, was now in a more diſtreſs'd Condition, than ever Man knew, being left to his *Human* Nature alone, could not but ſtand in need of the Comfort and Conſolation of an *Angel*.

All this while the *Divine* Nature of *Chriſt* (tho' it did not think fit to exert itſelf) (*e*) was inſeparably united to the *Human*; nor can we conceive, why it ſhould not ſtill continue, even after Death, in the ſame Manner united, ſince no Power has any Force againſt *Omnipotence*, nor could any *finite* Agent work any Alteration in that *Union*. To underſtand the Nature of this Union, we muſt obſerve, (*f*) that in the *Perſon* of Chriſt, after the Aſſumption of our Nature, there were two different ſubſtantial Unions; one, of the two Parts of his *Humanity*, his Soul and Body, whereby he was truly Man; and the other, of his Divine and Human Nature, whereby he was both God and Man in one Perſon; and that, tho' at his Death the conſtituent Parts of him as Man, *i. e.* his Human Soul and Body were parted, and ſo continu'd for ſome Time, yet the Union of his two Natures ſtill remain'd; * Death made no Alteration in that, nor were his Soul and Body ever ſeparated from the *Godhead*, but, as the Divine Nature ſtill ſubſiſted, they ſtill continu'd in Conjunction with it: Upon which Account, as we are taught to believe, that God redeem'd us with his Blood, ſo has it been the conſtant Language of the Church, that *God died for us*, which in no Senſe could be true, unleſs our Bleſſed Saviour's Soul and Body, in the Inſtant of Separation, and until their Conjunction again, were united to the Deity. And therefore, when we hear him crying upon the Croſs, (*g*) *My God, my God, why haſt thou forſaken me?* He means the ſame Thing, as when he calls upon us to (*h*) *behold, and ſee, if there be any Sorrow like unto my Sorrow.* For from the Words we can infer no more than this,——that he was then bereft of ſuch Joys and Comforts as he expected from the Deity, to aſſuage and mitigate the Acerbity of the Torments, he was under. The Truth is, what ſeems to ſolve all Difficulties beſt, is the *antient* Notion of the *Godhead's being quieſcent*, and not exerting its Power and Efficacy in ſuch Inſtances, where the *Humanity* is known to have ſuffer'd. In this Manner, it confeſſedly withdrew at his Death; otherwiſe we cannot ſee how he could have dy'd at all; and in this Manner, by Parity of Reaſon, it might continue its *Quieſcence*, during the whole Space of his *Interment*, and until its Power and Operation were requiſite, in order to effect his Reſurrection.

Why he pray'd *againſt what was coming upon him.*

As our Bleſſed Saviour then was both *God* and *Man* in one Perſon, and the Efficacy and Myſtery of Man's Redemption conſiſted in this Union; (*i*) it was neceſſary, that there ſhould be a clear and undoubted Demonſtration given of the *Reality* of both theſe Natures. But, ſince the *diſtinguiſhing* Marks of *Human* Nature lie chiefly in the Soul, there had not been that Demonſtration given of our *Saviour*'s perfect *Humanity*, unleſs he had diſcover'd, in his Conduct, an exact *Reſemblance* to us, in all the natural *Paſſions*, and *Inclinations*

(*d*) Heb. ii. 7. (*e*) *Pearſon*, on the Creed, Art. iv. (*f*) Ibid.

* The Words of St *Auſtin* are very full and excellent to this Purpoſe. "Ex quo verbum caro factum eſt, ut habitaret "in nobis, & ſuſceptus eſt à verbo homo, *i. e.* totus homo, anima & caro: Quid fecit paſſio, quid fecit mors, niſi corpus "ab animâ ſeparavit? Animam vero à verbo non ſeparavit. Si enim mortuus eſt Dominus ——— ſine dubio caro "ipſius expiravit, animam (ad tempus enim exiguum anima deſeruit carnem, ſed redeunte animâ reſurrecturam) à verbo autem animam ſeparatam eſſe non dico. Latronis animæ dixit, *hodiè mecum eris in Paradiſo.* Fidelem latronis "animam non deſerebat, & deſerebat ſuam? Abſit: Sed illius ut Dominus cuſtodivit, ſuam vero inſeparabiliter ha"buit." Tract. in Joh. 47.

(*g*) Matth. xxvii. 46. (*h*) Lam. i. 12. (*i*) *Stanhope*'s Sermons on ſeveral Occaſions.

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Inclinations of our Souls. Now, in this Soul of ours, there is a *twofold Principle*, *Senſe* and *Reaſon*. *Senſe* catches at the preſent; purſues Eaſe and Safety; and induſtriouſly conſults the Preſervation and Advantage of the Body; whereas *Reaſon* enlarges our Proſpect; takes into Conſideration diſtant and future Objects; and perſuades the foregoing ſome Satisfactions, the running ſome Hazards, and enduring ſome Difficulties in the Diſcharge of our Duty, and the Expectation of a greater *Good* in Reverſion. Under the *former* of theſe are comprehended all our natural *Paſſions*, which are the *ſecret Springs*, that move us to what we do; under the *latter* are the *Underſtanding* and *Judgment*, which direct, and regulate, and bound, and overrule theſe Paſſions. But ſtill both theſe are *conſtituent* Parts, and as neceſſary to make a *perfect* Soul, as the *rational* Soul and *human* Body are to make one perfect Man; and from hence it follows, that the *Weakneſs* and *Corruption* of our Nature (as it ſtands deprav'd by Sin) does not conſiſt in our being tenderly touch'd with the Fear *of preſent Evil*, or the Deſire *of preſent Good*, but only in ſuffering theſe Fears and Deſires to prevail, and take place, againſt the Dictates of Reaſon and Duty.

Aversion to Pain and Conflict, to Sorrow and Death, and whatever is ſhocking and frightful to *human* Nature, are Affections interwoven with our *original* Frame and Conſtitution. *Adam*, in his State of Innocence, felt them; and therefore, it is no juſt Reflection upon the *ſecond Adam*, that he, in like Manner, felt them too. *Infirmities* indeed, theſe Averſions may be called, in Compariſon of thoſe *Perfections*, which belong to God, and *unbodied* Spirits; but then they are ſuch *Infirmities*, as all, who partake of Bodies, muſt have, and which if our *Saviour* had been deſtitute of, he could not have been *truly* Man.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Now, if *Chriſt*, as *Man*, could not be altogether indifferent and unconcern'd at ſuch ſevere Trials, as the Impoſition of the Burthen of our Sins, the Infliction of Pain and Torment, his approaching Conflict with the Powers of Darkneſs, and the utter Subduction of all Divine Aid and Aſſiſtance, muſt neceſſarily bring upon him; then ſurely it could not miſbecome him, to uſe all poſſible Means for declining them, and, conſequently, to expreſs his Concern by praying againſt them, but with this modeſt Reſerve and Limitation, (*k*) *Nevertheleſs not my Will, but thine be done.* For it was no Diſparagement either of his Obedience to God, or Love to Mankind, that he had an Averſion to Death, and Pain, and Sufferings, but, in Truth, an higher Commendation to both, ſince, notwithſtanding ſo tender a Senſe of what he was to ſuffer, he offer'd himſelf to undergo whatever God, for their Benefit and *Salvation*, ſhould think proper to lay upon him. So that the more *paſſionate* his Wiſhes were for a Releaſe, the more *meritorious* was his *Submiſſion*; and the ſtronger his *Averſions* were, the more was the *Reſignation* of his own Will, and, conſequently, the more *acceptable* was his *Compliance* with that of his Heavenly Father.

Why God would not diſcharge Mankind without his dying for them.

His Heavenly Father, no doubt, could (*l*) have exempted Mankind from Puniſhment, without an *equivalent* Compenſation for their Guilt. As an *All-wiſe* Being, he could have invented many Methods of Salvation, without the Sacrifice of his beloved Son; and, as a *ſupreme Lawgiver*, he might have extended Mercy to whom, and upon what Terms, he thought fit: But then, as he was the ſupreme Lawgiver, and Governor of the World, it was conſiſtent with his *Juſtice*, and his infinite Wiſdom, we may ſay, requir'd it of him, to vindicate the Authority of his Laws, and to ſee Sin puniſh'd, in ſuch an *exemplary* Manner, as to deter, if poſſible, his Subjects from it for the future.

Now this was the State and Condition of Mankind, when God's infinite Wiſdom contriv'd

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(*k*) Luke xxii. 42.

(*l*) *Stanhope*'s Sermons on ſeveral Occaſions.

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From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

contriv'd the *Scheme* of their Redemption. They had *alienated* themſelves from him; were under Sin, under Condemnation, under the Curſe of the Law, under the Sentence of Death. In this Condition however they were not to be left to periſh; God's infinite Goodneſs would not permit *that*: But then, how to accompliſh their *Recovery*, and preſerve his *Attributes* inviolate, this was the Difficulty. For how, in Conſiſtence with the Glory, and Juſtice, and Sanctity of God, could ſuch Enemies be reconciled, and ſuch Offenders pardon'd? Would *omnipotent* Majeſty think of any Treaty, without an *Advocate* and *Interceſſor*? Would the ſovereign *Ruler* of the World ſuffer his Honour to be ſlighted, without a proper Vindication? Would the great *Patron* of Juſtice relax the Terms of it, and permit Wickedneſs to paſs unpuniſh'd? Would the God of *Truth* reverſe his Decree, and ſtop the Sentence of Death from falling upon *Sinners*? Or would the God of *Righteouſneſs* omit any Opportunity of expreſſing the Love he bore to Innocence, and Abhorrence to Iniquity? How then could we well be clear'd from our Guilt, without an *Expiation*; or reinſtated in Freedom, without a *Ranſom*; or exempted from Condemnation, without ſome *vicarious* Puniſhment? No, God was pleaſ'd ſo to proſecute his Deſigns of Goodneſs and Mercy, as not in the leaſt to impair and obſcure, but rather advance and illuſtrate the Glories of his ſovereign *Dignity*, of his ſevere *Juſtice*, of his immaculate *Holineſs*, and *Immutability* both in Word and Purpoſe.

He was willing to liſten to a *Treaty*, but from the Mouth of no *Mediator*, but ſuch as was of equal *Dignity* with himſelf. He was willing to remit the Puniſhment due to our Sins, but not without a *Sacrifice*, that would make full Atonement for them. He was willing to give us back our Lives again, but not without a *Subſtitution* of another Life equivalent to them all. But now, how could theſe Things be done? Where could we find a *Mediator*, proper and worthy to intercede for us, and to negotiate a new *Covenant*, whereby God might be ſatisfy'd, and we ſav'd? Who could offer for us a *Sacrifice*, of Value ſufficient to *atone* for Sins, ſo vaſtly *numerous*, and all committed againſt *infinite* Majeſty? Or who could undertake for the everlaſting Redemption of all the Souls, ſince the firſt Creation, and lay down a competent *Price* for them? Nothing on Earth, nothing in Heaven was found able to do this.

Man, the moſt innocent and upright Man, could, by no Means redeem his *Brother*, or give to God a Ranſom for him. *Angels* have Obligations enough of their own to diſcharge, and cannot be ſolvent for any more, than the Debt of their own Gratitude and Praiſe. The brighteſt of that heavenly *Hoſt* cannot, over and above this, make Compenſation for one *human* Sin; but, for the Sins of the whole World united, there was no Propitiation to be found, until *the Son of God* offer'd himſelf, and was accepted by the Father. Our *Humanity* he aſſum'd, to enable him to ſuffer, and intereſt us in what he did; but the *Divinity*, which he had with the Father from the Beginning, this he brought with him, to derive an infinite Value upon his Sufferings, and to make the *Ranſom* and *Oblation*, which he paid down for us, a full Satisfaction for Sins innumerable, and infinitely heinous.

That his Death was equivalent to the Puniſhment, which the Sins of all Mankind deſerv'd.

In the *Expiation* of theſe Sins, we own, that the Puniſhment, which our *Saviour* ſubmitted to, was but *temporal*, whereas that, to which Sinners are obnoxious, is *eternal*; but for that ſeveral good Reaſons may be alledg'd. The Author to the *Hebrews*, in his Compariſon between the *Levitical* and *Chriſtian* Diſpenſations, tells us, that *(m) ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and who needed not daily, (as the High-Prieſts under the Law) to*

(m) Heb. vii. 26, 27.

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33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

offer up Sacrifices, firſt for his own Sins, and then for thoſe of the People; ſo that what qualify'd him to offer a Sacrifice for the Sins of Mankind was his perfect *Innocence*; for had he been, in any Degree, a Sinner himſelf, he muſt have ſuffer'd for, his own Offences, and, conſequently, been incapable of effecting an *Expiation* for ours.

(n) Now, if our Bleſſed *Saviour* was entirely innocent and holy, it was impoſſible that he ſhould ſuffer the *ſame* Puniſhments, which, by the juſt Decree of God, are due to wilful and impenitent Sinners. (o) He could not do it in his *Body*; for that could only die by what he ſuffer'd on the Croſs: And he could not do it in his *Soul*; for how could that Soul, which *knew no Sin*, be under a Remorſe of Conſcience for any Thing, that he had done? How could he, *(p) who, for the Joy that was ſet before him, endured the Croſs*, lie under any Senſe of God's unchangeable Diſpleaſure? Or he, who knew that *(q) his Soul ſhould not be left in* Hades, *nor his Body ſee Corruption*, be ſeiz'd with an abſolute Deſpair of any better State, or an uneaſy Apprehenſion of no Releaſe from what he was to ſuffer? The Puniſhments of the Damn'd are without End, and without Hope: But everlaſting Miſery and Deſpair could never be conſiſtent with the Condition of *one*, who had not deſerv'd them, and whoſe Innocence ſecur'd and preſerv'd him from them. Theſe are the Conſequences of Sin and Rebellion againſt God: But the Sufferings of *Jeſus* were the greateſt Proof of an entire *Obedience*, in the moſt difficult Inſtance of Submiſſion, and ſo far from incurring the Divine Diſpleaſure, that, for this very Cauſe, *(r) God hath highly exalted him.*

But tho', from the Nature and Reaſon of the Thing, it appears, that our *Lord* neither did, nor could ſuffer ſuch Puniſhments, in Kind and Meaſure, as were due to *Sinners*; yet it muſt be obſerv'd, that he underwent ſuch Things, as bore ſome *Analogy* to what Sinners are to ſuffer, and what he would not have ſuffer'd, had he not been puniſh'd for our *Trangreſſions.*

(s) For, whereas Sinners lie under the Sentence of Condemnation, and are ſure to find a publick *exemplary* Judgment; ſo was our *Saviour* ſolemnly condemn'd and ſentenc'd as a *Malefactor*, a *ſeditious* Perſon, a *Perverter of the Nation*, a *Rebel againſt* Cæſar, and *a Blaſphemer againſt* GOD. Whereas Sinners will be expos'd to Shame and Ignominy, at the great Day of Judgment, before Men and Angels; ſo our *Lord* ſuffer'd a very ſhameful and ignominious Death, and that, attended with all the *Mockeries*, *Affronts*, and *Obloquies*, that the Malice of his Enemies could caſt upon him. And whereas Sinners are obnoxious to very grievous Torments both of *Body* and *Soul*, and theſe inflicted by the Hand of an enrag'd God; ſo, in his *Perſon*, our *Lord* ſuffered a Death, painful to ſuch a Degree, as to make the moſt exquiſite Tortures be called *Cruciatus*, from the *Croſs*; and, in his Mind, ſuch a *Load* of Grief and Anguiſh, as might well juſtify the mournful Complaint of the Prophet, *(t) All ye, that paſs by, behold, and ſee, if there be any Sorrow like unto my Sorrow, wherewith the* Lord *hath afflicted me, in the Day of his fierce Anger.*

Now, from this fair Reſemblance between what our *Lord actually* ſuffer'd, and what Sinners had *deſerv'd* to ſuffer, there ſeems to be ſufficient Ground to ſay, that he bore the Puniſhment of our Iniquities, and ſuffer'd in our *Stead*; tho' what he underwent was not, in every Point, the *ſame*, that we (had it not been for his Interpoſition) muſt have been oblig'd to ſuffer.

(u) All that was requiſite indeed in his Sufferings was, that the Injuries, and Affronts,

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(n) *Stanhope*, on the Epiſtles and Goſpels, Vol. II. (o) *Whitby*'s Appendix to *Matth.* xxvi. (p) Heb. xii. 2. (q) Pſal. xvi. 10. (r) Philip. ii. 9. (s) *Whitby*'s Appendix. (t) Lam. i. 12.

(u) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

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Affronts, offer'd to the Divine Juſtice, by the Provocation of wicked Men, ſhould receive a ſufficient Compenſation; that the Honour of God and his Laws ſhould be vindicated; and Sin made as terrible, and full of Diſcouragement, as it could poſſibly be, tho' no ſuch Method of Mercy had ever been deviſ'd. Now all theſe Ends were fully ſatisfy'd by the Son of God condeſcending to ſuffer in our Stead; and, if there was any Thing wanting in the Duration, or Extremity of his Sufferings, That was abundantly made up by the *Dignity* of the Perſon, *who through the eternal Spirit*, i. e. the *Divine* united to our *Human* Nature, *(x) offered himſelf without Spot to God*, and, in Virtue of that *Union*, exalted the Value of his Oblation to an infinite Degree, and paid a *Ranſom* to offended Juſtice of more Worth, than an hundred Thouſand Worlds.

The Aggravation of Judas's *Sin.*

But, how great ſoever the Benefit was which accru'd to Mankind from the Death of our *Saviour* Chriſt, there is no apologizing for thoſe, that were the bloody Inſtruments of it, and leaſt of all for *Judas*. For, beſides the Aggravation of his being a Diſciple, a Friend, a conſtant Companion, one, that had been taught and ſuſtain'd by him, and not only an *Hearer* of his Doctrine, and an Eye-Witneſs of his Miracles, but, in Virtue of the *Commiſſion* receiv'd from him, a *Preacher* of the Goſpel, and a *Worker* of Miracles himſelf; beſides all this, I ſay, 'tis evident, that his Wickedneſs was not the Effect of a ſudden Surprize, or Want of Recollection, but the Work of *Deliberation*, and long Contrivance, and ſolemn Debate. For he conſulted with the High-Prieſts and Elders, concerning the Time, the Place, and every Circumſtance, for the moſt convenient Execution of his Villainy. After ſuch Conſultation, he continu'd his Attendance upon his Maſter, that, under the Diſguiſe of *Friendſhip*, and by much labour'd *Hypocriſy*, he might better carry on his Deſign to deſtroy him; and, as his Deſign was advancing to Maturity, he had all along had broad Hints and Monitions given him, that his Plot was diſcover'd, and many Warnings of the Sin and Danger, he was running into, but none of theſe alter'd his Purpoſe. So that, in this Act of his, there is a Complication of Ingratitude and Perfidy, Hypocriſy and Malice, and a ſettled inflexible Reſolution to do wickedly, beyond the Power of Advice and Warning, and the moſt awful Menaces to controul it: And this might be ſome Reaſon, why his Repentance met not with Succeſs, as it is evident it did not, from our Lord's calling him *(y) the Son of Perdition*, and declaring, that *(z) it had been better for him, if he had never been born.*

The Invalidity of his Repentance.

(a) The *Evangeliſts* indeed tell us, *(b) that he repented himſelf*, but then it is evident, that by *repenting* is not every where intended a *Change* of Heart and Life; nor the whole of that, which Repentance ſtrictly ſignifies, when made the Condition of Pardon and Salvation, but only ſome Part and imperfect Degree of it. *Judas* found that Matters were grown to ſo deſperate an Height, that there was no probable Appearance of his Maſter's eſcaping the Malice of the *Jews*; and recollected, very likely, the *Predictions* of our *Lord*, concerning the dreadful *Vengeance*, which ſhould overtake the Perſon, that betray'd him to Death. Theſe, and probably many other dreadful *Reflections*, working together with all that *Confuſion*, which Fear and Guilt are known to create in Men's Minds, ſeem to have made up that *Concern*, which the *Text* hath expreſs'd by *repenting himſelf*; a Concern, reſulting from a *Principle* of *Self-Preſervation*, in the moſt *carnal* Senſe of the Word: But we find not in him any due Senſe of the Villainy of the Fact, nor any condemning himſelf, as the baſeſt, the moſt ungrateful, the moſt abandon'd Wretch

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(x) Heb. ix. 14.

(y) John xvii. 12.

(z) Matth. xxvi. 24.

(a) *Stanhope*, on the Epiſtles and Goſpels, Vol. II.

(b) Matth. xxvii. 3.

A. M.
4037, *&c.*
Ann. Dom.
33, *&c.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Wretch alive; one, that had violated the Laws of God, and Society, and Nature, and caſt all Fidelity, and Gratitude, and common Humanity behind his Back. All which, and a great deal more, were not only *Aggravations* due to his Crime, but the very propereſt *Occaſions* of Remorſe.

He felt indeed ſome Regret for what he had done, (as an *awaken'd* Conſcience cannot *fence* off ſuch Reflections) and he wiſh'd perhaps he had never done it: But the Regret, which he felt, ſeems rather to have been the Effect of Confuſion and Rage, than any *godly* Relenting; the Agonies of Frenzy, and Amazement, and Deſpair, which are the moſt diſtant Things in the World from that ſober and regular Sorrow, *(c) which worketh Repentance unto Salvation, not to be repented of.*

And upon what Account *it was ſo.*

Herein then lay the Defect of *Judas*'s Repentance, that the Horror of his Sin led him into Deſpair. For Repentance, we muſt know, does not barely conſiſt in *Sorrow for Sin*, but in ſuch a Sorrow, as is temper'd, and ſupported with Hope; not in a mere Confeſſion of our Tranſgreſſions, but in ſuch a Confeſſion, as truſts and depends on Forgiveneſs; and, as it imports a *Change* of Manners, unleſs we are firſt perſuaded that our ſincere Endeavours for the future will be kindly receiv'd, and our former Tranſgreſſions generouſly paſs'd over, all Ground and Encouragement for ſuch a *Change* is utterly taken away.

Reason indeed cannot lead us to infer, that *Sorrow* for the paſt, or *Amendment* for the Time to come, can be any equivalent Satisfaction for our Offences; but *Revelation* aſſures us, that God may be appeas'd, and it hath told us withal, in what Manner he is appeas'd, even by the precious Blood of his Son, *who came to give his Life a Ranſom for many.* In this Matter God hath declar'd himſelf ſo fully, that the very *Heinouſneſs* of our Sins is not a greater *Provocation*, than the *Diſtruſt* of Mercy (which, in Effect, is making God a *Lyar*, and diſparaging the *Merits* of *Chriſt*'s Sacrifice) after we have committed them. So that, Hope of Mercy, and Faith in the Promiſes, and Satisfaction of *Chriſt*, are the very Life and Spirit of true Repentance, eſſential, and indiſpenſably requiſite, to quicken and recommend every Part of it. And therefore no Wonder, if *Judas*'s Repentance prov'd ſo ineffectual, which was plainly deſtitute of theſe neceſſary *Qualifications*.

If it be enquir'd, how *Judas* came to be wanting in this Point? The *immediate* Cauſe, no Queſtion, was, that God had forſaken him, and withdrawn his Grace from him. But then, if we purſue this Enquiry ſtill farther, and drive it up to its true *Fountain-Head*, the Matter will fall upon *Judas* himſelf, as the proper and *original* Cauſe of his own Miſery and Deſtruction.

Judas's *Crime not neceſſitated.*

For, whatever we may think of the Doctrine of *Predeſtination*, 'tis certain, that the miſerable *Judas* was not aware of any Power in it to ſuſtain his Mind, when he came to reflect on what he had done. He could not interpret, that the *Fore-knowledge* of God had any *Cauſality*, or Influence upon his Sins, becauſe he found Cauſe enough for *that* ariſing from his own Deportment: *(d)* For, having given way to a covetous Deſire, and harden'd his Heart by a ſinful Indulgence of it againſt all Impreſſions of wholſome Counſel, he was convinc'd, that the *Prophecy* of his Treaſon could not fail of its Event, becauſe, when the Temptation offer'd, he could not chuſe but do what he did. He had indeed loſt all his Power and Liberty to do *better*, tho' ſtill the *Neceſſity*, which he then lay under, was not *fatal*, but *natural*; not of God's *decreeing*, but of his own *procuring*. Under theſe juſter Apprehenſions of his Crime, he is ſaid to have *repented*, in the worſt Senſe of the Word, *i. e.* he griev'd, he deſpair'd, and then he hang'd himſelf: And tho' we allow, that his Paſſions tranſported him too extravagantly in theſe

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(c) 2 Cor. vii. 10.

(d) *Younge*'s Sermons, Vol. II.

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

theſe *latter* Violences, yet, even from what was *rational* in his Grief, we may learn this Leſſon, —— "That, when "an awaken'd Conſcience comes to "eſtimate the Nature of its Guilt, there "will be found but poor *Shelter* in all "thoſe *Palliations*, that can be form'd "by human Subtlety, and licentious "Wit."

The Aggravations of St Peter's Crime.

The Aggravations of St *Peter*'s Offence, in denying our Lord, are much of the ſame Kind with that of *Judas* in betraying him. That a *Perſon*, who, for the Space of three Years, and more, had the Honour of our *Lord*'s Converſation, the Conviction of his *Miracles*, and the Inſtruction of his *Doctrine*; who had been let into the Knowledge of thoſe Myſteries, which, for wiſe Reaſons, were deliver'd in *Parables*, and concealed from others; admitted to his *Transfiguration* upon the Mount, his Converſe with *Moſes* and *Elias*, and to hear that Voice from God's *excellent Glory, This is my beloved Son, in whom I am well pleaſed* (e), as himſelf teſtifies; that a Perſon, who, hereupon, had made Confeſſion of his Maſter's *Divinity*, and receiv'd his Commendations for it; had been choſen a Companion of his *Agonies*, and forewarn'd frequently of the great Danger of *denying* him; and hereupon grown ſo very reſolute, that he offer'd (f) *to go with him into Priſon, and to Death*, and, to diſtinguiſh himſelf above any of his Brethren, (g) *Tho' all ſhould be offended*, ſays he, *becauſe of thee, yet will not I be offended, and tho' I were to die with thee, yet would not I deny thee*: That a Perſon, I ſay, plac'd in this Rank and Elevation, ſhould fall off in the Time of Trial; ſhould deny and abjure his Maſter, whoſe greateſt Honour it was to own, implies a Guilt ſtill more heinous, the more his Knowledge and former Conviction, the more his Warning and long Experience, the more his Profeſſions and boaſted Firmneſs of Mind were conſpicuous.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Difference between him and Judas.

This however may be ſaid with Relation to the *Difference* between the Crime of *Judas*, and that of St *Peter*, that the *former* proceeded from a Spirit of Malice, and fix'd Reſolution to do Evil, occaſion'd by a ſordid and *covetous* Temper: that it was nouriſh'd up by long Contrivance and Deliberation, was carry'd on by Hypocriſy and deep Diſſimulation, was executed with Perfidy and great Violence, and ended, at laſt, in the *Agonies* of Horror and Deſpair; whereas St *Peter*'s Crime (tho' a very great one) was but of a ſhort Continuance, and never in his Intention at firſt; was indeed the Effect of Fear and human Infirmity, occaſion'd, in a great Meaſure, by Surprize, and Want of Recollection; not ſo much the Act of the *Man*, as it was the *Force* of the *Temptation* he was under;

The Sincerity of St Peter's Repentance.

and therefore, when he (h) *came to remember the Words, which* Jeſus *had ſaid unto him*, and thereupon to conſider, how ſhamefully he had fallen from his Courage and Conſtancy; how eaſily he had been betray'd into a Crime, he thought himſelf not capable of; how baſe he had been to ſo kind a Maſter, how falſe to his Promiſes, how regardleſs of Truth, how peremptory in a moſt notorious Falſhood, and how profane and profligate in his Oaths and Curſes; when he came to conſider all this, I ſay, a godly Sorrow ſwell'd his Heart, and Tears guſh'd out of his Eyes: *He went out and wept bitterly.*

JUDAS, in like Manner, might weep for his Tranſgreſſion perhaps, but his Tears muſt have been ineffectual, becauſe the Seaſon of that Grace, which he had long reſiſted and defeated, was departed from him, and God provok'd to give him over to his own Perverſeneſs; whereas our *Saviour*, who foreſaw from what Principle St *Peter*'s Offence would ariſe, and how ſudden his Converſion would be, (i) *had prayed for him, that his Faith might not fail*, and thence his

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(e) 2 Pet. i. 17, 18. (f) Luke xxii. 33. (g) Matth. xxvi. 35. (h) Ibid. xxvi. 75.

(i) Luke xxii. 32.

Recovery did proceed. We ſhould be injurious however to the Memory of this Apoſtle, if we ſhould here neglect to relate how his *After-behaviour* ſhew'd the Sincerity of his Repentance, and made an ample Amends for the Scandal of his Offence.

(k) It was this ſame St *Peter*, who, after our *Lord*'s Reſurrection, return'd to the Fervour of Affection, for which he was remarkable before; that ſo exerted himſelf at the Day of (l) *Pentecoſt*, and prov'd, by irrefragable Arguments, *that* Jeſus Chriſt *was the Son of God*; that maintain'd his Point againſt the *Jewiſh* Rulers, (m) deſpiſing their Rebukes, and angry Menaces, and telling them plainly, (n) that *God was to be obeyed rather than Man*; that confirm'd his Brethren by his reſolute Behaviour, and (o) made it a *Matter of rejoicing*, that he was *accounted worthy to ſuffer Shame* for the once-abjur'd Name of *Chriſt*. In a Word, 'twas he, who, after a long Labour of preaching, and Perſecutions of all Kind, at length finiſh'd his Courſe, and glorify'd God by the ſame Sort of Death, that his Bleſſed Son condeſcended to undergo for our Sakes. So that St *Peter* was not more different from himſelf, when trembling at the Voice of a ſilly *Damſel*, than the ſame St *Peter* afterwards, the glorious and invincible Apoſtle, before the *Council*, in *Priſon*, and upon the *Croſs*, was from the cowardly and infamous *Renegade*, in the High-Prieſt's Palace. This ſettled and deliberate *Fidelity* was a noble Compenſation for the *Infirmity* and Tranſports of this Fall. This ſhew'd what the Man was, when perfectly himſelf, and ſupported by the Grace of God, as the *other* did, what he was, when naked, and deſtitute of heavenly Succours, depending upon his own Strength, and left in the Hand of his own Paſſions.

The Caſe of the penitent Thief every Way extraordinary.

St PAUL (p) repreſents our *Saviour*, *as a merciful High-Prieſt*, becauſe *he was touched with a Feeling of our Infirmities*; and as it is natural for us to compaſſionate thoſe, that are in the ſame State of Miſery with ourſelves, ſo might our *Lord*, from the *Society* of ſuffering, be induc'd, at this Time, to admit the *Penitent* upon the Croſs into a Participation of *Bliſs*, who, at another Time, would not have met with ſo ready a Reception. (q) It might therefore be no ſmall Advantage to the *penitent* Thief, that he happen'd to die in Company with *Chriſt*, tho' it is certain, that the good Diſpoſition, which he diſcover'd in his Behaviour and Confeſſion, was enough to recommend him to the Divine Mercy.

'Tis highly probable, that this Man never knew any Thing of *Jeſus* before, otherwiſe than by common Fame; nay, that he was prepoſſeſs'd againſt him, as an *Impoſtor*, and join'd with his Companion in reviling him at firſt; and therefore the greater was his Virtue in overcoming theſe Prejudices ſo ſoon, and in ſuffering the Meekneſs and Patience, the Charity and Piety of our *Lord*'s miraculous Death to diſabuſe him. This is ſo far from making him a *late Penitent*, that it gives him the Glory of an *early Convert*; one, whoſe Heart was open to the firſt Impreſſion of Grace, and wanted not ſo much the *Inclination*, as the *Opportunity* of embracing the Truth before.

But, admitting that he had ſeen and heard of *Chriſt* before, yet, that he ſhould *now* come in to the Acknowledgment of him, and believe him to be the *Saviour of the World*, when one of his Diſciples had betray'd, another had deny'd, and all of them had forſook him; and to be *the Son of God*, and *Lord of Life*, when he was hanging on the Croſs, ſuffering the Pangs of Death, and ſeemingly *deſerted* by his Father: That he ſhould take Sanctuary in a dying and univerſally deſpis'd Man, publiſh his Innocence in the Face of triumphant Malice, and, through the thickeſt Cloud of Shame and Suffering, that ever intercepted the Glories of the Son of God, diſcover his *Divine* Power, acknowledge his celeſtial Kingdom, throw himſelf upon his Protection, and call upon him, as the great *Diſpoſer* of Rewards and Happineſs after Death. This was a Confeſſion ſo reſolute, ſo ſingular, ſo illuſtrious, as never was out-done, as never can, in all Reſpects, be equalled, except the ſame *Jeſus* were again to be crucify'd: For no Man's Converſion ever had, ever can have, upon other Terms, ſuch diſadvantageous and diſcouraging Circumſtances, as this Man labour'd under, and yet ſo generouſly overcame.

(k) *Stanhope*'s Sermons, on ſeveral Occaſions.

(l) Acts ii. 14.

(m) Ibid. iv. 19, 20.

(n) Ibid. v. 29.

(o) Ibid. ver. 41.

(p) Heb. iv. 15.

(q) *Taylor*'s Life of Chriſt.

And therefore no Encouragement to a late Repentance.

WELL therefore might (r) St *Chryſoſtom* (as he does with great Force and Eloquence) rebuke the *Impudence* of thoſe late Penitents, who preſume to take Sanctuary in this Example: For what Affinity, what Shadow of Reſemblance is there, between a Man ſubmitting to the firſt Impreſſion, and accepting of Offers, as ſoon as made; and one, who has liv'd under the Miniſtry of the Goſpel, and enjoy'd both the outward Calls of God's Word, and the inward Sollicitations of his Spirit, but turn'd the deaf Ear continually to both? Between a Man, who to our *Lord* paid the higheſt Degree of Homage and Reſpect, even when he had made himſelf of no Reputation, and appear'd in the *Guiſe* of the vileſt Malefactor; and one, who, notwithſtanding his Reſurrection from the Dead, and Exaltation to Glory, notwithſtanding the Conqueſt made by the Goſpel, and the Infamy of denying him *now*, continues ſtill to injure and affront, to deſpiſe and defy him in his moſt proſperous and triumphant Condition?

IN a Word, no *Chriſtian*, who hath liv'd under the Diſpenſation of the Goſpel, can, at the End of his Days, plead the ſame ready Compliance to the *Calls* of Grace, and no Man whatever can have the Opportunity of exerting the ſame vigorous *Faith*; becauſe *Chriſt* could die but once, and 'twas his Shame and Suffering alone, that made the Confeſſion of this Penitent ſo peculiarly glorious, and ſuch, as the whole Series of a pious Life in other Men can hardly parallel. So that, if we are allow'd to make any uſe, or to draw any Conſolation from this Example, it can be no more than this,—— That *Repentance*, when true, is never too *late*, and therefore the *Thief* upon the Croſs is a ſovereign *Antidote* againſt *Deſpair*. But Men may out-ſtay the Day of Grace: They may not go about the Work, until it is too late; until they have loſt both the *Will* and the *Power* to repent; and therefore this Example, when truly conſider'd, is an excellent *Preſervative* likewiſe againſt *Preſumption*.

Jeremiah *not falſly quoted by St* Matthew, *prov'd ſeveral Ways.*

IT may be deem'd perhaps ſome Miſtake in the *Evangeliſt*, or rather a Diſparagement to the *Holy Spirit*, by whoſe Direction, we ſay, it was he wrote, that St *Matthew* cites *Jeremiah* for a Paſſage, which no where occurs, but in the Prophet *Zechariah*; but then it ſhould be prov'd, that St *Matthew* does actually cite *Jeremiah*. (s) In moſt of the *Latin* and *Greek* Copies indeed, we have the Word *Jeremiah* at preſent, but it is much to be queſtion'd, whether it was in the *Original*, ſince the *Syriack* and *Perſick* Verſions mention no *Name*, but barely the *Prophet*; and thoſe *Copies* (in (t) St *Auſtin*'s Opinion) are moſt to be rely'd on, which have not the Name of *Jeremiah* inſerted in them, becauſe this might poſſibly proceed from the Ignorance, or Careleſſneſs of ſome *Tranſcriber*. (u) Some of our modern *Reconcilers* have another Way of accounting for this. They endeavour to prove, (x) from the Writings of the *Jewiſh Rabbins*, that, both *before*, *under*, and *after* the *ſecond* Temple, the Order of the ſacred Books was ſeveral Times tranſpos'd, and that, in the Time, when St *Matthew* wrote his *Goſpel*, the Book of *Jeremiah*, (as does now that of *Iſaiah*) ſtood *firſt* in the Volume of *Prophets*, and ſo became the *running Title* of all the reſt. For, that

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(r) Tom. v. Orat. 7.

(s) *Kidder*'s Demonſtration of the *Meſſiah*, Part ii.

(t) De Content. Evang. Tom. iv. lib. iii. c. 7.

(u) *Lightfoot*, in Loc. and *Surenhuſius*, in Conciliat. in Loc. ex Vet. Teſt. apud *Matth.*

(x) In Cod. Talmud. *Bava Batra*, Fol. 14. Col. 2.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

that the *firſt* Book in a Volume may give the Name to the reſt, is obvious, *ſay they*, from the Words of our *Saviour*'s telling his Diſciples, that (*y*) *all Things muſt be fulfilled, which were written in the Law of* Moſes, *and in the Prophets, and in the Pſalms, concerning him:* Where, by the Word *Pſalms*, he means all the *Hagiographa*, conſiſting of *Hymns to God, and Documents of Life*, and are *all* ſo called, becauſe, in that Part of the *Diviſion* of the *Old Teſtament*, they had obtain'd the *firſt Place*.

BUT, as there are no Words cited, in the like Manner, from any other Prophet in the whole *New Teſtament*, (*z*) others have imagin'd, that the Paſſage, which St *Matthew* quotes, was originally in the authentick Copies of *Jeremiah*, but that, by the Malice of the *Jews*, it was eras'd, becauſe it was look'd upon as too *plain* a Prophecy of this Circumſtance of our *Saviour*'s Life; or rather, that it was recorded in a certain *Apocryphal* Book of *Jeremiah*'s, from whence St *Matthew* took it. That there was ſuch a Book extant is evident from the Teſtimony of St *Jerom* (*a*), who expreſsly tells us, that he read the very Words, here quoted, in an *Hebrew* Volume, communicated to him by a *Jew* of the *Nazarene* Sect: And, that it was no Diſparagement to cite an *Apocryphal* Book, is manifeſt from the Practice of the *Apoſtles*, who make mention (*b*) of *Jannes* and *Jambres*, tho' they no where occur in *Canonical* Scripture; who quote (*c*) the Prophecy of *Enoch*, though generally reputed an *Apocryphal* Book; nay, and produce the Sayings of *Aratus* (*d*), *Epimenides* (*e*), and *Euripides* (*f*), tho' theſe were profane *Heathen* Authors: For tho' ſuch Books, *ſay they*, were not receiv'd into the *Canon*, yet they might nevertheleſs contain ſuch Truths, as were worthy of Belief.

THOSE however, who have compar'd the Writings of theſe two Prophets together, have obſerv'd, that *Zechariah* was ſo cloſe an Imitator of *Jeremiah*, as to give juſt Occaſion for the Saying of the *Jews*, viz. *that the Spirit of* Jeremy *had paſſed into* Zechary, *and ſo, both together, made but one Prophet:* And from hence others have concluded, that the ixth, xth, and xith Chapters of *Zechariah* were not wrote by him, but by *Jeremiah*, tho' at preſent they go under the other's Name. The Book of *Pſalms* we know, tho' the whole Collection be called *David*'s, contains many Pieces, that were not of his Compoſition. In that of *Proverbs*, there are ſeveral wiſe Sentences (beſides thoſe of *Solomon*) aſcrib'd to (*g*) *Agur, the Son of Jaketh*, and to (*h*) the Mother of King *Lemuel*; and, by Parity of Reaſon, theſe Chapters of *Zechariah* might *originally* have been written by the Prophet *Jeremiah*, though, in Proceſs of Time, they happen'd to creep in among the Works of his great Imitator.

AND indeed, whoever looks into the Contents of theſe *Chapters* will ſoon perceive, that ſuch Things are related in them, as are inconſiſtent with the Time, wherein *Zechariah* liv'd, but very well agree with that of *Jeremiah*: That what he ſays (for Inſtance) (*i*) of *the Pride of Aſſyria* being brought down, *and the Scepter of* Egypt *being departed*, could not be foretold by him, becauſe theſe Events were then paſs'd and gone, but might very well be predicted by *Jeremiah*; that what he ſays (*k*) *of* Gaza *and* Aſkelon, as Cities then *in Being*, could not be recorded of him, foraſmuch as theſe Places were deſtroy'd long before his Days, but might properly enough be mention'd by *Jeremiah*, becauſe, in his Time, they were ſubſiſting; and that *the Earthquake* (*l*), which he alludes to, *in the Days of* Uzziah, was of too diſtant a Date to be remember'd in his Time, tho' it is not unlikely, that *Tradition* might have tranſmitted the Report of it down, as far as the Days of *Jeremiah*.

(*y*) Luke xxiv. 44.

(*z*) Vid. *Calmet*'s Commentary, *Whitby*'s Annotations, and *Kidder*'s Demonſtration of the *Meſſiah*, Part ii.

(*a*) In Matth. xxvii. 9.

(*b*) 2 Tim. iii. 8.

(*c*) Jude ver. 14.

(*d*) Acts xvii. 28.

(*e*) Tit. i. 12.

(*f*) 1 Cor. xv. 33.

(*g*) Prov. xxx. 1.

(*h*) Ibid. xxxi. 1.

(*i*) Zech. x. 11.

(*k*) Ibid. ix. 5.

(*l*) Ibid. xiv. 5.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

If then there be found in *Zechariah* Things inconſiſtent with his Time, but ſuch as comported very well with the Period, wherein *Jeremiah* liv'd, 'tis natural to think, that, tho' the whole Book went under another's Name, yet ſtill ſuch *Parts* of it as contain'd thoſe Things, muſt have been wrote by a Perſon, with whom they were *co-incident*, and that therefore St *Matthew* is ſo far from committing any *Blunder*, that he makes a very valuable *Diſcovery*, in aſcribing the Prophecy now before us to its proper *Author*.

How our Lord *might be* able *to drive the* Buyers *and* Sellers *out of the Temple.*

THUS, take it which Way we will, we cannot juſtly accuſe the *Evangeliſt* of any *Miſ-quotation*, and much leſs can we charge him with any *Miſ-repreſentation* of a Matter of Fact, in his making our Bleſſed *Lord* able enough to drive all *the Buyers and Sellers* out of the Temple. St *Jerom*, *(m)* indeed, reckons this one of the greateſt Miracles, that ever our *Saviour* did, and imputes his Ability to do it to a certain Divine *Majeſty*, which, at that Time, appear'd in his *Looks*, and *ſtruck* the Company with ſuch a reverential Awe and Reſpect to his Perſon, as reſtrain'd them from making any *Oppoſition*: But, without having recourſe to any Thing *miraculous* in this Tranſaction, we need only remember, that our *Lord* was juſt now come up from *Bethany* to *Jeruſalem* in a Sort of *Royal* and *Triumphant* Proceſſion; that he was attended, on the Road, and into the City, with *(n) a very great Multitude*, nay, *with Multitudes, that went before, and followed after*; that theſe all went along with him into the Temple, and proclaim'd (as they had done on the *Road*) *Hoſanna to the Son of* David; and that the Concourſe, in ſhort, was ſo great, that *(o) all the City was moved*, and even the *Chief-Prieſts were afraid of him*, and of the People too, *becauſe they took him for a Prophet, and (p) were attentive to hear him*.

NOW it is no hard Matter to imagine, that the People, ſeeing our *Saviour* proceed to the Temple in this *triumphant* Manner, might ſeaſonably enough call to mind the Prediction of the Prophet *Malachi*, *(q) The* Lord *whom ye ſeek, ſhall ſuddenly come to his Temple, even the Meſſenger of the Covenant, in whom ye delight, and he ſhall purify the Sons of* Levi, *that they may offer to the* Lord *an Offering of Righteouſneſs*; and that, from the Remembrance of this Prophecy, they might be encourag'd to abet his Reformation of the Temple. *(r)* Nor is it to be doubted, but that a *Conſciouſneſs* of Guilt in the *Profaners* themſelves might, in ſome Meaſure, contribute to their Submiſſion and Acquieſcence, even in the ſame Manner, as his Enemies *were ſtruck backwards* with the Senſe of their own *Guilt*, as well as the *Majeſty* of his *Appearance*, and *fell to the Ground*, when they came to apprehend him in the *Garden*. So that, upon the whole, we are to conſider our *Saviour*, in this Action, not in the Form of a *deſpis'd Man*, but of a *triumphant Monarch* rather at the Head of an infinite Number of People, all rejoicing in the *Completion* of an ancient Prophecy, all acknowledging him for their *Meſſiah* and King, and thereupon all ready to ſupport him in any *Reformation*, that he ſhould think proper to attempt.

The Reality of the Darkneſs *at our* Lord's Crucifixion.

THE like is to be ſaid of the Relation, which the *Evangeliſts* give us of the *Darkneſs*, which happen'd at our *Lord*'s Crucifixion; that it is far from being a *Miſrepreſentation* of the Matter of Fact, ſince we have it confirm'd *(s)* by the Teſtimony of *Phlegon*, who, in the xivth Book of his *Chronicles*, tells us, that, in the 4th Year of the CCIId Olympiad, (which anſwers exactly to that of our *Lord*'s Death) *there was the greateſt Eclipſe of the Sun, that had ever been before, inſomuch that, at Noon-Day, the Stars were ſeen in the Sky*; by the Authority of *Thallus (t)*, a *Greek* Hiſtorian, who, in his third

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(m) In Matth. xxi. 12.
(n) Ibid. ver. 8, 9.
(o) Ibid. xxi. 10.
(p) Luke xix. 48.
(q) Mal. iii. 1, &c.
(r) Biſhop *Smallbrook*'s Vindication, Page 146.
(ſ) Vid. Orig. cont. Celſ. lib. ii,
(t) African. Chronogr.

third Book, ſpeaks of the *Darkneſs*, that accompany'd our *Saviour*'s Death, and which he, in like Manner, called an *Eclipſe*; by the *Appeal*, which *Tertullian (u)*, and others, make to the *Roman Archives* (where the Account, that *Pilate* ſent to *Tiberius*, of the Miracles, which happen'd at our *Lord*'s Paſſion, was depoſited) for the Truth of this *prodigious* Darkneſs; and, *(x)* laſtly, by the *general* Conſent of all *Chriſtian* Authors, for the Space of the ſix firſt *Centuries*, who, in treating this Subject, have conſtantly made mention of this Teſtimony of *Phlegon* and *Thallus*, together with this Appeal to the *Roman Records*, without the leaſt Heſitation, or Diffidence of their Truth: So that the only Difficulty is, to know by what Means this ſtrange Phænomenon was effected.

In what Manner it was effected, various Opinions.

PHLEGON and *Thallus* indeed, as they are cited *(y)* by *Chriſtian* Writers, ſeem to make this *Darkneſs* a common Eclipſe, occaſion'd (as others are) by an *Interpoſition* of the Moon, between the Sun and the Earth, and thence ſome have inferr'd, that there was nothing *extraordinary* in it: But, as it is a Thing very well known, that the Paſſover (when our *Lord* ſuffer'd) was always appointed at the *Full of the Moon*, and a Thing naturally impoſſible, that an *Eclipſe* ſhould happen, when the Moon is in this *Condition*, we have Reaſon to think, that this was an haſty Concluſion, which theſe two Authors made, without ever bethinking themſelves of the Rules of *Aſtronomy*; that, finding, in the *publick Records* of the Time of *Tiberius*, an Account of a prodigious Darkneſs, which, at Noon-Day, made the Stars appear in the Firmament, *this* they ſuppos'd could have been effected only by an *Eclipſe* of the Sun, and, upon ſuch Suppoſition, affirm'd that it was ſo: But, for one Circumſtance unwarily advanc'd, it were Madneſs to reject their *Teſtimony*, which, in other Reſpects, exactly agrees with the Account of the *ſacred Writings*.

OTHERS, by the Manner of their Expreſſion, ſeem to imply, that the Sun, upon this Occaſion, with-held its *Rays*, and, as it were, *eclips'd* itſelf, by reſtraining its *Luſtre* from iſſuing forth; never conſidering, that *Light* in the Sun is no *accidental* Thing, nor any *Quality*, which it can ſuppreſs, or exert, as it thinks proper. To *ſhine* is as *neceſſary* to it, as is its Being: Nor can its Rays meet with any Obſtruction, but when ſome opaque Body or other intervenes between us and them; and therefore, when the *Fathers*, in Conformity to the Stile of the *Scripture*, ſay, that the Sun, or *the Stars, withdrew their Shining*, this muſt be look'd upon as a *figurative* and popular Manner of Expreſſion, which ſeems to give theſe *Celeſtial* Bodies a Kind of *free Action*, thereby to make us more ſenſible of the Abſence, or Suſpenſion of their Effects.

OTHERS therefore, with more Probability, think, that, as the *ſacred* Hiſtory ſays nothing of the *Sun*, this *Darkneſs*, which it takes notice of, was occaſion'd by a great Number of *condens'd* Clouds, which, gathering in the Air, intercepted the Light of the Sun, and, for the Space of three Hours, produc'd the ſame Effect, that once happen'd in the Land of *Egypt*, *a Darkneſs that might be felt.* This *Hypotheſis* makes the Matter very eaſy, by placing the whole Miracle in the quick *Formation* of the Clouds at ſuch a Point of Time, and the ſpeedy Diſperſion of them, after ſuch a Continuance; only we muſt ſuppoſe, that *(z)* by *the whole Earth*, which the *Evangeliſt* tells us was cover'd with this Darkneſs, we are to underſtand, the Land of *Judea* only, in which Senſe the *Phraſe* does not unfrequently occur in Scripture.

AND indeed, *(a)* as the other wonderful Things, which came to paſs at our *Saviour*'s Paſſion, ſuch as the *trembling* of

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(u) Apolog. c. xxi.

(x) *Whiſton*'s Teſtimony of *Phlegon* vindicated.

(y) *Calmet*'s Diſſert. ſur les Tenebres.

(z) Ἐπὶ πᾶσαν τὴν γῆν Matth. xxvii. 45.

(a) Origen. in Matth. Tract. 35.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

of the Earth, the *rending* of the Rocks, the *opening* the Graves, and *tearing* the Vail of the Temple, were tranſacted at *Jeruſalem*, or at moſt in *Judea* only; ſo have we Reaſon to believe, that the *Darkneſs*, which accompany'd theſe Miracles, was of no greater Extent than they; becauſe the chief Deſign of this uncommon Appearance in the Heavens was, to convince the *Jews*, who blaſphem'd our *Lord*, and his *Diſciples*, who believ'd on him, both then preſent at his Crucifixion, that, notwithſtanding all the *Humiliation*, to which he voluntarily ſubmitted, he was in Reality the great *Creator* of the Univerſe, and * even, while he was hanging on the Croſs, the *Ruler* and Director of all its Elements and Motions.

That the Preſcience *and* Predictions *of God did not* neceſſitate *the Infidelity of the* Jews.

GOD indeed, as he is an *omniſcient* Being, cannot but *foreknow* all the Actions of Mankind, and therefore, when he pleaſes, may *foretel* any of them; but then, (*b*) if his *Fore-Knowledge*, or Predictions, did ſo far influence the Will of Men, as to lay them under a Neceſſity of doing what he foreknows, or has foretold they ſhall do, all Freedom in human Actions muſt be deſtroy'd; conſequently, all *Vice* and *Virtue* muſt be empty Names, becauſe no one can be *blam'd* for doing what he could not *help*, nor does any one deſerve to be *prais'd*, who does only that, which he cannot *avoid*: And conſequently again, all future *Rewards* and Puniſhments muſt be diſcarded; becauſe as it would be *unjuſt* to puniſh one Man for that, which was not in his Power to *avoid*, ſo it would be *unreaſonable* to reward another, for doing ſuch Actions, as he found himſelf conſtrain'd and compell'd to do.

WHEN therefore we find the *Evangeliſt* declaring, that (*c*) *the* Jews *could not believe, becauſe* Iſaiah (*d*) *had ſaid, God had blinded their Eyes, and hardened their Hearts*, we muſt not ſuppoſe, that this Prophecy was either the *Cauſe* or *Motive* of their Infidelity. It was *ſimply* a Prediction; and, as ſuch, laid upon them no Manner of Neceſſity, or Compulſion. Such Prophecies, indeed, always include a *tacit* Condition, which preſerves to Man the Liberty of *Choice*; and, if in their *Event* they prove *certain* and *infallible*, 'tis only becauſe God certainly and infallibly foreknows the future bad Diſpoſitions of the People, of whom he ſpeaks; and has a clear Proſpect of that *Blindneſs* and *Obduration*, which their *Perverſeneſs* brings upon them.

IN relation to the *Jews* in particular, 'tis certain, that our Bleſſed *Saviour* did not think, that his Heavenly Father had, by any *Action* or *Prediction* of his, made it impoſſible for them to believe on him; (*e*) for, had he thought ſo, he would never have exhorted them (as we find he does in the Verſes juſt going before) (*f*) *to walk in the Light, and believe in the Light, whilſt they had it*; and that to this good Purpoſe, that they *might become the Children of Light*: Becauſe every Exhortation to do a Thing, which we know to be *impoſſible*, muſt not only be *vain* and *deluſory*, but (if we know that Impoſſibility to proceed from a Divine *judicial* Act) repugnant likewiſe to the *Will* of God, which to ſuppoſe our Lord capable of is the Height of *Blaſphemy*.

SINCE therefore, in the *Eaſtern* Phraſe, a Perſon is ſaid to *do* that, which he only *permits* to be done, *God's blinding the Eyes, and hardening the Hearts of the* Jews, muſt mean no more, than his ſuffering them to blind their own Eyes, and harden their own Hearts; which, upon the mere Subduction of his Grace, without the Infuſion of any perverſe Inclinations from him, they would not fail to do. And, accordingly, we may obſerve, that the ſame *Evangeliſt*, in another Place, ſpeaks of their Obduration and Blindneſs, as their own Act and Deed; for (*g*) *this People's Heart is waxen groſs*, ſays he, *and their Ears are dull of hearing, and their Eyes* have they *cloſed, leſt, at any Time, they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and ſhould be converted, and I ſhould heal them.*

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* From the *aſtronomical* Tables, ſome, that are verſ'd in this Kind of Knowledge, have inform'd us, that, on the ſame Day, when our Saviour dy'd, about three in the Afternoon, *i. e.* immediately after the miraculous *Darkneſs*, which began at Noon, and laſted three Hours, there was a *natural* Eclipſe of the Moon, in which Half of its Orbit was obſcur'd: So that this Day produc'd a *literal* Accompliſhment of two remarkable Prophecies; that of *Joel*, *The Earth ſhall quake before them, the Heavens ſhall tremble, the Sun and the Moon ſhall be dark, and the Stars ſhall withdraw their Shining*, Chap. ii. 10. and that of *Amos*, *In that Day*, ſaith the Lord, *I will cauſe the Sun to go down at Noon, and will darken the Earth in the clear Day, and I will turn your Feaſts into Mourning, and all your Songs into Lamentation*, Chap. viii. 9, 10. *Calmet's* Commentary.

(*b*) *Whitby's* Annotations on *John* xii. 38. (*c*) John xii. 39, 40. (*d*) Iſa. vi. 9. (*e*) John xii. 35, 36. (*f*) *Whitby*, Ibid.

Our Lord's Miracle on the barren Fig-Tree *vindicated.*

Whoever conſiders the *Series* of the Sacred Hiſtory, may ſoon convince himſelf, that the Miracle, which our *Saviour* wrought on the *barren Fig-Tree*, happen'd about the *eleventh* Day of the *Jewiſh* Month *Niſan*, on *Tueſday*, very probably, before the *Paſſover*; for the *Paſſover*, we know, was kept on the *fourteenth* Day of *Niſan*, which anſwers to the latter End of our *March*. And that, at this Time, there were Figs in *Judea* ripe, and fit for gathering, we have ſome Authority to believe.

When *Moſes* ſent away the Spies to ſearch the Land of *Canaan*, it was, we are told, (*h*) *in the Time of the firſt ripe Grapes*, and (*i*) *they returned from ſearching, after forty Days*, and brought from thence (*k*) *Pomegranates and Figs, as well as Cluſters of Grapes.* Now the *Septuagint* Verſion ſays, that it was in the *Spring*, when theſe *Spies* ſet forward, and *Philo*, in his Life of *Moſes*, ſeems to be of the ſame Opinion. Suppoſing then, that it was about the Middle of the *Spring*, (which, in *Judea*, began about the Middle of *January*) that the *Spies* ſet out, and that they were gone forty Days, it will follow, that they return'd ſome Days before the *Paſſover*; and if the *Figs*, which they brought, as well as the *Grapes*, were ripe, and full-grown, then were they ripe in *Judea*, in the very ſame Time, that our *Saviour* is here ſaid to *look for them.*

SOLOMON, in his Book of *Canticles*, gives us a lively Deſcription of the *Spring*, and, among other Signs of its being come, makes mention of this, —— That (*l*) *the Fig-Tree putteth forth her green Figs, and the Vines, with their tender Grape, give a good Smell*, or (as it may more *literally* be render'd) *the Fig-Tree hath begun to give a Flavour to her young Figs, and the Vines a good Smell to the tender Grape.* Now, if, in the Middle of our *January*, the Figs were ſo forward, as then to give a Flavour, 'tis reaſonable to think, that, in ſo warm and fruitful a *Climate*, as *Judea* was, there might be ripe ones, about the latter End of *March*, which is the preciſe Time, when our *Saviour* ſought for them upon this Fig-Tree.

The Truth is, there were in *Judea* Fig-Trees of different Kinds; and, beſides the ordinary Sort, (which, (*m*) according to our *Saviour*, did not *put forth its Leaves*, until the near Approach of *Summer*) the *Jewiſh* Writers make mention of one early Kind in particular, (called by them *Banoth-ſhuath*) which never wanted Leaves, and very ſeldom Fruit. Nay, *Pliny* (*n*) tells us of ſome Sort of Fig-Trees in *Syria*, (under which Name he frequently comprehends *Judea*) that *had always Leaves, and, when the Fruit of the preceding Year was gathered, the new Fruit began immediately, and was growing all the Winter long*; and therefore, we need leſs wonder at what the Emperor *Julian* aſſerts, *viz.* that, at Damaſcus, *in* Syria, *there was a Sort of Fig-Tree, whoſe Fruit, both old and young, grew together, and laſted beyond the Year*: From all which we may be allow'd to conclude, that there might be Figs in *Judea* fit to eat, at the Time when our *Saviour* went to look for ſome on this Tree: And, for this Reaſon, ſome have (*o*) imagin'd, that without offering any great Violence

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(*g*) Matth. xiii. 15. (*h*) Numb. xiii. 20. (*i*) Ibid. ver. 25. (*k*) Ibid. ver. 23. (*l*) Cantic. ii. 13. (*m*) Mark xiii. 28. (*n*) Natural Hiſtory, lib. xiii. c. 8. (*o*) Univerſal Hiſtory, lib. ii. c. 11.

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to the *Text*, the *Original* Words ȣ̓ γὰρ ἦν καιρὸς σύκων for *where he was*, or, in the Place he then was in, *the Time of Figs was come*. And this, by the Way, is enough to vindicate our *Saviour* in what he did, ſince there could be no Injuſtice to the Owner, (as ſome would ſuggeſt) in ridding the Ground of a Tree, which only encumber'd it, and ſuck'd its Nouriſhment from it, without making any Return.

Without entering into * any other Solutions: If there were two Sorts of Fig-Trees in *Judea*, the one much *earlier* than the other, and thence two *Seaſons* of ripe Figs, the one much *later* than the other, and (as 'tis natural to ſuppoſe) the *later* much more common, and plentiful than the *former*; the *later* was properly called *the Time of Figs*, and the *Evangeliſt* might very truly ſay, that at the Time of the Paſſover, *it was not yet come*, i. e. the *common* and ordinary Seaſon for Figs was not come; tho', admitting this to be one of the *early* Kind, our *Lord* might well expect to find ſomething upon it, ſince, by the Speciouſneſs of its Leaves, it look'd ſo promiſing at a Diſtance.

He, without all doubt, knew perfectly well, before he went up to it, whether it had any Fruit on it, or no; but, as he intended to work a Miracle upon it, and, by its ſpeedy withering away, *emblematically* to ſhew his Diſciples the near approaching Ruin of the *Jewiſh* Nation, be it what it would, it anſwer'd his *main* End; but then it could not have been ſo fit a *Type* and Reſemblance of the *Jews*, had it not been *barren*, nor exhibited their *Fate* in ſo lively a Manner, had it not been *curs'd*, and ſo wither'd away.

From Matth. xx. 10. to the End, Mark xi. 15 to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

His ſharp Reproof *of the* Scribes *and* Phariſees *vindicated from any Breach of* Charity.

The *Jewiſh* Nation indeed, at our *Saviour*'s Coming, was, in all Degrees and Orders of Men, ſadly corrupted; but in none ſo much, as in the *Scribes* and *Phariſees*, who, pretending to be the Doctors and Expounders of the Law, had vacated the Obligation to almoſt all *moral* Honeſty, by the Introduction of their falſe *Gloſſes* and *Comments*. Their great *Shew* of outward Sanctity however, much *Oſtentation* in their Prayers and Piety, and punctual *Performance* of the *ceremonial* Part of their Religion, gave them great *Authority* among the People, and as high a *Conceit* of themſelves; inſomuch, that they expected a blind *Submiſſion* to their Injunctions, and all imaginable Tokens of *Reſpect* and *Veneration*, whenever they appear'd in Publick: Tho', all this while, their pretended Sanctity was but a *Veil* to cover their Vices, and inward Impurity; an *Art* to gain a Reputation, by making the beſt of the *Shadow*, while they wanted the *Subſtance of Godlineſs*.

Now, if ſuch was the Depravity of the *Scribes* and *Phariſees*, when our *Saviour* liv'd among them, none can doubt, but that, as he was a *Teacher ſent from God*, he had a proper Authority to reprove them, ſince, under the *Moſaick* Law, this was a Duty incumbent even on *private* Perſons, and what they could not, without a manifeſt Breach of Charity, decline: For (p) *thou ſhalt not hate thy Brother in thy Heart: Thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer Sin*

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* There is *one* however, which we muſt not in this Place forget to mention, *viz.* That, by *the Time of Figs*, may well be underſtood *the Time of gathering them*, when they were full ripe, and muſt be gather'd, otherwiſe they would fall from the Tree; and that the Words, *for the Time of Figs was not yet*, do not refer to *thoſe* immediately foregoing *when he came to it, he found nothing but Leaves*, (which ought to be included in a *Parentheſis)* but to the Sentence that went before *he came, if haply he might find any Thing thereon*, as he might very reaſonably expect, becauſe the *Fig-Time*, i. e. the Seaſon, when Figs were wont to be gather'd, *was not yet come*, i. e. he came to the Tree, before People had gather'd their Figs. For we muſt obſerve further, that, *on the ſecond Day of unleavened Bread*, i. e. about five or ſix Days after our Saviour's coming to this Tree, the *Firſt-Fruits* of all, that were then ripe, were ſolemnly preſented in the Temple; nor were the Owners of any Trees permitted to gather in their Fruits, until *that* Day was come, and, conſequently, if no Fruit-Trees were as yet gather'd, (upon Suppoſition that this Fig-Tree was of the *early* Kind) our Saviour is not to be cenſur'd for expecting to find ſomething on it. *Kidder*'s Demonſtration of the *Meſſiah*, Part ii.

(p) Levit. xix. 17.

Sin upon him: Where we may obſerve, that, in the Eye of this Law, not to *rebuke* our Brother is *interpretatively* to *hate him*; and therefore our *Saviour* ſtands in need of no farther *Apology* for reproving the *Scribes* and *Phariſees*, who had ſuch a Number of Sins *upon them*, ſince there was no omitting *that*, without violating *this* Command.

In his Rebukes indeed, there ſeems to be a Spirit of *Severity*, ſomething that looks like *Anger*, and ſeveral Terms of *Diminution* and Diſreſpect. But then it ſhould be conſider'd, that, as *Anger* is a Paſſion implanted in human Nature, in itſelf, and, upon all Ocaſions, it cannot be *unlawful*; nay, when employ'd about proper and deſerving Matters, ſuch as the Honour of God, and Reverence due to his Laws, the Love of Virtue, and the Correction of Vice, it is not only *innocent*, but highly *neceſſary* and *commendable*. For there is a *Tameneſs* of Spirit, which deſerves Cenſure; and, in ſuch Caſes as theſe, we even *do well*, when we are angry.

(q) In like Manner, it may be obſerv'd, that Terms of *Diſparagement* and Reproach are, in ſome Caſes, allowable, and, more particularly, when Men (as St *Paul* expreſſes it) *(r) are rebuked ſharply, to render them ſound in the Truth.* From a Mouth of a *Superior* they are often of *Uſe*, ſometimes of *Neceſſity*, to rouze, and awaken *ſtupid* Men; to make them more effectually both ſenſible, and aſham'd of their Follies; to expoſe the horrible *Abſurdity* of *pernicious* Opinions, or the flagrant *Enormity* of *wicked* Practices, and, in ſhort, are hardly ever diſcommendable, where *Charity* is at the Bottom, and an high *Authority* in the Reprover gives ſuch *Language* Countenance.

Now, as none can call in Queſtion our *Saviour*'s *Authority*, if he thought it convenient to make uſe of ſuch *Severity* in his Reproofs of a *Set* of People, that moſt juſtly deſerv'd it; ſo need not any be offended at his *denouncing* ſo many Woes againſt them, when he finds God giving the Prophets of old, ſent to his *Prieſts*, who were *negligent* in their Duty, and *corrupted* in their *Morals*, (juſt as they were now) Inſtructions to addreſs them in the ſelf-ſame Manner: *(s) Thus ſaith the Lord God, Woe be unto the Shepherds of* Iſrael, *that do feed themſelves, ſhould not the Shepherds feed the Flock? Ye eat the Fat, and ye cloath you with the Wool; ye kill them that are fed, but ye feed not the Flocks,* &c. And again, *(t) Woe be unto thoſe Paſtors, that deſtroy, and ſcatter the Sheep of my Paſture; thus ſaith the Lord, ye have ſcattered my Flock, and driven them away, and have not viſited them.* And, if *inferior* Prophets were commiſſion'd to make ſuch *Denunciations*, much more might this great *Meſſenger of the Covenant* (who was both inveſted with *ſupreme* Power from the Father, and perfectly knew what was in every Man's Heart, and therefore could not *miſcall* Things) be allow'd *(u) to reprove, and rebuke all with Authority*, and without Violation of that great Law of *Charity*, which is ſo peculiarly fitted to the *Evangelical* Inſtitution, that, upon ſundry Accounts, it may not improperly be called a *new Commandment*.

And why that is called a new Commandment.

(x) This Commandment indeed of *loving one another* is by our *Lord* and *Saviour* ſo much *enlarg'd*, *as to the Object of it*, extending to all Mankind, and even to our greateſt Enemies; is ſo greatly *advanc'd* and heightened, *as to the Degree of it*, even to the laying down of our Lives for one another; and is ſo effectually *taught*, ſo mightily *encourag'd*, and ſo much *urg'd* and inſiſted upon, that, tho' it was a *Precept* deliver'd by *Moſes*, yet, conſidering in what Manner the *Scribes* and *Phariſees* had perverted the Senſe, and confin'd and diſcourag'd the Practice of it, it may well enough be ſaid to have receiv'd in our *Saviour* a *Republication*. And, tho' it was not

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(q) *Stanhope*, on the Epiſtles and Goſpels, Vol. III.

(r) Tit. i. 12, 13.

(s) Ezek. xxxiv. 2, *&c.*

(t) Jer. xxiii. 1, 2.

(u) Tit. ii. 15.

(x) *Tillotſon*'s Sermons, Fol. Vol. I.

altogether unknown to other Nations before, yet it was never ſo taught, ſo encourag'd; never was ſuch an illuſtrious Example given of it, never ſo much Streſs and Weight laid upon it, by any Philoſophy, or Religion, that was ever before in the World.

What is meant by the Abomiuation of Deſolation, *mention'd in Mat.* xxiv. 15. *various Opinions.*

THERE are three Paſſages in the Prophet *Daniel*, which mention *(y) the Abomination, that maketh deſolate*; and to any of theſe our *Saviour* may be ſuppos'd to allude; for they are all *Predictions* of the Diſſolution of the *Jewiſh* State, *when the Sacrifices and Oblations ſhould be made to ceaſe.* 'Tis the *Senſe* indeed, that our *Saviour* ſeems more to attend to, than the *Words* of the Prophecy; and, becauſe it was the Cuſtom of the *Roman* Armies to have an *Eagle* for their Enſign, in which they plac'd a Kind of *Divinity*, and to carry their Emperor's *Images* along with them, to which they paid a religious Adoration, and therein committed ſuch Idolatry as was highly deteſtable to every *Jew*; *(z)* it is hence ſuppos'd, that *the Abomination ſtanding in the Holy Place* means the *Roman* Army, with theſe hated Objects of their Idolatry, beſieging *Jeruſalem*; and that it is therefore called a *Deſolation*, becauſe it was appointed by Almighty God to lay the Country, City, and Temple of *Jeruſalem*, deſolate and waſte; for ſo St *Luke* ſeems to have explain'd it by a parallel Place, *(a) When ye ſhall ſee* Jeruſalem *compaſſed with Armies, then know, that the Deſolation thereof is nigh.*

JERUSALEM indeed may perhaps, in ſome Places of Scripture *(b)*, be called *the Holy Place*, *(c)* but this is a Title ſo peculiar to the *Temple*, that we cannot but think, that our *Saviour*, in the Application of the Prophecy, intended it here; eſpecially *(d)*, ſince his *Diſciples*, by ſhewing the Statelineſs of its Buildings, gave the whole Riſe to his Diſcourſe. But now, if we ſuppoſe the Temple to be this *Holy Place*, we cannot ſee, how the *Abomination* here ſpoken of could be the *Roman* Army, and their *Enſigns*, becauſe neither of theſe were ever in the Temple, until the Taking, and *Sackage* of the City, and could therefore, in this Reſpect be no *Preſages* at all. If we ſuppoſe the City of *Jeruſalem* to be this *Holy Place*, 'tis certain, that this *Abomination* was lodg'd in it, long before the Approach of *Titus* with his Army, becauſe the *Romans* had, all along, a ſtrong Garriſon, over-againſt the Temple, in Fort *Antonia*, where their *Colours*, and *Standard* were ſet up: Nor can we readily conceive, why the *military Enſigns* under *Titus* ſhould be thought an *Abomination* to the *Jews*, more than thoſe under *Pompey*, *Socius*, and *Ceſtius*, who had all, before him, beſieg'd *Jeruſalem*.

The right Interpretation of it.

THESE are ſome of the Difficulties, that attend the common *Interpretation*; and therefore we ſhould rather think, that *the Abomination of Deſolation*, here ſpoken of, ſhould refer to that groſs *Profanation* of the Temple, which happen'd a little before the Beginning of the Siege of *Jeruſalem*. While the *Roman* Arms were in *Judea*, there were two contending Parties in *Jeruſalem*. *(e)* Some were for accommodating Matters with an Enemy ſo vaſtly ſuperior to them in Power, and from whom nothing leſs than utter Ruin was to be expected at laſt; others, again, were for making no Terms at all, but in Hopes of ſome ſtrange Deliverance for ſtanding it out to the laſt, and among theſe was a Crew of Ruffians and Robbers, who, from their pretended Concern for the Honour of God, which they could not bear to ſee proſtituted to the *Gentile* Power, were called *Zealots*. This Gang of Men ſeiz'd upon the Temple, and fortify'd it, and, having got into their Poſſeſſion the Engines, which had been left in the Country by *Ceſtius Gallus*, when he beſieg'd the City about three Years before; with theſe they ſhot from the Battlements of the Temple upon the Town, whilſt thoſe in the Town ſhot likewiſe

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(y) Dan. ix. 27.—xi. 31.—xii. 11.

(z) Whitby's and *Hammond*'s Annotations.

(a) Luke xxi. 20.

(b) Matth. iv. 5. 1 Maccab. x. 31.

(c) Calmet's Commentary.

(d) Matth. xxiv. 1, 2.

(e) Joſeph. de Bello Jud. lib. iv.

likewiſe at them, by which Means great Numbers were killed on both Sides, and the Temple became thereby polluted with the Blood of the Slain, that were within it, and by which Means the Daily Service was intermitted, and the *Sanctuary*, according to the *Jewiſh* Notion of the Word, *became deſolate.* Here then was a Sign *peculiar*, and what never had happen'd at any Siege before, which our Saviour gave his Diſciples, in order to provide for their Eſcape. Wars, Famines, Murthers, Maſſacres, Diviſions among deſperate Men, and inveſting Cities by hoſtile Troops, are no uncommon Things in Caſes of this Nature, and what the *Jews*, upon this Occaſion, knew too much of by woeful Experience; but to have the *Sanctuary* filled with armed Men, who were after killed in the *Holy Place*, and who, by being brought into the Courts of the Temple, actually defiled it with the Carcaſes and Blood of the ſlain, (which were both of them to the higheſt Degree *abominable* by the *Moſaick* Law) was the diſtinguiſhing Mark of this Calamity; and, when this once began to appear, the Diſciples were caution'd to decline the approaching Storm, by making the beſt of their Way out of *Jeruſalem*, which they could not have done ſo well, had they ſtay'd till the Siege was form'd, and the *Roman* Army had inveſted the Town.

Infant Baptiſm *in Uſe among the* Jews.

(f) That it was a Cuſtom among the *Jews*, before our *Saviour*'s Time, and (as they themſelves affirm) before the *Beginning* of the *Law*, to baptize, as well as circumciſe, any *Proſelyte*, that came over to them from another Nation; and, in Caſe ſuch a Perſon had any *Infant-Children* then born to him, that they, at their Father's Deſire, were, in like Manner, *circumcis'd*, *baptiz'd*, and admitted as *Proſelytes*, is manifeſt from the inconteſtable Evidence of their Writers. The *Incapacity* of the Child to declare, or promiſe for himſelf, was not look'd on as a *Bar* againſt his Reception into the *Covenant*, but the Deſire of the Father to dedicate him to the true God was accounted available, and ſufficient to juſtify his Admiſſion; and the Reaſon, they give for this, is,——That the Things, they were admitted to, were undoubtedly for their Good; for *one may privilege a Perſon*, ſay they, *tho' he be incapable of knowing it; but one ought not to diſprivilege any one, without his Knowledge and Conſent.*

And inſtituted in the Chriſtian Church for ſeveral Reaſons.

Now this gives great *Light* to our better underſtanding the Meaning of our *Saviour*, when he bids his Diſciples *go, and teach all Nations, baptizing them. Baptiſm* he took, as the eaſier Rite of the two, and, having converted it into an *Evangelical* Precept, made it the *federal* Form of Admiſſion into his Religion, as *Circumciſion* had been in the *Moſaick Diſpenſation*; and, as he gave his Apoſtles no Directions in their *Commiſſion* concerning *little Children*, it may juſtly be preſum'd, that, with regard to them, he left them to proceed, juſt in the ſame Manner, as the *Church*, wherein they liv'd, had been accuſtom'd to do, and that was, to make them *Proſelytes* to his Religion by Baptiſm.

(g) That in the *Jewiſh Church* Infants were Part of thoſe, who engag'd in Covenant with God, is evident from theſe Words of *Moſes* to all the People; *(h) Ye ſtand this Day before the Lord your God; you, and your Little-Ones, that thou ſhouldſt enter into Covenant with the Lord thy God, that thou mayeſt be a People to him, and he unto unto thee thy God:* And that, in the *Chriſtian* Church, Children, in like Manner, are under the Covenant of *Grace*, is more than intimated in St *Peter*'s Exhortation to ſuch Perſons, as he had converted, that they would receive *Baptiſm*, in order to make their Children likewiſe capable of it, becauſe *(i) the Promiſe was to them, and their Children*, i. e the Promiſe of *Remiſſion of Sins*, and of receiving the *Holy Ghoſt*, (mention'd

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(f) Wall's Hiſtory of Infant-Baptiſm. *(g) Hopkins*'s Doctrine of the two Sacraments. *(h)* Deut. xxix. 10, &c. *(i)* Acts ii. 39.

(mention'd immediately before) which appertain'd to the Covenant, belong'd to *them and their Children*. Now, if the *Promiſe* and *Covenant* belong'd to the *Children*, as well as *Parents*, there is no Queſtion to be made, but that *Baptiſm*, which is the *Seal* of the Covenant, and the viſible Confirmation of the Promiſe, belongs to them likewiſe, and, if Infants have a *covenanted Right* to Baptiſm, we may ſafely infer, that *Chriſt* never intended to debar them of it; and that, conſequently, tho' they are not expreſly nam'd, yet are they moſt certainly imply'd in the Commiſſion of *baptizing all Nations*. For, ſince the *Univerſal* includes all *Particulars*, and *Children* make up a conſiderable Part of *all Nations*, the Words of the *Commiſſion* may reaſonably be ſuppos'd to compriſe them; nor can we forbear thinking, but that, when we read of whole *Families* that were baptiz'd, there muſt, of courſe, have been ſeveral *Children* in them, becauſe the Word οἶκος, which, in this Caſe, is render'd *Houſhold*, according to the Obſervation of the Learned, *(k)* is of a large Signification, and takes in every individual Perſon of the Family, Women, as well as Men, and Children, as well as grown Perſons.

Their Incapacity for Inſtruction, no valid Objection.

(l) THE *Adult* indeed, before they were admitted as *Proſelytes* to the *Jewiſh* Religion, were to be inſtructed in the *Fundamentals* of the Law, in the Weight and Burthen of it, and in the Nature of its Rewards and Penalties, and ſo profeſs their Submiſſion to it; but then it muſt be obſerv'd, that theſe *Pre-requiſites* in the *Parent*, who was capable of ſuch Inſtruction, did not exclude the *Children*, then born, from the Rite of Baptiſm; ſo far from this, that, by the Sentence of the *Sanhedrim*, the Church was oblig'd to baptize them, as having a Right to the Ordinance by their Parents Faith. And, in like Manner, they, who were arriv'd at a competent Age and Underſtanding, were to be inſtructed in the Principles of the Chriſtian *Religion*, were to *(m) confeſs with their Mouth the* Lord Jeſus Chriſt, *and to believe in their Heart, that God had raiſed him from the Dead*, before they were admitted to Baptiſm. This was a Condition requir'd of them, becauſe they were able to do it: But why this Condition ſhould exclude their Children any more than it did the Children of *Jewiſh Proſelytes* (who were uſually baptiz'd together with their Parents) we cannot ſee.

OUR Children indeed cannot underſtand the Nature and End of the *Ordinance* of *Baptiſm*, but neither were the *Jewiſh* Children, at eight Days old, able to know what the Purpoſe of *Circumciſion* was. They have no *actual* Faith of their own, but the Faith of thoſe, who preſent them in the Congregation, is *imputed*, and themſelves are *ſanctify'd* by being born of *believing* Parents. They have no Manner of Room for *Repentance*, but then they have *Innocence*, which is a much better Qualification; and tho' they cannot *ſtipulate* for themſelves, yet have they *Proxies* and *Sureties*, (of *(n) early* Inſtitution both in the *Jewiſh* and *Chriſtian* Church) to contract in their Names, whoſe Act is look'd upon, and accepted by God, as *theirs*. In the mean Time, that *Infants* and young Children (tho' inſenſible of what is done for them) may have Favours conferr'd on them, and are capable of receiving ſpiritual Advantages to their Souls, is plain from that Paſſage in the Evangelical Hiſtory, where, when *(o) young Children were brought to* Chriſt, *he took them up in his Arms, laid his Hands on them, and bleſſed them*, namely, by praying for a Bleſſing, by pronouncing a Bleſſing, and by actually conferring a Bleſſing on them; and, if they are capable of being *bleſſed*, why ſhould they be thought incapable of being *baptiz'd*, ſince Baptiſm, in the main, is but a *ſolemn Benediction*, as it inſtates us in the Privileges and Benefits of the Goſpel,

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(k) *Edwards*'s Body of Divinity, Vol. I.

(l) *Whitby*'s Diſſertation added to his Notes on *Matth.* xxviii.

(m) Rom. x. 9.

(n) Vid. *Wall*'s Infant Baptiſm, Introduction, Sect. 34. and Part i. c. 4. Part ii. c. 9.

(o) Luke xviii. 15.

ſuch as Adoption and Grace, the Pardon of our Sins, and the Acceptance of our Perſons?

In ſhort, *(p)* the Covenant of Grace is *a Deed of Gift*, made to us by *Chriſt*, wherein he promiſes to beſtow upon us eternal Life and Happineſs: And, as it would be abſurd to ſay, that a Child's Name ought not to be put into any *Deed*, or *Legacy*, until he came of Age to underſtand it; ſo it is equally abſurd, and far more injurious, to exclude our Children from this Heavenly *Legacy*, which *Chriſt*, out of the Riches of his Goodneſs, has bequeath'd unto them: Eſpecially, conſidering *(q)* that the *Primitive* Church did all along, and *(r)* every *National* Church, at this Day in the World, does admit their Children into the *Chriſtian Covenant* by this Ordinance; that *(s)* many of the moſt *antient* Writers plead the *Neceſſity* of it, for the Expiation of *original* Guilt, and *(t)* ſpeak of it, as a great Sin in Parents, and others, that have Opportunity, to ſuffer any Child of theirs, or any other Perſon, under their Care, to die *unbaptiz'd*.

The true Meaning of our Saviour's Words in the Inſtitution of the Euchariſt.

In Relation to the other *Sacrament*, there can be no great Difficulty in our *Saviour*'s Words, if we will but admit, that the Scripture very frequently makes uſe of *figurative* Expreſſions, and, in Matters of a *ſacramental* Nature more eſpecially, is apt to put the *Sign* for the *Thing ſignified*. *(u) The three Baskets are three Days*, *(x) the ſeven good Kine are ſeven Years*, *(y) the Ram, with the two Horns, are the Kings of* Media *and* Perſia, *(z)* Sarah *and* Agar *are the two Covenants*, and *(a) the ſeven Stars are the Angels of the ſeven Churches*, are Inſtances of this Kind: And when *Moſes*, ſpeaking of the *Paſchal* Lamb, tells the *Iſraelites*, *(b) This is the Lord's Paſſover*, even before the *Lord* had paſs'd over them, and ſmitten the *Egyptians*; and of the *unleavened Bread* us'd at the *Paſchal* Feaſt, *This is the Bread of Affliction, which your Fathers did eat in the Land of* Egypt, his Meaning can be no other, than that theſe Things were a *Repreſentation* and *Memorial* of what had befallen their Fore-Fathers in *Egypt*. And therefore it is no Wonder, that our Bleſſed *Saviour*, in the Inſtitution of this *Sacrament*, ſhould make choice of the like *Form* of Expreſſion, as was in Uſe in the *Jewiſh* Church, upon the like Occaſion, and, conſequently, that when he ſays, *This is my Body*, and *this is my Blood*, his Meaning muſt be, that "this Bread in my Hand, and the Wine "in this Cup, do *ſignify* and *repreſent* to "you my Body and Blood, and that, in "in eating and drinking of theſe, you are "made *Partakers of my Body and Blood*, "i. e. of the real Benefits of my Death "and Paſſion."

The Abſurdity of a literal *Acceptation.*

(c) And indeed, if we conſider, that our Bleſſed *Saviour* celebrated this Sacrament before his *Paſſion*, we ſhall ſoon perceive that his Words could not poſſibly bear any other Conſtruction. For how could he hold himſelf in his own Hand, or give his Diſciples his *Body broken*, and *his Blood ſhed*, when, at this Time, he was alive, and no Violence had paſs'd upon him? *(d)* They ſaw his Body whole, before them, and knew that his Blood was in his Veins, and therefore could not but conclude, that what they eat and drank, according to the Evidence of their Senſes, was *Bread* and *Wine*; for, had they underſtood our *Saviour*'s Words in their *literal* Meaning, it is hardly imaginable, but that they who, upon all other Occaſions, were ſo full of their *Queſtions* and *Objections*, would, upon the firſt hearing of this *Paradox*, have ſtarted ſome ſuch Scruple as this, —— "We ſee this to be "Bread, and *that* to be Wine, and we "ſee that thy Body is diſtinct from both; "we ſee that thy Body is not broken, "nor is thy Blood ſhed, *how therefore can "theſe Things be?*"

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(p) Hopkins's Doctrine of the two Sacraments.

(q) Wall's Hiſtory of Infant Baptiſm, Part i. paſſim.

(r) Ibid. Part ii. c. 8.

(s) Ibid. Part i. paſſim.

(t) Ibid. c. 4. 6, 15, 18, &c.

(u) Gen. xl. 18.

(x) Ibid. xli. 26.

(y) Dan. viii. 20.

(z) Gal. iv. 24.

(a) Rev. i. 20.

(b) Exod. xii. 11.

(c) Tillotſon's Sermons in Folio, Vol. I.

(d) Whitby's Annotations on *Matth.* xxvi. 26.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

THE antient *Apologiſts* for our Holy Religion take notice, that this was one of the greateſt *Accuſations* which the Heathens brought againſt *Chriſtians*, that they did eat human Fleſh, which they endeavour to refute, and conſtantly rejected, as the vileſt *Calumny*, and moſt abominable Thing: But now, had they underſtood our *Saviour*'s Words in a *literal* Senſe, and thereupon made it an Article of Faith, that they did daily *eat the Fleſh of the Son of Man*, with what Sincerity could they (without all Limitation or Diſtinction) not only have deny'd, but even deteſted the doing ſo? (e) Nay, nothing is more obvious, than that *primitive* Writers continually ridicule the *Heathens*, for worſhipping ſuch *Deities*, as might be eaten, and inſtance particularly in the *Egyptians*, *who made the ſame Fleſh, which ſome of them did conſecrate as a God, the Food of others.* But how can it poſſibly be conceiv'd, that they ſhould thus ridicule and expoſe the Religion of *Heathens*, for that very Thing, which made ſo great a Part in their own; or brand *that*, as the very Extremity of Madneſs and Folly, when done by others, which their Faith taught them was the higheſt Act of religious Worſhip, when perform'd by themſelves? (f) Theſe Things ſurely give us ſufficient Reaſon (with *Scotus*) to admire, that *ſuch an Interpretation ſhould be put upon this one Article, as makes our Faith contemptible to all, that are guided with Reaſon*; and, at the ſame Time, to aſſert, that, as it is apparently againſt *Humanity*, and againſt *Piety*, to break with our Hands, to tear with our Teeth, and to devour, as we do common Food, the *Fleſh* and *Blood* of *Chriſt*, and that the Scorn of *Atheiſts* and Infidels will never ceaſe, until the *Doctrine*, which eſtabliſh'd theſe *Poſitions*, be baniſh'd from the *Chriſtian Church*.

Why our Lord did not appear publickly, and to his Enemies, after his Reſurrection.

WE own indeed, that the whole Streſs of the *Chriſtian* Cauſe lies upon the Truth of our *Lord*'s Reſurrection, and that all proper Methods of convincing the World were neceſſary upon this Occaſion; but then it ſhould be conſider'd, (g) that our *Lord*, being *now*, after his Reſurrection, to act according to the *Majeſty* of the *Divine* Nature, and not according to the *Infirmities* and *Condeſcenſion* of the *Human*, it did not ſo well comport with the *Dignity*, he had aſſum'd, to converſe *publickly*, or to ſubmit himſelf to the Cenſures, and freſh Affronts of his Enemies. But allowing it had been conſiſtent, (h) yet the unbelieving *Jews* (eſpecially the *Chief-Prieſts* and *Rulers*) were of all Men moſt unworthy to have ſo *extraordinary* a Way of Conviction afforded them.

THEY had already deſpis'd the *Evidence*, that was given them, and not only ſo, but maliciouſly imputed the plaineſt Miracles, that ever were wrought, to the Power and Operation of the *Devil*. Now, if any Thing can render Men incapable of the Favour of a farther Conviction, ſuch a *malicious* Reſiſtance of the Evidence, which our *Saviour*'s Miracles carry'd along with them, would probably do it; eſpecially, if we conſider, that the greateſt of all the Miracles, which he wrought in his Life-Time, (I mean the raiſing *Lazarus* from the Grave, after he had been dead four Days) was ſo far from convincing them, that, tho' they could not deny the Thing, they took occaſion to reſolve to put him to Death: And therefore, what Reaſon was there, that *Chriſt* ſhould appear to them for their Conviction, who had conſpir'd to compaſs his Death, even becauſe they knew that he had rais'd one from the Dead?

BUT ſuppoſing, for the preſent, that our *Saviour* had appear'd publickly to the *Jewiſh* Rulers; yet, ſince neither the *Darkneſs* at his Death, nor the *Earthquake* at his Reſurrection, neither the Declaration of the *Centurion*, on the *one*, or the Confeſſion of the Soldiers, on the other Occaſion, had wrought in them any Remorſe, we can hardly ſuppoſe, but that, had he ſo appear'd, they would have offer'd to lay violent Hands upon him, as they before deſign'd againſt *Lazarus*, and for the ſame Reaſons: *(i)* In which Caſe, had our *Saviour* vaniſh'd out of their Hands, (as doubtleſs he would) what would they have concluded from thence, but that they had ſeen a *Ghoſt*, a *Spectre*, or *Apparition?* And what *Conviction* would *that* have wrought, but that their Senſes had been impos'd upon by ſome *magical* Illuſion? And what *Effect* would this have had upon their Minds towards bringing them to a Belief that *Chriſt* was truly riſen? None at all.

(e) *Whitby*'s Annotations on *Matth.* xxvi. 26.

(f) Ibid.

(g) *Jenkins*'s Reaſonableneſs of the Chriſtian Religion, Vol. II.

(h) *Tillotſon*'s Sermons.

In many of the *Jews*, (eſpecially their *Chief-Prieſts* and *Elders) the God of this World had ſo blinded their Eyes, and hardened their Hearts*, that they would not have believ'd one Tittle of our *Saviour*'s Reſurrection; or, in caſe they did believe it, ſuch was their Malice and Perverſeneſs, that they would not have teſtify'd, that they ever had ſeen him, after his Reſurrection. *(k)* Now they, that are wicked enough to deny what they believe, will, at a Pinch, deny alſo what they know to be true; and therefore, ſuppoſing that our *Lord* had ſhewn himſelf to all his Enemies, and to all the People, and but ſome of them (eſpecially of the great Men in *Authority)* had *deny'd* that ever they ſaw him after his Reſurrection, this would have exceedingly weaken'd the Teſtimony of thoſe, who vouch'd and confeſs'd it: For he, that appeals to the Knowledge of another for the Truth of a *Matter of Fact*, is ſo far from gaining, that he loſes Credit by the *Appeal*, if the *other* Perſon denies that he knows any Thing of it. If therefore our *Lord* had *appear'd* to his *Perſecutors*, (it being likely that his Diſciples would *appeal* to their Knowledge) they, by proteſting the contrary, would have made a terrible Advantage againſt the *Chriſtians* upon that Appeal. Herein therefore is manifeſt the Wiſdom of *Chriſt*, that, in making choice of particular Witneſſes, *viz.* ſuch Perſons only, as would be ſo far from diſſembling their Knowledge, that they would always be ready to ſeal their Teſtimony with their Blood, he hath ſettled the *Chriſtian* Faith upon a better Foundation, than if he had appear'd in the *Temple*, or in the Midſt of *Jeruſalem*, to the whole People of the *Jews*.

The Truth is, *(l)* it is not the *Number* of Witneſſes, but the *Character* and Qualifications of the Perſons, together with the Evidence itſelf in its full Force and Circumſtances, that are chiefly to be regarded in Matters of this Nature. If but a few Men can (as the Apoſtles did) by undeniable Miracles make it ſufficiently appear, that what they ſay is true, and that God himſelf confirms the Truth of it; they can appeal to every Man's own Senſes, before whom they work Miracles, and make every one, that ſees them, a *Witneſs* to the Truth of their Doctrines. In this Caſe, God himſelf bears witneſs to it; and what the High-Prieſt ſaid upon a very different Occaſion, every Stander-by finds himſelf conſtrain'd to declare in this: *What need have we of any farther Witneſſes? For we ourſelves have heard of their own Mouths*, (in the *miraculous* Gift of Tongues) *and ſeen with our own Eyes*, (in the many wonderful Works, which they have publickly wrought) a full and *authentick* Teſtimony of *Chriſt*'s Reſurrection.

The Reaſon of St Thomas's *Incredulity.*

And this poſſibly may ſuggeſt the Reaſon, why God permitted the Apoſtle St *Thomas* to be ſo ſcrupulous and doubtful in this great *Article* of our Faith. He had been told, that our Saviour was riſen from the Dead, and the Truth of it had been atteſted to him by Evidences beyond Exception: *(m)* Several Companies, who had ſeen him, and convers'd with him ſeveral Times; to whom he had expos'd

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(i) *South's* Sermons, Vol. V.

(k) *Clagget*'s Sermons, Vol. I.

(l) *Jenkins*'s Reaſonableneſs of the Chriſtian Religion, Vol. II.

(m) *Young*'s Sermons, Vol. II.

A. M. 4037, &c.
Ann. Dom. 33, &c.

the Sight and Feeling of his Wounds; to whom he had expounded the Scriptures concerning himſelf; with whom he had broken the Sacramental Bread, and conferr'd on them the Benediction of the Holy Ghoſt: All theſe, with all theſe convincing Tokens, had told *Thomas* that Chriſt was riſen; but *Thomas*'s Reply was, *(n) Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails and thruſt my Hand into his Side, I will not believe.* It might indeed be urg'd before, that our *Lord* had not given all the *Proofs* of his Reſurrection, that the Nature of the Thing was capable of; but *(o) now*, when nothing is left unaſk'd, that the moſt *ſceptical* Doubts could pretend to deſire; when the very Apoſtles themſelves had one of their Number, that held out a while, and they preach'd not this Doctrine, until his Scruples were remov'd; when even this *Doubter* himſelf was no leſs vigorous, and poſitive afterwards in aſſerting the Truth of a *Point*, which nothing, but *Demonſtration*, could make him believe; this takes off all Imputation of Credulity and Eaſineſs. It ſhews, that the Apoſtles proceeded with great Caution, before they embark'd in the Cauſe of *Chriſtianity*, which could not but reap great Advantages from his Apoſtles Backwardneſs to believe; and therefore our Church juſtly acknowledges, that *(p) God, in his Wiſdom, ſuffer'd* Thomas *to doubt, for the greater Confirmation of our Faith*, according to that Saying of one of the Antients, *Plus nobis* Thomæ *infidelitas ad fidem, quam fides diſcipulorum profuit; quia dum ille ad fidem palpando reducitur, noſtra mens, omni dubitatione poſtpoſitâ, in fide ſolidatur*. This Diſciple, in ſhort, doubted, and was ſatisfy'd for *us all*. His former Unbelief adds Strength to the Cauſe he pleads, and makes him a Witneſs, ſo much above Exception, that the *Scruples*, which in him were *Weakneſſes*, in thoſe, that pretend to follow him, and know his Story, they will be *Wilfulneſs*, and reſolv'd *Infidelity*.

From Matth. xx. 10. to the End, Mark xi 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Subſtantiality of our Lord's glorify'd Body.

His Story indeed, and the Means, which (as we therein read) our *Saviour* made uſe of to convince him, will inſtruct us in this, —— That, whatever *Changes* our *Saviour*'s glorify'd Body might undergo after his Reſurrection, it was not *alter'd*, as to the *Properties* of a Body, whereof our *outward* Senſes are competent Judges. To theſe Senſes it is that our *Lord* appealed; by theſe he compos'd the Diſciples, ſuſpecting him to be a *Phantom*; by theſe he ſatisfy'd the *Doubtful* and *Incredulous*; and by theſe the Apoſtles make it their Buſineſs to perſuade the World, when they ſo frequently teſtify, that they *(q) had ſeen, and heard him*, had *eaten, and drank with him*. But now, if our *Saviour*'s Body was not ſubject to the ſame Laws with other *corporeal* Subſtances; if it could then paſs through the Doors in the Manner of a *Spirit*, and may at this Time be, where our Senſes can diſcern nothing of it, tho' no other Body can be ſo; then what Satisfaction could *Thomas* receive, in feeling his Hands and Side? Or, wherein would the Strength of St *John*'s Argument lie, when he declares to his Proſelytes, *(r) that he had ſeen, and heard, and his Hands had handled of the Word of Life*?

And how he might go into the Room unperceiv'd.

The Indulgence indeed, which our *Saviour* gave his *Apoſtles*, to try all their Senſes upon him, gave them full Satiſfaction, both as to the *Materiality*, and *Identity* of his Body. But then, as all *Philoſophy* informs us, that no Body can penetrate through another, we may reaſonably infer, that when our *Lord* came to his Apoſtles, on purpoſe, as it were, to convince them of the *Reality* of his Reſurrection-Body, he did not *glide* into the Room like a Spirit, or *Phantaſm*, but, by his ſovereign Power, *open'd* the Door himſelf (even as the *Angel* did the *Priſon-Gates* to releaſe *Peter*) *ſecretly*, and without the Perception of any in the Company, who

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(n) John xx. 25.
(o) *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.
(p) Collect on St *Thomas*'s Day.
(q) Acts x. 41.
(r) 1 John i. 1.

might all then be at the upper End of the Room perhaps, and employ'd in ſome ſuch Buſineſs as took up their whole Attention. For, *(s)* unleſs we can ſuppoſe, that our *Saviour* deſign'd to invalidate the Strength of what he ſaid and did, to convince his Apoſtles of the Truth of his Reſurrection, we cannot believe, that, at the ſame Time, he would do a Thing, (known and obſerv'd by them) which would, in Effect, evacuate the Force of all his Proofs.

'Tis difficult however to imagine the Reaſon, why our *Saviour* ſhould ſo far condeſcend to his Apoſtles, as to ſhew his Hands and his Feet, deſiring them to handle them, when, not long before, he forbad *Mary Magdalen* to touch him, becauſe he *was not yet aſcended*; unleſs we may ſuppoſe, that, after his Reſurrection, he might aſcend *ſeveral Times*; and that his *firſt Aſcenſion* was immediately inſuant upon it.

That, immediately *after his Reſurrection, our Lord aſcended into Heaven.*

Now, to make this more obvious, we muſt remember, that, a little before his Paſſion, our *Saviour* foretold to his Apoſtles his ſudden *Aſcent* to his Father, and as ſudden Deſcent to them again: *(t) Yet a little while*, ſays he, *and ye ſhall ſee me, and again a little while, and ye ſhall not ſee me, becauſe I go to my Father*; and that afterwards, upon their Surprize, and Diſpute about the Meaning of the Expreſſion, *(u) Jeſus ſaid unto them, do you enquire among yourſelves of what I ſaid, A little while, and ye ſhall ſee me, and again, a little while, and ye ſhall not ſee me? Verily, verily, I ſay unto you, that ye ſhall weep and lament, but the World ſhall rejoice, and ye ſhall be ſorrowful, but your Sorrow ſhall be turned into Joy*, &c. *(x)* Now, if we compare this Prediction with the Event, how ſad and diſconſolate the Apoſtles were upon our *Saviour*'s Death, and how refreſh'd and joyful they were ſoon after his Reſurrection, and conſider withal, that this Sorrow was to laſt, till *Chriſt had been with his Father*, and then their Joy to commence; we ſhall be inclin'd to believe, that what our *Lord* would be underſtood to ſay, is, that he was to go to his Father *immediately* after his Reſurrection, and then *very ſoon* to return to his Apoſtles again, even the very ſame Day in the *Evening*.

And indeed, conſidering that *Chriſt* was our *High-Prieſt*, 'twas neceſſary for him to aſcend into Heaven, as ſoon as his Sufferings were finiſh'd. For, as the *High-Prieſt*, under the Law, was not only to ſlay the Sacrifice, but to carry the Blood, that Moment, within the *Sanctuary*, and there preſent it before God, to compleat the *Atonement*, and make *Interceſſion* for the People; ſo *Chriſt*, having ſhed his Blood, and offer'd his Body on the Altar of the Croſs, was immediately to aſcend into the *Heavenly Sanctuary*, and there obtain for us the Remiſſion of our Sins, and all the other Benefits of his Paſſion.

But this is not all. In ſeveral Parts of Scripture, our *Saviour* is inveſted with a *regal*, as well as *ſacerdotal* Character; but now, if, according to the Teſtimony of the ſame Scripture, he could not exerciſe any ſupreme *Authority*, until he was *exalted* to his Heavenly Kingdom; if he could not *(y) give Gifts unto Men*, until he was *aſcended up on high*; nor *(z) ſend his Holy Spirit* upon his Diſciples, *until he was glorified*, and had, by his Interceſſion, *(a) obtained that great Promiſe of the Father*; if he could not, I ſay, adminiſter the Affairs of his *mediatorial* Kingdom, before he had conquer'd *Death* by his Reſurrection, and had preſented himſelf as a ſlain *Sacrifice* and Propitiation for the Sins of the World, before the Preſence of the Divine *Majeſty*; this makes it evident, that, on the *very* Day of his Reſurrection, he muſt have aſcended to Heaven, becauſe, in the *Evening* of that Day, we find him *(b)* giving a Commiſſion

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(s) *Whitby*'s Annotations, on *John* xx. 19.

(t) John xvi. 16.

(u) Ibid. ver. 19.

(x) Mr *Whiſton*'s Eſſays.

(y) Eph. iv. 8.

(z) John vii. 39.

(a) Acts ii. 33.

(b) Mark xvi. 15, &c.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Commiſſion and Inſtructions to his Apoſtles; promiſing them the *Miſſion of the Holy Ghoſt*; *(c) bleſſing them* in a ſolemn Manner; *(d) ſending them as his Father had ſent him*; *(e)* giving them the Power of *remitting* and *retaining Sins*; and, afterwards, in *Galilee*, *(f)* aſſuring them, that *all Power* was given him in *Heaven*, as well as *Earth*; and therefore commanding them to *go*, and *teach*, and *baptize* all Nations, and promiſing his powerful *Preſence* with them, even until *the End of the World*.

And why he forbad Mary *to touch him.*

NOW if theſe Exerciſes both of the *ſacerdotal* Office, and *regal* Power, could not properly belong to our *Saviour*, until his *Exaltation*, then we have Reaſon to ſuppoſe, that, in the Morning of his Reſurrection, he privately aſcended into Heaven, to receive the Reward of his *Humiliation* in our Fleſh; and that the Reaſon for his forbidding *Mary to touch him*, was, that, by her officious Embraces and Importunity, ſhe might not hinder him from aſcending that Moment, and (what was the *Crown* of all his *Labour*) carrying our *glorify'd* Nature, as ſoon as poſſibly he could, into that bleſſed Place, where God's *majeſtick Preſence* appears, and where *Thrones*, *Dominions*, *Principalities*, *Powers*, *Angels*, and *Arch-Angels* have their Abode.

DISSERTATION IV.

Of our Bleſſed SAVIOUR'S DOCTRINE, *and the Excellency of his* RELIGION.

The internal *Evidence of the Chriſtian Religion.*

THE *Completion* of the *Prophecies*, relating to the promis'd *Meſſiah*, in the *Perſon* and *Actions* of our *Saviour Chriſt*, and the *Miracles*, which he wrought, in Teſtimony of his *Divine Miſſion*, and in Conformity to what the *Meſſiah* was to do, were the Subjects of the two preceding *Diſſertations*, as the great *external Evidences* of the *Truth* of our Holy Religion; and the *internal Evidence* is, the Goodneſs and Perfection of thoſe *Precepts*, relating to *Practice*, which he hath *enjoin'd*, and of thoſe *Doctrines*, relating to *Faith*, which he hath *taught* us in the Courſe of his Goſpel, and which, when duly conſider'd, will manifeſt the *Excellency* of the *Chriſtian* Religion above all others.

In its practical *Part.*

NOW the *practical* Part of our Holy Religion, or thoſe *Precepts*, which were intended to direct us in our Duty towards God and Man, are ſuch, as either tend to the *Perfection* of human *Nature*, or to the Peace and Happineſs of human *Society*. Of thoſe, which tend to the *Perfection* of human *Nature*, ſome enjoin *Piety* towards God, and others require the good *Government* of ourſelves with reſpect to the *Pleaſures* of his Life; and our Buſineſs is to ſhew, that all and every of theſe are both conformable to the Dictates of right *Reaſon* in their Practice, and declarative of the *Wiſdom* of God in their Appointment.

As it relates to the Happineſs *of* private *Perſons.*

(g) 1. THAT we ſhould inwardly *reverence* and love God, and expreſs that Reverence by external *Worſhip* and Adoration, and by our Readineſs to receive and obey all the *Revelations* of his Will; that we ſhould teſtify our Dependance upon him, and our Confidence in his Goodneſs,

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(c) Luke xxiv. 50. (d) John xx. 21. (e) Ibid. ver. 23. (f) Matth. xxviii. 18, &c.

(g) *Tillotſon*'s Sermons in Folio, Vol. I.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Goodneſs by conſtant *Prayers* and *Supplications* to him for Mercy and Help, both for ourſelves and others; that we ſhould acknowledge our Obligations to him for the many Favours and Benefits, which, every Day, every Moment, we receive from him, by continual *Praiſes* and *Thankſgivings*; and that, on the contrary, we ſhould not entertain any unworthy Thoughts of God, nor give that Honour and Reverence, which is due to him, to any other; that we ſhould not worſhip him, in any Manner, that is, either unſuitable to the Perfections of his Nature, or repugnant to his revealed Will; that we ſhould carefully avoid the *Profanation* of his Name, by cuſtomary Swearing or Curſing; and take great Heed, that we be not guilty of the Neglect or Contempt of his *Worſhip*, or of any other Thing, that belongs to him: In ſhort, *(h)* that we ſhould poſſeſs our Minds with ſuch a due Senſe of the *Majeſty*, and *Holineſs*, and *Juſtice*, and *Goodneſs* of God, as may make us, upon all Occaſions, thoroughly fearful to offend him; of his *Majeſty*, leſt we *affront* it by being *irreverent*; of his *Holineſs*, leſt we *offend* it by being *carnal*; of his *Juſtice*, leſt we *provoke* it by being *preſumptuous*; and of his *Goodneſs*, leſt we *forfeit* it by being *unthankful*. Theſe are the general *Heads* of thoſe *Duties*, which every Man's Reaſon tells him he owes to God, and yet theſe are the very Things, which the *Chriſtian* Religion expreſsly requires of us; ſo that, in this Part of *Chriſtianity*, there is nothing, but what exactly agrees with the Reaſon of Mankind.

IN reſpect to the good *Government* of ourſelves, amidſt the Pleaſures and Enjoyments of this Life, St *John*, when he tells us, that *(i) all that is in the World, is the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life*, diſtributes the irregular Appetites of Men into *three* Kinds, *Voluptuouſneſs*, *Covetouſneſs*, and *Ambition*, anſwerable to the *three* Sorts of tempting Objects, that are in the World, *Pleaſures*, *Riches*, and *Honours*; but, when our holy Religion requires of us, that *(k) we ſhould not walk after the Fleſh, but after the Spirit*; that we ſhould, in ſhort, *(l) walk decently, as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs*, but, *(m) being holy in all Manner of Converſation, (n) abſtain from fleſhly Luſts, which war againſt the Soul*; when it gives us this ſtrict Caution *(o) to take heed, and beware of Covetouſneſs, becauſe a Man's Life*, or the Happineſs of his Life, *conſiſteth not in the Things, which he poſſeſſeth*; and calls upon us ſo frequently *(p) to be meek and lowly in Spirit*, and not *(q) to mind high Things*; to *(r) let nothing be done through vain Glory, but, in Lowlineſs of Mind, to let each eſteem other better than themſelves*; 'tis plain, that it lays a Prohibition upon all ſuch irregular Appetites and Paſſions, as are the *Bane* of human Eaſe and Happineſs, and enjoins ſuch Virtues and good Diſpoſitions, as are not only highly reaſonable, ſuitable to our Nature, and every Way for our temporal Convenience and Advantage, but ſuch, as diſpoſe us likewiſe to the Practice of Piety and Religion, by purifying our Souls from the Droſs and Filth of ſenſual Delights.

And the Peace *of publick* Societies.

2. IN relation to the other Sort of Precepts, which (as we ſaid) tend to the *Peace* and *Happineſs* of human Society, they are ſuch, as enjoin all thoſe Virtues, that are apt to *ſweeten* the Spirits, and *allay* the Paſſions and Animoſities, which ſometimes happen among Men. For when our moſt holy Religion requires us *to love our Neighbour* (*i. e.* every Man in the World, even our greateſt Enemies) *as ourſelves*, and, in Purſuance of this general Precept, *if it be poſſible, and as much as in us lies, to live peaceably with all Men*; to be *kind to one another*, ready to gratify and oblige thoſe, that we converſe with, to be *tender-hearted*, and compaſſionate to thoſe, that

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(h) *Young*'s Sermons, Vol. I. xiii. 13.
(i) 1 John ii. 16.
(k) Rom. viii. 1.
(l) Ibid. Chap. xiii. 13.
(m) 1 Pet. i. 15.
(n) Ibid. Chap. ii. 11.
(o) Luke xii. 15.
(p) Matth. xi. 29.
(q) Rom. xii. 16.
(r) Phil. ii. 3.

that are in Want, and Miſery, and ready, upon all Occaſions, to ſupply and relieve them; to *ſympathize* with one another in our Joys and Sorrows, *to mourn with thoſe that mourn, and to rejoice with them that rejoice*; *to bear one another's Burthens*; *and to forbear one another in Love*; to be eaſily reconciled to them, that have offended us; and to be ready to *forgive from our Hearts* the greateſt, and moſt reiterated Injuries, that can be done us; it diſcovers itſelf not only to be the moſt *innocent* and *harmleſs*, but the moſt generous and beſt-natur'd Inſtitution, that ever was in the World.

In like Manner, when our holy Religion endeavours to ſecure the *private* Intereſts of Men, as well as the *publick* Peace, by confirming and enforcing all the Dictates of Nature concerning *Juſtice* and *Equity*; by recommending the great *Rule* of doing to others what we would have them to do to us, as the Sum and Subſtance *of the Law and the Prophets*; by commanding Obedience to human Laws, which decide Mens Rights, and Submiſſion to all Government, under Pain of Damnation; and by forbidding whatever is contrary to theſe, *viz.* Violence and Oppreſſion, Fraud and Over-reaching, Perfidiouſneſs and Treachery, Breach of Truſts, Oaths or Promiſes, Undutifulneſs to *Superiors*, Sedition and Rebellion againſt *Magiſtracy* and *Authority*; and if there be any Thing elſe, that is apt to *diſturb* the Peace of the World, and to *alienate* the Affections of Men from one another, ſuch as *Sourneſs* of Diſpoſition, and *Rudeneſs* of Behaviour, *Cenſoriouſneſs*, and *ſiniſter* Interpretation of Things; in ſhort, all *croſs* and *diſtaſteful* Humours, and whatever elſe may render Converſation uneaſy or unſociable: When the Laws of *Chriſtianity*, I ſay, forbid theſe Vices and evil Diſpoſitions, and, upon every Occaſion, command the contrary Virtues, (s) *Whatſoever Things are true, whatſoever Things are honeſt, whatſoever Things are juſt, whatſoever Things are pure, whatſoever Things are lovely, whatſoever Things are of good Report, if there be any Virtue, if there be any Praiſe*, requiring us *to think of theſe Things*; we cannot but allow, that nothing can be deviſ'd more proper and effectual, to advance the Nature of Man to its higheſt Perfection, to procure the Tranquillity of Mens Minds, to eſtabliſh the Peace and Happineſs of the World, and (if they were duly practis'd,) to make it, as it were, an *Heaven upon Earth*, than the Precepts, which we find recorded in the Goſpel: And (what is no ſmall Commendation of them) there is nothing in all theſe Precepts, but what, if we were to conſult our own Intereſt and Happineſs, we ſhould think ourſelves obliged to do, even tho' it were never enjoin'd us; nothing, in ſhort, but what is eaſy to be *underſtood*, and as eaſy to be *practiſed* by every honeſt and well-meaning Mind.

An Objection againſt the Practicableneſs of ——

Some, indeed, have repreſented even the *moral* Part of the *Chriſtian* Religion, as an *heavy Burthen, and grievous to be borne*, difficult to be kept, and yet dangerous to be broken; that it requires us to govern and keep under our Paſſions, to contradict our ſtrongeſt Inclinations, and, many Times, to deny ourſelves even lawful Enjoyments; that it enjoins us to forgive and *love* our *Enemies, to bleſs them that curſe us, to do good to them that hate and perſecute us*; and (what is more) that it commands us to part with all the Advantages of this World, and even to lay down Life itſelf, in the Cauſe of God, and the Diſcharge of a good Conſcience. *Hard Sayings theſe*, in ſome Mens Opinion, and ſuch as our Nature, in its State of *Degeneracy*, is not able to perform: But this is for Want of duly conſidering the *Obligation*, and *Tendency* of ſuch Duties.

Self-denial.

Some of the wiſeſt *Heathens*, even by the Strength of Reaſon, were able to diſcover the general *Corruption* of human Nature, but then they were ignorant both of the *Riſe* and Progreſs of it; whereas,

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(s) Philip. iv. 8.

by the *Chriſtian* Revelation, we are ſufficiently inſtructed in both. Here we find the *baneful* Venom of our firſt Anceſtors Tranſgreſſion entailed on their Poſterity; here the perpetual *Strugglings* of *Fleſh* and *Spirit*, and that *Violence* of *Paſſions* and *Deſires*, that ſo often carries us into *Exceſſes*, which our ſober and better Senſe cannot but diſapprove; and here that general *Bent* to Evil, and *Backwardneſs* to Good, which every one (but ſuch as are obdurate and inſenſible) is forc'd both to feel and lament; and therefore, ſince the *Goſpel* does not only ſhew us our *Diſeaſe*, but the *Malignity* and true *Original* of it, there is good Reaſon, why it ſhould be allow'd to preſs upon us the great Duties of *Mortification* and *Self-denial*, as the beſt Means, within the Compaſs of human Power, to cure us of it.

(*t*) The *Heathen* Sages, in the Paſſage of their *Hercules* fighting with *Antæus*, ſeem to inſinuate, that the only Way to gain the *Maſtery* over our Paſſions, is never to ceaſe contending with them. Whilſt *Hercules* graſped his Adverſary, and held him up in his Arms, he could manage and maſter him with Eaſe, but no ſooner did he let *Antæus* touch the Earth, but he got *Strength* again, and was able to renew the Combat. *Antæus*'s touching the Earth is *morally* no other, than an *earthly* Affection permitted to its *Element*, i. e. ſuffer'd to have its *Fill*; at which Time it gets Strength, and grows maſterly, and becomes leſs manageable than it was before: Whereas, to *grapple* with our Deſires, to hold them off from the Reach of their *Quarry*, and to reſtrain them, even from the lawful Meaſures of Enjoyment, is the only Way, both to bring them into Subjection, and to confirm our Government over them.

The Truth is, every Time that we indulge our Appetites beyond what is convenient, we give away ſo much Power out of our own Hands, we ſtrengthen the Enemy for the next Attack, and diſable ourſelves ſtill more for reſiſting it: And therefore, as the *Chriſtian* State is deſervedly called a *Warfare*, i. e. the neceſſary and continual Engagement of our *rational* Deſires againſt our *ſenſual*, in order to bring them under, and keep them in Obedience; and as, in this Warfare, there muſt be no League, no Truce, no laying down of Arms, becauſe the Enemy is perfidious, and will never keep the Peace; ſo are we never out of Danger, but while we are actually fighting. (*u*) The more we gratify our Appetites, the more *craving* they will be, and the more impatient of Denial; for every *Luſt* is a Kind of *Hydropick* Diſtemper, and, in this Caſe too, the more we drink, the more we ſhall thirſt. If we give way to our Paſſions, we do but gratify ourſelves for the preſent, in order to our future Diſquiet; but, if we reſiſt and conquer them, we lay the Foundation of perpetual Peace and Tranquillity in our Minds: So that, in the whole, by retrenching our Deſires, eſpecially when they prove *exorbitant*, we do not rob ourſelves of any true Pleaſure, but only *prevent* the Pain and Trouble of farther Diſſatisfaction.

Forgiving of Enemies.

(*x*) The ancient *Moraliſts*, tho' they ſometimes decry an *Inſenſibility* of juſt Provocations, as a Mark of an abject and little Soul; yet, upon no Occaſion, are they ſo *profuſe* in their Praiſes, as where they ſpeak of Perſons, touch'd with a Senſe of Injuries and Indignities, and yet able, with a generous Contempt, to overlook, and ſhew themſelves above them; for the paſſing by, and forgetting ſuch Things, the being very hardly *incens'd*, and very readily *appeas'd* again, is conſtantly ſet forth, as one of the brighteſt Virtues, that give *Luſtre* to a brave and truly noble Mind. And, if ſuch were the Notions of *Heathens*, who profeſs'd to follow no other *Guide*, but the *Light* of *Reaſon*,

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(*t*) *Young*'s Sermons, Vol. I. at *Boyle*'s Lectures.

(*u*) *Tillotſon*'s Sermons, in Folio, Vol. I.

(*x*) *Stanhope*'s Sermons,

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Reaſon, ſurely the Duty of *loving* and *forgiving* thoſe, that have injur'd and offended us, cannot be a Taſk ſo very difficult to *Chriſtians*, who, in Matters capable of any tolerable Conſtruction, are requir'd to put on that *Charity*, (y) *which believeth all Things, hopeth all Things, endureth all Things*; and, in the worſt that can be, ſuch a generous *Greatneſs* of Mind, as *puts away from us all Bitterneſs, and Wrath, and Clamour, and Evil-ſpeaking, with all Malice*; *ſuch, as ſhould make us kind and tender-hearted,* (z) *reſtoring thoſe that are overtaken in a Fault, in the Spirit of Meekneſs; and ſuch, as ſhould prevail with us,* (a) *to forbear one another, and to forgive one another, even as God, for* Chriſt's *Sake, hath forgiven us.*

And indeed, he, who conſiders, that the very Foundation of our Religion is laid in the Belief and Profeſſion of a Pardon extended to the higheſt of all Provocations, of Love inconceivable to the worſt of all Enemies, and both theſe expreſs'd and effected by a *Perſon*, the moſt highly injur'd, and in a *Method*, the moſt beneficial, the moſt amazingly kind; inſomuch, that no Inſtance of *Generoſity* or Goodneſs beſides preſents us with any Thing like it, with any Thing near it, with any Thing fit to be nam'd with it: He, who conſiders this, I ſay, cannot but acknowledge, that the Precept of *loving* and *forgiving* our Enemies is peculiarly ſuitable to the Condition of *Chriſtians*, who owe all their Hopes and Happineſs to it; and that it would have been *abſurd* not to have oblig'd thoſe Men to a *Virtue*, which they confeſs themſelves ſo infinitely *beholden* to, and (b) which no Man can think a grievous Command, who conſiders the Pleaſure and Sweetneſs of Love, the glorious Victory of overcoming *Evil with Good*, and then compares theſe with the reſtleſs Torments and perpetual *Tumults* of a malicious and revengeful Spirit.

And taking up our Croſs, all anſwer'd.

(c) 3. The *Stoicks* of old repreſented their *wiſe Man*, as no more concern'd at the Loſs of his Eſtate, his Liberty, or Life, than if they were the *Rattles*, or *Gewgaws* of a Child, which might afford him ſome little Eaſe, and preſent *Diverſion* indeed, but were by no means *eſſential*, or, in any Degree, *neceſſary* to his real Happineſs. This however is a Flight too *romantick* to be credited. To lay down this Life and all the Comforts of it, while Men were ſo much in the Dark about another, and to expoſe the Body to Sufferings, when doubtful, and in Diſtruſt about the Soul, is too great an Infraction upon *Self-Preſervation*, becauſe it is to part with *one's all*, at leaſt *our all* in Certainty, and Opinion: But to do this, when Men know the *Reality* of a future State, and the Value of their immortal Souls; (d) *to fear him, who, when he hath killed, can caſt both Body and Soul into Hell*, rather than them, *who can only kill the Body, and, after that, have no more that they can do*; to receive, embrace, rejoice in (e) *the light Affliction, which is but for a Moment*, when thoroughly perſuaded, that *it worketh out for us a far more exceeding, and eternal Weight of Glory*; this is not to *deſtroy*, but to *ſave*, and *profit* ourſelves, and what, in the Affairs of this World, we eſteem it our Wiſdom to do every Day.

If, by any ſad Accident, our Houſe happens to be ſet on fire, no Man is to be blam'd for doing his beſt to ſave his Goods; but, when that is found *impracticable*, every wiſe Man will chuſe to leave *all*, and eſcape *naked*, rather than, out of a fooliſh Fondneſs for any Furniture of Value or Curioſity, there ſtay, and periſh with it. Now this is no improper *Emblem* of the Caſe before us. When the Fire of *Perſecution* breaks out among us, we have our *Lord*'s Permiſſion, by all prudent and honourable *Methods*, to decline it; but, when it comes at laſt to catch upon theſe *earthly Tabernacles*, i. e. when our Circumſtances admit of no other Choice, but either *ſinning* or *ſuffering*, the Loſs

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(y) 1 Cor. xiii. 7. (z) Gal. vi. 1. (a) Eph. iv. 31, 32. (b) *Tillotſon*'s Sermons, in Folio, Vol. I. (c) *Stanhope*'s Sermons, at *Boyle*'s Lectures. (d) Luke xii. 4, 5. (e) 2 Cor. iv. 17.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Loſs of our *Lives*, or the Loſs of our *Virtue*, we owe it then, not only to God, but to ourſelves, rather to quit this Houſe of *Fleſh* than bring the glorious Inhabitant in it into Danger of being bury'd in its Ruins.

UPON the Whole therefore, this *taking up our Croſs*, or ſuffering upon the Account of Religion, is not *chuſing Evil*, as ſuch, but chuſing an infinitely *leſs Evil*, which, in this Reſpect, is a *great Good*. 'Tis not expoſing ourſelves, when we might be *ſafe*, but, where we cannot be ſafe in our *whole* Perſons, *redeeming* one Part with another, the *better* with the worſe; 'tis not ſuſtaining a *Loſs*, but making an *Exchange*, an Exchange of *fugitive* and *periſhing* Goods, for *laſting* and *ſubſtantial*, and parting with ſomething of leſs Value, in order to receive anther Thing unſpeakably better, and more deſirable.

THUS it appears, that the *three* great Precepts, which are commonly objected againſt, as heavy *Impoſitions*, are the neceſſary Reſult of the State and Circumſtances wherein we are plac'd: That the Duty of *denying ourſelves* ariſes from the Corruption of the Nature, we are born with; that of *loving our Enemies*, from the very *Genius*, and Foundation of the Religion, we live under; and that *of taking up our Croſs*, from ſuch *prudential* Conſiderations, as make us always chuſe the leſs Evil; and are all ſo ſuited to the Reaſon of Mankind, that we find ſome of the beſt Improvers of it preſcribing the ſame Rules to their Diſciples; *(f)* which is enough to convince us, that our *Lord, who has opened the Kingdom of Heaven to all Believers*, ought not by any Means to be accounted an *hard* Maſter, when he impoſes no other Terms, than the *Heathens* thought fit to engage in, upon the mere Spur of *private* Conſcience or *publick* Shame; and that *ſpeechleſs*, and without Apology, a great Part of the Chriſtian World muſt needs ſtand in the Day of Enquiry, when it ſhall appear that *Pythagoras*, and *Plato*, and *Zeno* could have their Scholars run through ſuch *Diſcipline*, as neceſſary to the Character of a virtuous Man, which thoſe, who profeſs *Chriſt*, are not aſham'd to call fooliſh and *needleſs*, only becauſe it is *unpleaſing*.

4. THE other Part of the *Chriſtian* Religion is (as we ſaid) thoſe *Doctrines*, which were deſign'd for the Direction of our *Faith* in Matters, that were not ſufficienly revealed before.

The Doctrines of Chriſtianity.

(g) THAT there is one ſupreme, abſolute, and independent *Cauſe*, and Original of all Things, eternal, infinite, all-powerful, all-ſufficient, the Maker and Lord of all Things, himſelf deriv'd from none, made of none, begotten of none, proceeding from none; that by him all Creatures, material and immaterial, viſible and inviſible, animate and inanimate, rational and irrational, mortal and immortal, in Heaven, and in Earth, were made, or created out of nothing: That, having *made* the World at firſt, he ſtill *governs* it by his perpetual *Providence*, inſomuch, that the moſt fortuitous *Accident* does not happen, a *Sparrow does not fall to the Ground, nor an Hair from our Heads*, without his Permiſſion or Direction; that, in the *Exerciſe* of this his Providence, every Thing is ſubmitted to his Will; no *Strength* can reſiſt his *Power*, no *Swiftneſs* can flee from his *Preſence*, no *Secrecy* can conceal from his Knowledge, no *Art* can evade his *Juſtice*, and every Creature participates of his *Goodneſs*: That this infinite and Almighty Being did, from all Eternity, and long before any Ages commenc'd, in an *ineffable* Manner, (which the Scriptures call *Generation*) communicate the *Eſſence* of the Godhead ſo entirely to his Son, as to make him the ſame with himſelf, *very God of very God*: That this eternal Son of God, having a Being in the *Boſom of his Father*, was Partaker of his Glory and Power in the *Creation* and *Government* of the World, and, by the Divine Appointment, is our

Saviour

(f) Young's Sermons, Vol. II.

(g) Clarke's Sermons, Vol. I.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Saviour, *Mediator*, *Interceſſor*, and *Judge:* That, having a tender Compaſſion for *ſinful* Man, and willing to procure for him the Grace of *Repentance*, he voluntarily condeſcended to take our Nature, with all its innocent *Infirmities* upon him: That, in this Nature, (*miraculouſly* conceiv'd, and born of a *Virgin*) he liv'd a Life, as we do, and was affected, as we are, (but without Sin) revealed unto us his Father's *Will*, and did many wonderful Works in Confirmation of his Divine *Miſſion:* That, after a Life ſpent in *doing Good*, he ſubmitted, in his *Human* Nature, to a painful and ignominious Death, that thereby he might make an Atonement to God, and Reconciliation for our Sins: That, after a Stay of three Days in the Grave, by his Almighty Power, he rais'd himſelf to Life again, convers'd upon Earth for the Space of *forty* Days, inſtructed his Diſciples in Matters relating to his Kingdom, and, at length, in the Sight of a great Number of *Spectators*, aſcended viſibly into Heaven: That, upon his *Aſcenſion*, he was *exalted to the Right-Hand of God*, where he now makes Interceſſion for us, and is inveſted with all Power and Authority, wherewith he governs the whole *Church*, and is hereafter to judge the whole *World:* That, upon his Inveſtiture, he ſoon ſent down the *Holy Ghoſt* (the *third Perſon* in the Ever-Bleſſed *Trinity*) to be the immediate Comforter and Director of his *Apoſtles*, to *lead them into all Truth*, to inſpire them with the Gift of *Tongues*, and to impart to their *Followers* ſuch other *Gifts*, as might beſt ſerve the End of their *Miniſtry:* That this Bleſſed Spirit ſtill continues with all good Men, and (b) by *illuminating* their Underſtandings, *rectifying* their Wills and Affections, *renewing* their Natures, uniting their Perſons to *Chriſt*, and *helping* the Infirmities of their Prayers with his own Interceſſion, is the great *Sanctifier* of their Souls and Bodies, in order to make them acceptable in the Sight of God for ever: Theſe (together with the Doctrines of the *Immortality* of the Soul, the *Reſurrection* of the Body, and, after their Re-Union, an *eternal* State of *Miſery* or *Happineſs* in the other World) are the great and *fundamental* Principles of the *Chriſtian* Religion, and *Myſteries* (as the Apoſtle (i) calls them) *which have been hid from Ages, and from Generations, but are now made manifeſt to the Saints.*

The Objection againſt theſe Doctrinal *Points.*

“But how are theſe Things *made manifeſt* (ſays the *Objector* preſently) when, notwithſtanding all the pretended Light of Revelation, they ſtill remain *obſcure* and unintelligible? Some Articles of the *Chriſtian* Faith, ſuch as the *Exiſtence* of a God, the Diſpenſations of *Providence*, the *Spirituality* of our Souls, a future *State*, and future *Judgment*, we readily allow, becauſe theſe are founded in the Nature of *Things*, and riſe in the *Mind* upon the *Diſquiſitions* of Reaſon, but, as for the Stories of a *Trinity* in *Unity*, a *Co-Equality* in the *Son*, the *Incarnation* of a God, and the *Propitiation* made by the *Man Chriſt Jeſus*, of theſe we can frame no Manner of Conception, *and therefore you muſt excuſe us, if we do not believe them; for where is the Crime of not performing Impoſſibilities, or of not believing what does not appear to us to be true?*”

Anſwered, from the Conſideration of the Things *themſelves.*

It cannot be deny'd indeed, but that, in the Chriſtian Religion, there are many great *Myſteries*, or Doctrines of too much Sublimity for the Powers of *Reaſon*, unaſſiſted by *Revelation*, to find out, or, when diſcovered, fully to comprehend; but this is no more than what we might reaſonably expect, conſidering the Nature and Quality of the Things, it treats of. In its main Intendment, it is a Kind of *Comment* upon the Divine Nature, or an Inſtrument to convey right Conceptions to the Soul of Man, as far as it is capable of receiving them. But now God, we know, is an *infinite* Being, without any Bounds or Limitations

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(b) *Pearſon*, on the Creed. (i) Col. i. 26.

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tions of his Eſſence; wonderful in his Actions, inconceivable in his Purpoſes, and inexpreſſible in his Attributes; and how can ſuch vaſt and mighty Things be crouded in a little *finite* Underſtanding? How ſhall our poor, ſhort Faculties be able to meaſure the *Lengths* of his Eternity, the *Breadth* and Expanſions of his Immenſity, the Heights of his Preſcience, the *Depth* of his Decrees, and, leaſt of all, the unutterable, incomprehenſible Myſtery of two Natures *united* into one Perſon, and again of one and the ſame Nature diffus'd into a *triple Perſonality?* When a Man, that is born blind (as *(k)* one expreſſes it) ſhall be able, on Hear-ſay, to conceive in his Mind all the Varieties and Curioſities of Colours, or to draw an exact Scheme of ſome fine City, or Map of ſome large Province, then may we expect, in this degenerate State of our Underſtanding, to comprehend the *Ways* of the Almighty, and *by ſearching find out God:* But (to do Juſtice to the Argument on the other Side) as it would be extreamly fooliſh and irrational for a blind Man to affirm, that there is no ſuch Thing as Colours, or Lines, or Pictures, becauſe he finds that he cannot form in his Mind any true Perception of them; ſo would it be *equally*, if not *ſuperlatively* more unreaſonable for us to deny the great *Myſteries* of our Faith, becauſe the Plummet of our Reaſon will not reach them.

While we continue in this State of Imperfection, we muſt be content *(l) to know in Part:* A full and adequate Perception of theſe ſublime Myſteries is reſerv'd, as a principal Ingredient of our Felicity and Happineſs above, when all the *Heights* and *Depths*, which we now ſtand amaz'd at, ſhall be made clear and familiar to us; when God ſhall diſplay the hidden Glories of his *Nature*, the Wonders of his *Providence*, and the Wiſdom of his *Counſels*; and, with all, fortify the Eye of the Soul to ſuch a *Degree*, as to make it able (as far as the Capacities of an Human Intellect can be able) to behold, and take them in.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

A Diſtinction between Things above, and Things againſt Reaſon.

To have a right Notion of the Doctrines of our Religion however, we are to diſtinguiſh between thoſe Things that are *above Reaſon*, and incomprehenſible, and thoſe, that are *againſt Reaſon*, and utterly inconceivable. *(m)* Some Things are *above* Reaſon, becauſe of their tranſcendent Excellency and Diſtance from us; whereas thoſe, that are *againſt* Reaſon, involve a Contradiction, and have a natural Repugnancy to our Underſtandings, which cannot conceive any Thing, that is formally *impoſſible*. And from hence it will follow, that tho' we neither can, nor ſhould believe thoſe Things that are *contrary* to our Reaſon, yet we both may, and ought to believe thoſe that are *above* it: And the Reaſon is, *(n)* becauſe the only Evidence, we can give of our acknowledging the infallible Truth of God, is by aſſenting to what he affirms upon his own *Authority*.

Why we ought to aſſent to the former, and why it is reaſonable to expect ſuch in a Divine Revelation.

In aſſenting to a Propoſition, whoſe Truth we perceive from the Reaſon of the Thing, we do not aſſent upon any Authority at all. To ſuch a Propoſition we ſhould aſſent, tho' it were affirm'd by the moſt *fallible* Man, nay, tho' it were affirm'd by the moſt notorious *Lyar*; and, conſequently, our aſſenting to ſuch a Propoſition is no Manner of Proof that we acknowledge the infallible *Veracity* of God. This can only appear by our aſſenting to a *Propoſition*, whoſe Truth we do not perceive by any Evidence from the Nature of the Thing; for here we aſſent upon the ſimple Authority of God's Affirmation, and our Aſſent is an explicit Acknowledgment of his abſolute *Veracity*. If then it be reaſonable to expect, in a Divine Revelation, that God ſhould require our Acknowledgment of this Attribute eſpecially, (and without ſuch Acknowledgment no Revelation would be of any Uſe)

(k) *South*'s Sermons, Vol. I.

(l) 1 Cor. xiii. 12.

(m) *Bates*'s Harmony of the divine Attributes.

(n) *Rogers*'s Neceſſity of a Divine Revelation.

Uſe) and if this Acknowledgment can appear only by our *aſſenting*, upon the Authority of God, to ſuch *Propoſitions*, as we cannot perceive the Truth of by any *internal* Evidence; it certainly cannot be incongruous to expect ſuch Propoſitions in a Divine Revelation: Nay, much more incongruous would it be, and *(o)* a probable Objection againſt the *Divinity* of any Revelation, if we ſhould not find ſome Propoſitions of this Kind in it, becauſe it is hardly conceivable, why God ſhould make an *external* Revelation of thoſe Things only, which, by a due Exerciſe of our Reaſon, he has enabled us to find out.

SEEING it is ſo far from being unreaſonable, then, that it is highly *expedient*, and in ſome Sort *neceſſary*, that there ſhould be ſome Propoſitions above the Reach of human Underſtanding, in every Revelation, that comes from God; if we can but ſhew, that in the Chriſtian *Syſtem* there are no Doctrines, but ſuch, as ſtand clear of all *Abſurdity* and *Contradiction*, the more *abſtruſe* and myſterious they are, the more they deſerve our Belief, for this very Reaſon, becauſe, *(p)* if what is revealed concerning God were every Way eaſy, and adapted to our Comprehenſion, it could never reach, nor, with any Fitneſs, repreſent that Nature, which we all allow to be *incomprehenſible*.

No Contradiction *or Abſurdity in any Doctrines of the Chriſtian Revelation.*

THE Holy Scriptures, for Inſtance, teach us, that, in the Divine Nature (which can be but *one*) there are *three* diſtinct *Perſons*, to whom we aſcribe the ſame Attributes and Perfections, the ſame Worſhip and Adoration. This, indeed, is a Doctrine above our Comprehenſion, as to the *Manner*, how *three* ſhould be *one*, and *one three (q)*; but ſtill we affirm, that there is no Contradiction in it, if we will but diſtinguiſh between *Numbers*, and the *Nature* of Things. For *three* to be *one*, indeed, is a Contradiction in Numbers, but whether an infinite Nature can communicate itſelf to three different *Subſiſtences*, without ſuch a Diviſion as is among created Beings, muſt not be determin'd by bare *Numbers*, but by the abſolute Perfections of the Divine Nature, which muſt be own'd to be above our Comprehenſion. The Holy Scriptures teach us, that the Son of God was *made Fleſh*, and *dwelt amongſt us*, and that therefore our Redeemer was both God and Man in one Perſon. This, we own, is, in its Nature, one of the great *Myſteries of Godlineſs*, as St *Paul* calls it; but then we muſt remember, that, in Reality, it is not much more difficult, than the Union of the Soul and Body in all Mankind, which, however unaccountable it may be to our Reaſon and Imagination, is too certain, in Fact, to be called in Queſtion. Once more the Holy Scriptures teach us, that our *Saviour Chriſt*, who was both God and Man in one Perſon, became the Redeemer of the World, by offering himſelf *a Propitiation to God for Sinners*. This, in many Reſpects, is a Myſtery too, and what we could not have known, had it not been revealed to us; but now that it is revealed, 'tis far from deſerving the Imputation of being *abſurd*. *(r)* That all Mankind are Sinners, and have fallen from their primitive Integrity, not only the Scriptures, but the conſtant Experience of our own irregular Appetites is but too convincing a Demonſtration. Now, ſince this was our Condition, and God was minded to *reſcue* us from it, but entirely at Liberty in what Method to effect it; ſince the Soul of our *Saviour Chriſt* was a free, *immaculate* Being, that might *voluntarily* ſuffer for us, if he pleas'd, and, by the *Dignity* of his Nature, inhance the Value of his Sufferings to the full Pardon of our Sins, upon his Father's Acceptance of a *vicarious* Sacrifice; there appears nothing in this Doctrine of *Chriſt's Satisfaction*, (now that we have it fully revealed to us) but what correſponds with common Reaſon, and all *judicial* Proceedings among Mankind.

(o) Law's Caſe of Reaſon.

(p) Young's Sermons, Vol. II.

(q) Stillingfleet's Sermons.

(r) Whiſton's Eſſays.

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But a great deal of Majeſty and Dignity in them.

These are ſome of the principal Doctrines that we (as Chriſtians) profeſs; and being they are free (when rightly conſidered) from all Appearance of Contradiction, *(s)* we may appeal to the Judgment of any conſiderate Perſon, whether it be not for the Dignity and Advantage of Religion, that ſome Articles of it ſhould exceed the largeſt human Comprehenſion: Whether we ſhould entertain the ſame awful Impreſſions of the Divine Majeſty, if the Perfections of his Nature and Operations were only ſuch, as we could ſee to the End of; Whether it does not raiſe the Value of Man's Redemption, to have it brought about by Miracles of Mercy, not only without Example, but even beyond our preſent Underſtanding. Had all theſe Things been leſs, we ſhould indeed have known them better; but then, ſo much as we abate of their *Myſteriouſneſs*, to bring them down to our Capacity, ſo much we impair their *Dignity*, and weaken the Power of them upon our Affections. It is therefore the very Commendation (as we ſaid before) and Excellency of theſe Doctrines, that they are ſo *far above us*; and we ought to eſteem it an Inſtance of the Divine *Goodneſs*, no leſs than *Wiſdom*, ſo to have temper'd his Revelations, that we want no Knowledge, enough to engage our *Piety* and *holy Wonder*, and yet have not ſo much, as ſhould deſtroy our *Humility* and *godly Reverence*; and, upon the whole, have Reaſon to believe, that it could not have been better, nay, probably not near ſo well, if either leſs had been *diſcover'd* to us, or leſs *conceal'd* from us.

The moral Tendency of the more obvious Doctrines of Chriſtianity.

The other Doctrines, which, in ſome Meaſure, were diſcoverable by the Strength of Reaſon, but have been ſet in full Light, and clear'd of all their Ambiguity and Doubtfulneſs by the Revelation of the Goſpel, ſuch as that of the Being of a God, the Inſpection of his Providence, the ſupreme End of Man, the Immortality of his Soul, the Reſurrection of his Body, a future Judgment, and an eternal State of Happineſs or Miſery hereafter, are ſo *rational* in themſelves, and have ſo *natural* a *Tendency* to what is the great End of all Religion, the Reformation of Mens Lives and Tempers, that a very ſmall Illuſtration will ſuffice to recommend them. For,

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

(t) What can be a more neceſſary and excellent Foundation of true Piety, than that Doctrine, which the Chriſtian Religion clearly and diſtinctly teaches us, concerning the Nature and Attributes of *the only true God, who inhabits Eternity, and yet humbleth himſelf to behold the Things, that are in Heaven and Earth*? What can afford more Comfort and Security in all Conditions of Life, than the Senſe of a *Providence*, (by which the very *(u) Hairs of our Head are numbered)* concerning itſelf for our Welfare, and, for that Reaſon, bidding us *(x) to be careful for nothing, but, in every Thing, by Prayer and Supplication, with Thankſgiving, to make our Requeſts known unto God*? What can be a more effectual Means to wean us from the Love of the World, and the Allurements of Sin, than to conſider, that the proper and ultimate End of Man is the Fruition of God, and that, tho' *(y)* it does *not yet appear what we ſhall be*, yet, *this we know, that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is*? What a greater Incitement to Purity and Holineſs, to Love, and Hope, and Heavenly-mindedneſs, than the Aſſurance given us in the Goſpel, that, when we are *(z) diſſolved*, we ſhall immediately *be with* Chriſt; that *(a) this Corruptible ſhall put on Incorruption, and this Mortal put on Immortality*; that our Souls, when they go hence, *return to the God, that gave them*, and our Bodies, when laid in the Duſt, after a ſhort Repoſe, are to be *raiſed in Power, and (b) faſhioned like unto* Chriſt's *glorious Body*? In fine, what ſtronger and more powerful Motive to deter us from Vice, and allure us to all Kind

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(s) *Stanhope*'s Sermons. *(t)* *Clarke*'s Evidence. *(u)* Matth. x. 30. *(x)* Phil. iv. 6.
(y) 1 John iii. 2. *(z)* Phil. i. 23. *(a)* 1 Cor. xv. 54. *(b)* Phil. iii. 21.

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Kind of Virtue, than the Diſcovery we have of God's having *appointed a Day, wherein he will judge the World in Righteouſneſs, (c) and render unto every Man according to his Works; to them, who, by patient Continuance in well-doing, ſeek for Glory and Honour, and Immortality, eternal Life; but unto them, that are contentious, and obey not the Truth, but obey Unrighteouſneſs, Indignation and Wrath, Tribulation and Anguiſh upon every Soul of Man, that doth Evil.* So that the Articles of our Chriſtian Faith, you ſee are far from being *arbitrary Impoſitions, (d)* calculated for the Exerciſe of our *Credulity*, or the Gratification of our idle Curioſity, but have an immediate Relation to *Practice*. They are indeed the genuine Principles and Foundations of all *Human* and *Divine* Virtues; and, *(e)* taken altogether, make a far more rational and conſiſtent *Scheme of Belief*, than what the wiſeſt antient Philoſopher ever thought of, or the moſt *opinionative* modern Unbeliever ever yet contriv'd.

The Reaſonableneſs *and Benefits of the* two Sacraments.

But beſides theſe *Doctrines*, there are two *Ordinances*, peculiar to the *Chriſtian* Religion which have an equal Tendency to Practice, and are ſo far from being *vain* and *ſuperſtitious, (f)* (as ſome are pleas'd to call them) that they carry their own Plea, and Juſtification along with them. For, what reaſonable Man can pretend to ſay, that it is any ways *ſuperſtitious* for every Member of the *Society*, which *Chriſt* has inſtituted, to be ſolemnly admitted into the *Profeſſion* of his Religion, by a plain and ſignificant *Rite*, entitling him to all the *Privileges*, and charging him with all the *Obligations*, which belong to the *Members* of that *Society* as ſuch, which is the Deſign of one of the *Sacraments*; or that it is *unreaſonable*, or ſuperſtitious, for Men frequently to *commemorate*, with all due Thankfulneſs, the Love of their greateſt *Benefactor*, and humbly and ſolemnly to *renew* their *Obligations*, and Promiſes of Obedience to him, which is the Deſign of the other? But then, if we conſider farther the manifold *Benefits*, which we receive from theſe *ſacramental* Ordinances, that, by the *former*, we are admitted to the Pardon of all our Sins, the Aſſiſtance of Divine Grace, the Adoption of Sons, and a Title to a glorious Inheritance; and that, by the *latter*, we have the Covenant of Mercy renew'd, our Breaches repair'd, and our Right to eternal Happineſs confirm'd; that, in both, in ſhort, we are made and recogniz'd to be the *Children of God*, and *if Children, then* (according to that happy *Climax) are we Heirs, Heirs with God, and joint Heirs with* Chriſt, *to the Intent, that we may be glorified with him:* If we conſider theſe great *Privileges*, I ſay, we ſhall ſoon perceive the Wiſdom and Love of our Maſter, and only *Saviour*, in thus *(g) opening to us a Fountain for Sin, and for Uncleanneſs*, and in thus giving us the *(h) Medicine of Immortality*, (as the Ancients ſtile the *Euchariſt) an Antidote to preſerve Men from dying, and to give them a Life, that is everlaſting.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

But, whatever *inherent* Efficacy ſome may think fit to aſcribe, or deny to theſe ſacred *Ordinances*, it can hardly be thought, but that, ſince (when they are duly obſerv'd) they are productive of many Virtues and good Diſpoſitions; *(i)* ſince, in the Sacrament of *Baptiſm*, we profeſs our ſincere *Belief* in the Truth of that Doctrine which God the *Father* revealed by his bleſſed *Son*, and confirm'd by the miraculous Operations of the *Holy Ghoſt*; in it declare our humble *Acceptance* of the Overtures of Mercy and Grace, purchas'd for us by our *Saviour*, and in this Sacrament exhibited to us; in it acknowledge our *Obligations* to all Piety, Righteouſneſs, and Sobriety, as *loyal* Subjects, *faithful* Servants, and *dutiful* Children to God; and in it devote ourſelves to the *Faith* and *Obedience* of God the Father, our great

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(c) Rom. ii. 7, &c. (d) Archbiſhop *Sharpe*'s Sermons. (e) *Clarke*'s Evidence. (f) Vid. Chriſtianity as old as the Creation. (g) Zech. xiii. 1. (h) *Ignat.* Epiſt. ad Eph. (i) *Barrow*, on the Sacraments.

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From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

and glorious *Maker*, of God the Son, our great and gracious *Redeemer*, and of God the Holy Ghoſt, our bleſſed *Guide* and *Comforter:* And, in like Manner, ſince a devout Reception of the *Supper* of our *Lord* exerciſes and excites in us an *awful Senſe* of Mind, anſwerable to the Greatneſs and Holineſs of him, whom, at that Time, we approach; an hearty *Contrition* for our Sins, which expos'd our *Saviour* to ſuch Pains and *Agonies*, as are therein remember'd; a fervent *Love* and Gratitude to him, for his wonderful Goodneſs and Love to us; a deep *Humility*, upon the Senſe of our Unworthineſs to receive ſuch Teſtimonies of his Favour; a pious *Joy*, in Conſideration of the excellent Fruits accruing to us from his Performances; a comfortable *Hope* of obtaining the Benefits of his Paſſion, by the Aſſiſtance of his Grace; and, laſtly, an enlarg'd *good-Will* and *Charity* to all our Brethren, as being made Heirs of the ſame Hope, and not only waſh'd in the ſame *Baptiſm*, but fed at the ſame Table with ourſelves; ſince theſe, I ſay, are the Graces and Benefits, which accrue to us by theſe holy *Ordinances*, we cannot but applaud the Wiſdom of their Inſtitution, which affords ſuch mighty Helps to our *Chriſtian* Progreſs, and by the Bleſſing of God, are the happy Inſtruments both of our living *well*, and our living for *ever*.

From this brief Review of the *Chriſtian* Religion, it appears, that the *Purity* and *Practicableneſs* of its Precepts, the *Truth* and *Sublimity* of its Doctrines, and the *Wiſdom* and *Piety* of its *ſacramental* Inſtitutions cannot but *recommend* it to *every Man's Conſcience*, that is neither brib'd with Vice, nor tinctur'd with Infidelity; for (*k*) *if our Goſpel be hid*, if the Beauty and Excellency of our holy Religion be hid, *it is hid to them, that are loſt, in whom the God of this World hath blinded the Minds of them, who believe not, leſt the Light of the glorious Goſpel of Chriſt, (who is the Image of God) ſhould ſhine unto them.*

(*l*) And now, methinks, we may, with ſome Confidence, challenge any Religion in the World, to ſhew us ſuch a complete Body and Collection of Doctrines, both *ſpeculative* and *practical*; of *Myſteries* more *ſublime*, and *rational* withal, more agreeable to the Divine Nature, and more perfect of human Underſtanding; and of *Rules* and *Precepts*, that would make Men more pious and devout, more holy and ſober, more juſt and fair in their Dealings, better Friends, and better Neighbours, better Magiſtrates, better Subjects, and better in all Relations, than what we find recorded in the *Goſpel*.

Were there no other Argument of the *Divinity* of the *Chriſtian Religion*, but only the *Excellency* of the Doctrines which it teaches, this would be enough to convince any conſidering Man, that it came from God. (*m*) For, if it were nothing elſe but the Reſult of *natural* Reaſoning, why ſhould not other *Religions* in the World, and other Syſtems of *Morality* be as good as this? How comes the *Doctrine of Jeſus Chriſt* to excel thoſe of all the famous Legiſlators, and Philoſophers in the World? How comes an *obſcure* Perſon in *Judea* to draw up ſuch an admirable *Scheme* of *Ethicks*, that whatever is laid down by the *Lycurgus's*, and *Numa's*, and *Plato's*, and *Ariſtotle's*, ſhould not be comparable to it? How ſhould he, in one or two Years *Preaching*, nay, in one ſhort *Sermon*, advance the *practical* Doctrines to a greater Height and Pefection, than ever they were brought to by any of the *Sects* of Philoſophers, who had made it their Buſineſs to ſtudy them for ſome Ages? Moſt certainly, unleſs God had been aſſiſting in contriving this new *Model* of the Morality of *Jeſus Chriſt*, it is impoſſible that it could ever have equalled, much leſs ſo far exceeded that of the *Grecian* Schools, which had all the *human* Advantages, that he wanted, on their Side.

(*k*) 2 Cor. iv. 3, 4.

(*l*) *Tillotſon's* Sermons, in Folio, Vol. I.

(*m*) *Nichols's* Conference with the Theiſt. Vol. II. Part. iv.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

The Imperfection and Wickedneſs of natural *or* Pagan *Religion.*

It cannot be deny'd indeed, but that, almoſt in every Age, there have been, in the *Heathen* World, ſome wiſe, brave, and good Men, who have carry'd Human Reaſon to a great Height, and, in the Study and Diſquiſition of *natural* Religion, have made no mean *Diſcoveries*; but then, there is Room to ſuſpect, that their Diſcoveries of this Kind were not ſo much owing to the *Strength* and Sagacity of their own Reaſon, as to the *Traditions*, they might receive from their Anceſtors, or the *Converſation*, they might have with the *Hebrews*, who had all their Inſtruction from *Revelation*.

Whence the Heathen Philoſophers *had their Knowledge.*

That there were certain *Principles* deliver'd by God to *Noah*, and by him propagated among his *Poſterity*, through all Ages and Nations, is what we may eaſily conceive; and thence we may ſuppoſe, that many Points, which ſeem now to be *Deductions* from natural Reaſon, might have their Original from *Revelation*, becauſe Things, once diſcover'd, may ſeem eaſy, and obvious to Men, which they, notwithſtanding, would never, of themſelves, have been able to find out.

However this be, 'tis certain, that, as the antient Philoſophers might borrow many Helps from their Knowledge of the *Jewiſh* Religion, which was the only Revelation then pretended to; ſo (n) whoever compares the Writings of *later* Philoſophers, of *Epictetus*, *Antoninus*, and ſome others, who liv'd ſince the Goſpel got Footing in the World, with theirs, who went before them, will find ſo manifeſt a Difference, ſo much more unaffected *Solidity*, and ſo near a Reſemblance to ſome of the moſt exalted *Chriſtian* Precepts, as cannot well be accounted for, without ſuppoſing ſome Acquaintance with a Set of *Principles*, which they could not but approve and admire, and affected to engraft into their own *Syſtems* of *Morality*, tho' they never expreſly avow'd the *Authority*, on which they ſtand. Theſe were great Helps: And 'tis no Wonder, that under the Influence of theſe, they wrote ſo well. But if we look into the *Tracts* of thoſe, that went before them, and were unaſſiſted by *Revelation*, we ſhall find them miſerably ignorant of many important Points, that are deliver'd to us with the greateſt Perſpicuity.

Their Ignorance in ſeveral great Points.

They were ignorant (as we had occaſion to ſhew (o) before) of the *Creation* of the World, and the *Origin* of Mankind; ignorant of the *Riſe* of Evil, or the *Cauſe* of human Depravation; ignorant of any *Form* of *Worſhip*, that might be acceptable to God, and of any Way to appeaſe his Diſpleaſure; and quite ignorant of the *Method*, which he, in his eternal Counſel, had ordain'd, for the Recovery of *loſt* Man, without any *Infraction* upon his Attributes. They had but confus'd Notions of the Nature of the Supreme Being, and talk'd very inconſiſtently of the *Summum Bonum*, or ultimate Felicity of Man. They taught but little of God's exceeding *Love* towards us, and Deſire of our Happineſs; and were entirely ſilent as to the Divine *Grace*, and Aſſiſtance towards our Attainment of Virtue, and *Perſeverance* in it. The *Immortality* of the *Soul* was to them a *moot* Point: The Certainty of a future State they were not well agreed in; and, as for the *Reſurrection* of the *Body*, this, (p) in their very *Seats* of Learning, was thought a Doctrine highly abſurd and ridiculous. So doubtful, ſo ignorant were they in thoſe main and fundamental Points, which are the great Reſtraints of our inordinate Appetites; and therefore no Wonder, if, (q) *having their Underſtanding darkened*, (as the *Apoſtle* deſcribes them) *and being alienated from the Life of God through the Ignorance that was in them*, they gave themſelves up *unto Laſciviouſneſs, and to work all Uncleanneſs with Greedineſs*.

And groſs Impiety.

Nay, well had it been, had they confin'd their Lewdneſs and Debauchery within *private* Walls; but the Misfortune was, that they enter'd their Temples, and made no ſmall Part of their religious Worſhip. * They deify'd the worſt of Men, a drunken *Bacchus*, an effeminate *Hercules*, a *Romulus* unnatural to his Brother, a *Jupiter* as unnatural to his Father. (*r*) They paid Adoration, not only to the Ghoſts of ſuch as theſe, but to Birds, and Beaſts, and *creeping Things*, and even to the Devil himſelf, under Images of ſuch hideous Forms and Shapes, as were frightful to behold. Nay, and in the Worſhip of him, they made their *Altars* ſmoke with the Blood of *Human* Sacrifices, of their Sons, and their Daughters; and that in ſome Places, every Day, and, upon extraordinary Emergencies, (even as it is the Practice of ſome *Pagan* Countries at this very Time) in whole *Hecatombs*. So blinded were the Eyes of their Underſtanding, and ſo hardened their Hearts againſt all tender Impreſſions, by the Deceitfulneſs of Sin, and the Infatuation of the Devil.

(n) *Stanhope*'s Sermons, at *Boyle*'s Lectures.

(o) See Apparatus the firſt, Page 11, &c *ſeq*.

(p) Acts xvii.

(q) Eph. iv. 18, 19.

And Wickedneſs.

Men may talk of the natural Light and Power of Reaſon, as long as they pleaſe; and the Topick perhaps is well enough for *popular* Eloquence to flouriſh upon: But, when we appeal to Experience, we ſhall ſoon find it empty Boaſt, and pompous Harangue. If ever there was a Time, when Human Reaſon might be a Guide in Matters of Religion, (*s*) it was, when our Saviour came into the World, or ſome Time before; when Knowledge of all Kinds, and particularly the Study of Philoſophy, was cultivated and improv'd with the greateſt Application, and by the ableſt Hands: And yet, it is hardly poſſible to read the firſt Chapter of the Epiſtle to the *Romans*, without Amazement, and many mortifying Reflections, to find rational Creatures capable of ſo wretched a Degeneracy, as to verify the Apoſtle's Deſcription of them, when he tells us that they (*t*) *were filled with Unrighteouſneſs, Fornication, Wickedneſs; Covetouſneſs, Maliciousneſs; were full of Envy, Murther, Debate, Deceit, Malignity; were Whiſperers, Backbiters, Haters of God, Deſpiteful, Proud, Boaſters, Inventors of evil Things; were diſobedient to Parents, without Underſtanding, Covenant-Breakers, without natural Affection, implacable, unmerciful, and* (what is worſe ſtill) *not only did theſe Things themſelves, but took Pleaſure* likewiſe *in thoſe that did them.*

In this Light it is, that the Apoſtle repreſents the State of the *Heathen* World, while it was under the Guidance of unaſſiſted Reaſon: And, if our Reaſon ſeems to guide us any better now; if it rejects thoſe deteſtable *Deeds of Darkneſs*, and impious Modes of Worſhips, which it once reverenc'd, and embrac'd, 'tis not becauſe its Faculties are in themſelves any clearer or ſtronger than they were, but becauſe it has ſubmitted its Weakneſs and Ignorance, its Pride and Paſſions, to the Light and Authority of the Chriſtian Revelation. (*u*) Take but away the Direction and Reſtraint of this Authority, and it will act juſt as it did, and relapſe into the ſame Extravagancies, the ſame Impiety, the ſame Folly and Superſtition, that prevailed on it before.

The Folly and Impiety of the Mahometan Religion.

And, if the *Pagan* Religion, when ſupported with the higheſt *Improvements*, of Human Underſtanding, fell ſo far ſhort of being a *rational* Service, what ſhall we

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* Can any Thing be ſo ſtupid, as to load the Divine Nature with ſo many Crimes and Imperfections, as the *Heathen Theology* does: To make one God, and that the Supreme God too, an *Adulterer*, and another a *Pimp*; one Goddeſs a *Scold*, and another a *Whore*; to ſtock Heaven with *Strumpets*, and *Sodomites*, and *Drunkards*, and *Baſtards*; to make their *Deities* fighting and quarrelling, diſſembling, and lying; to be lame, and blind, and old, and wounded? Can any Thing be more fooliſh, than the Stories of their *Theogony*; of their Gods, not only *begetting* Children like *Men*, but *eating* them like *Cannibals*; their Battles with *Titans*, and *Giants*, and their running out of Heaven, for Security, upon Earth? What wretched ſilly Stuff is the Hiſtory of their *Demi-Gods*, or Heroes, of *Perſeus*, *Theſeus*, *Orpheus*, and all the other contradictious Tales, which we read in *Ovid*'s *Metamorphoſes*, that is nothing elſe, but a *Compendium* of the *Heathen* Divinity. *Nichols*'s Conference with the Theiſt, Vol. II. Part iv.

(*r*) *Jenkins*'s Reaſonableneſs of the Chriſtian Religion, Vol. I.

(*s*) Biſhop of *London*'s ſecond Paſtoral Letter.

(*t*) Rom. i. 29, &c.

(*u*) *Rogers*'s Neceſſity of Divine Revelation.

A. M. 4037, &c. Ann. Dom. 33, &c.

we ſay to the *Mahometan*, which invelops itſelf in *Ignorance*, and makes its main *Foundation* the *Gratification* of Mens brutal Luſts and Appetites? One would really wonder how ſo corrupt an Inſtitution came to ſpread ſo wide in the World, but that there was a *Concurrence* of Circumſtances, at that Time, which did not a little contribute to its Propagation.

The Occaſions of its Propagation.

(*x*) When *Conſtantine*, and his Followers had made the Profeſſion of the *Chriſtian* Religion not only *ſafe*, but *honourable*, Biſhops grew *ambitious*, and minded nothing ſo much, as their Advancement to the beſt Preferments. *Schiſms* and *Hereſies* over-ran the Church. *Rites* and *Ceremonies* were more eſteem'd, than *Purity* of Heart; and a general *Corruption* infected both *Clergy* and *Laity* alike. This Juncture, God, in his juſt Judgment, permitted *Mahomet* to lay hold on, to ſet up a *new* Religion, (*y*) which being a Kind of *Medly*, made up of *Judaiſm*, the ſeveral *Hereſies* then in the *Eaſt*, and the old *Pagan* Rites of the *Arabs*, (with an Indulgence to all ſenſual Delights, and the Inforcement of ſecular Power and Violence) did too well anſwer his Deſign in drawing or forcing Men of all Sorts to the Profeſſion of it; inſomuch, that it ſoon gave Birth to an *Empire*, which in *eighty* Years Time, extended its Dominions over more Kingdoms and Countries, than ever the *Roman* could in *eight Hundred*. And, altho' it continu'd in its Strength not above three hundred Years, yet, out of its Aſhes have ſprung up many other Kingdoms, and Empires, of which there are *three* at this Day the largeſt, and moſt potent upon the Face of the Earth, *viz.* the Empire of *Turkey*, the Empire of *Perſia*, and the Empire of the *Mogul* in *India*, which God, in his all-wiſe Providence, has permitted ſtill to continue, for a Scourge unto us *Chriſtians*, who, having receiv'd ſo holy, and ſo excellent a Religion through his Mercy to us in *Chriſt Jeſus our Lord*, will not yet *conform* ourſelves to live worthy of it.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

No Argument for its being from God.

This we muſt obſerve however, that God does not always *approve* thoſe Actions and Deſigns, which, to demonſtrate the Wiſdom of his *Providence*, he is ſometimes pleas'd to permit and proſper; that a Religion propagated by Force, and ſupported by Methods of external Strength, is *ſo far* deſtitute of any Proof, that its Original is from Heaven; and that, when it contains ſuch *Doctrines*, as are repugnant to the Dictates of right Reaſon, or the known Properties and Attributes of God, it can be the Product of nothing elſe, but *human* Invention.

As appears from comparing the Doctrines.

(*z*) When therefore we find *Mahomet* eſtabliſhing his Religion by the Dint of the Sword, perſecuting with War all that would not ſubmit to it, and threatning, with no leſs than Death, all that pretended to diſpute the leaſt *Article* of it; (*a*) whereas the *Chriſtian*, quite otherwiſe, was planted in Weakneſs and Diſgrace, in Tears, and Prayers, and Patience, and water'd with the Blood of many Thouſands of its Profeſſors: When we find him allowing of Fornication, juſtifying Adultery, and talking of War, Rapine, and Slaughter, as Things enjoin'd, and commanded by Almighty God; whereas what we have learnt from *Chriſt*, and his Apoſtles, is, (*b*) *to poſſeſs every one his Veſſel in Sanctification and Honour*; *not in the Luſt of Concupiſcence*; *to live peaceably with all Men*; and, inſtead of invading any other's Property, (*c*) *to take joyfully the ſpoiling of our Goods*, *knowing that we have in Heaven a better and an enduring Subſtance:* When we find him, the better to *allure* his Followers, telling them (*d*) of pleaſant Gardens, curious Fountains, delicate Beds, and beautiful Women with black Eyes and fair Complexions in Paradiſe, with whom they ſhall enjoy continual

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(*c*) *Grotius*, de Verit. lib. vi.

(*y*) *Prideaux*'s Life of *Mahomet*.

(*z*) Ibid.

(*a*) *Stanhope*'s Sermons, at *Boyle*'s Lectures.

(*b*) 1 Theſ. iv. 4, 5.

(*c*) Heb. x. 34.

(*d*) *Prideaux*'s Life of *Mahomet*.

tinual Pleaſures, and ſolace themſelves with amorous Delights to all Eternity; whereas we are told, that, in the Reſurrection, we (*e*) *neither marry nor are given in Marriage, but are as the Angels of God in Heaven,* where *we ſhall come* to Company, ſuitable to our glorify'd Natures, (*f*) *to the general Aſſembly, and Church of the Firſt-born, to the Spirits of juſt Men made perfect, to an innumerable Company of Angels, to God the Judge of all, and to Jeſus the Mediator of the New Covenant:* When we compare theſe Things together, I ſay, we ſhall find the one, *abhorrent* to the Nature of God, *injurious* to the Dignity of Mankind, and a *Contradiction* to that eternal Law of *Righteouſneſs*, which is written in every ones Breaſt; but the other, agreeable to the Notions we have of the ſupreme Being, and conſonant to the rational *Dictates* of our Nature.

The Actions and Miracles of Mahomet *and* Chriſt.

IF we proceed to compare the Tranſactions of *Chriſt*'s Life, with thoſe, that are related of *Mahomet*; how our Bleſſed (*g*) *Saviour went about doing Good, healing all Manner of Sickneſs, and of Diſeaſe among the People, giving Sight to the Blind, and Feet to the Lame, and Life to the Dead*; how the *Miracles* which he wrought were *ſolemn* and *grave*, Acts of his Love to Mankind, and Demonſtrations of his Omnipotence; and (*h*) how thoſe, who embrac'd his Religion, in Virtue of thoſe Miracles, were Men of Innocence and Simplicity, who liv'd good Lives, and fear'd God, and were therefore, under the Divine *Protection*, ſecur'd from the *Deceivableneſs* of Error; whereas the Followers of *Mahomet* were a Gang of *Robbers* and *Plunderers*, void of all Piety, and all Humanity; *himſelf* a bold ambitious Man, greedy of Empire, and reſolv'd to raiſe himſelf, even at the Deſtruction of his Fellow-Creatures; and the Miracles reported of him, (ſuch as (*i*) his cleaving the Moon in two; the *Trees* going out to meet him; the *Stones* ſaluting him, the *Camel*, and the *Shoulder of Mutton* ſpeaking to him; and his wonderful Journey to Heaven, with all the ſtrange Sights, he there beheld) are, to the higheſt Degree, *abſurd* * and *ridiculous:* If we compare theſe Things together, I ſay, we ſhall ſoon perceive, in whom the *Characters* of a true *Prophet* meet, and who is to be deem'd the wicked *Impoſtor*; whoſe Religion was intended to *civilize*, and *ſanctify* human Nature, and, conſequently, is the *Gift* of God; and whoſe calculated to gratify the *cruel* and *carnal* Appetites of rude *Barbarians*, and, conſequently, is the *Forgery* of Man.

And the Inferiority of the Jewiſh *Religion, compared with the* Chriſtian.

THE *Jewiſh* Religion indeed deriv'd its Origin from Heaven, and *Moſes*, ſeems to glory in the Excellence of its *Inſtitutes*, when he aſks the People, (*k*) *What Nation is there ſo great, that has Statutes and Judgments ſo righteous, as all this Law, which I ſet before you this Day?* And yet, if we were to deſcend to an *Examination*, we ſhould ſoon perceive, in many great *Diſcoveries*, the *Pre-eminence* of the Goſpel above the Law.

In Relation to our Knowledge of God.

(*l*) 1. THAT there is a God, and that there is but one God; that the only one God is incorporeal, inviſible, immortal, eternal, omnipotent, omniſcient, of infinite Juſtice, Wiſdom and Goodneſs, the Maker of Heaven and Earth, the Supreme Governor of the World, and of all Things therein, and a gracious Rewarded of thoſe that ſeek him, is abſolutely neceſſary to be

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(*e*) Matth. xxii. 30. (*f*) Heb. xii. 23, 24. (*g*) Matth. iv. 24. (*h*) *Grotius*, de Verit.
(*i*) *Prideaux*'s Life of *Mahomet*.

* What ſtrange Stuff do we find in the *Alcoran*, about the *Angel of Death*, whoſe Head is ſo big, that, from one Eye to another, is a Journey of a Thouſand and ſeventy Days; of the Angels in the *ſixth* Heaven, one of which has ſeventy Thouſand Heads, and as many Tongues; of the *Cow* ſupporting the Earth, which has four hundred Horns, and, from one Horn to another, is a Journey of a Thouſand Years; of the *Angels*, which ſupport the Throne of God, and have Heads ſo big, that a Bird cannot fly from one Ear to another; of the Key of the Treaſury of one of *Moſes*'s Subjects, which was ſo heavy, that it weighed down a *Camel*, and of the Wives, and different Shapes of Angels, ſome of which are like Men, others like Horſes, Bulls, and Cocks, &c. with many more *nonſenſical* Abſurdities of the like Nature. *Nichols*'s Conference with the Theiſt, Vol. II. Part iv.

(*k*) Deut. iv. 8. (*l*) *Smalridge*'s Sermons.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

be known by all, who would attain eternal Life; and it cannot be doubted, but that the Faithful, from the Beginning, had this Knowledge of God: but then, before the Coming of *Chriſt*, they had not ſo certain, ſo clear, and ſo diſtinct a Knowledge of theſe Things, as we have now under the Goſpel. For, over and above the Knowledge of theſe Things, which the *Pious*, before *Moſes*, had either from a ſerious *Contemplation* of the Works of God, or from the *Tradition* and Inſtruction of the *Patriarchs*, and which the *Jews*, in ſucceeding Ages, had from the Writings of *Moſes* and the Prophets; we *Chriſtians* have a more clear, more diſtinct, and evident Manifeſtation thereof, from the Books of the *Evangeliſts* and *Apoſtles*.

THE Faithful under the *Jewiſh* Diſpenſation, did, without doubt, believe God to be an inviſible, and omnipreſent Spirit; and yet his frequent Appearances, ſometimes under one Reſemblance, and ſometimes under another, the Building of an Ark, a Tabernacle, and Temple, whither he was pleas'd to call his People together into his immediate Preſence, and to talk with them (as *Moſes* (m) expreſſes it) *Face to Face*, muſt neceſſarily turn their Eyes and Minds towards the *Mercy-Seat*; make them apprehend God ſhut up, as it were, within the *Holy of Holies*, and, conſequently, perplex and obſcure their Notions of his *Spirituality* and Omnipreſence: Whereas there is no Room now, under the Goſpel, for any groſs Conceptions of the Deity, when we are called upon, not to turn our Eyes towards a viſible Tabernacle, but, (n) *to pray every where*, in any Place, *lifting up holy Hands*; and are taught by *Chriſt*, (o) *that God is a Spirit, and that they, who worſhip him, worſhip him in Spirit and in Truth.*

THE Believers under the *Law*, were perſuaded that all Things were order'd and govern'd by an *all-wiſe* and *all-powerful* Being; and yet the moſt ſagacious of them were not able to account for the Juſtice of Divine Providence, in ſuffering the Wicked to proſper, and the Righteous to be afflicted. But now, this Difficulty every common Chriſtian is able to ſolve, by the Help of what he has learned from the Goſpel, concerning the Retributions of a future State; and can apply to all ſuch Caſes the Reflection made by *Abraham*, on the *rich Man*'s Deſire of ſome Relief from *Lazarus*, (p) *Son, remember that thou, in thy Life-Time, receivedſt thy good Things, and likewiſe* Lazarus *evil Things; but now he is comforted, and thou art tormented.*

The Nature of Sin.

2. THE Nature and Obliquity of Sin is what Men in all Ages, could not but perceive; but how to account for its Cauſe and Origin, they were at a ſtrange Loſs: And therefore, ſome imagin'd a *pre-exiſtent* State, from whence they brought Depravity along with them; while others deviſ'd *two* contrary Principles, equally actuating the World, the one the Author of all the *Good*, and the other of all the *Evil*, they did. (q) *The Wickedneſs of Man* (as *Moſes* tells us) *was great in the Earth, and every Imagination of the Thoughts of his Heart was evil continually*; but whether theſe Expreſſions are to be extended to the whole Race of Mankind, and ſo are a Proof of the general Depravation, has been doubted by ſome: Whereas all ſuch Doubts muſt now be ſilenc'd by the plain Aſſertions in the New Teſtament, that (r) *by one Man Sin entered into the World, and Death by Sin*, ſo that (s) *by the Offence of one, Judgment came upon all Men to Condemnation*; that all, who are of the Race of Mankind, *are Sinners, Ungodly, Enemies of God, Children of the Devil, and by* (t) *Nature the Children of Wrath*; that (u) *when they would do Good, Evil is preſent with them*, having *a Law in their Members, warring againſt the Law of their Mind, and bringing them into Captivity to the Law of Sin*; and that this is the State of deprav'd Nature, wherein Men are born, and wherein thoſe that live and die, ſhall (x) *be puniſhed with everlaſting Deſtruction*,

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(m) Deut. v. 4. (n) 1 Tim. ii. 8. (o) John iv. 24. (p) Luke xvi. 25. (q) Gen. vi. 5. (r) Rom. v. 21. (s) Ibid. ver. 18. (t) Eph. ii. 3. (u) Rom. vii. 21, 23. (x) 2 Theſſ. i. 9.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

from the Preſence of the Lord, *and from the Glory of his Power.*

Its Attonement.

3. And as the Goſpel gives us a more diſtinct Account of the Origin and Demerit of Sin, ſo does it furniſh us with a clearer Diſcovery of the Method whereby the Guilt of it is atton'd. Thoſe, who liv'd under the *Moſaick* Diſpenſation, were ſav'd by the ſame Means of Redemption, as we, who live under the *Evangelical*; but the Myſtery of our common Redemption was not, in any Degree, ſo fully manifeſted to them, as it is to us: And hence it is, that the Apoſtle compares the Writings of the Old Teſtament to a (y) *Light*, or (as the *Original* is to a *Candle ſhining in a dark Place*, but the Revelation which was made by *Chriſt* in the Goſpel, to the Day-Dawn, and the *Day-Star ariſing in our Hearts*. The Revelation made to the *Jews* was to them a *Light*, but a faint one; it ſhone, but in a dark Place. The Nativity, Life, and Death of *Chriſt*, the ſeveral Offices of his Mediatorſhip, the Remiſſion of our Sins through his Blood, the Sanctification of our Hearts by his Spirit, and the Glories of the World to come, were taught them, not in Words at length, but in Figures, and a dark *Vail* was over the Writings, as well as over (z) *the Face of* Moſes, *ſo that the Children of* Iſrael *could not ſteadfaſtly behold* his Doctrine, any more than they could *his Countenance*. In a Word, (a) they were ſav'd, as well as we, by the Blood of *Chriſt*; but there was as great a Difference between their Knowledge of the Myſtery of our Redemption by the Sacrifice of the Death of *Chriſt*, and *ours*, as there was between that *dark Cloud*, wherewith God led the People at one Time, and that *Pillar of Light*, wherewith he guided them at another.

Our Juſtification.

4. And as the Goſpel gives us clearer Notions of the Expiation of Sin, ſo does it exhibit a fuller Aſſurance of our being *juſtify'd*, or having our Sins pardon'd thereby. Religious Perſons, who liv'd before the Coming of *Chriſt*, knew that they were Sinners, and that they therefore had need of the Mercy and Favour of God, for the Remiſſion of their Sins; but then, being not ſufficiently inſtructed in the Method of obtaining God's Favour, they could not but groan ſorely under the Weight of them. Severe Curſes were denounc'd in the Law againſt all who ſhould, in any Caſe tranſgreſs it; theſe Curſes were plain, and eaſy to be underſtood; but the Promiſes of a Pardon, through the Merits of a *Saviour*, were more intricate and involv'd. When therefore the Danger, which threatened them, was ſo apparent, and the Methods of their Eſcape, ſo obſcurely notify'd to them, it is no Wonder, if their Fears did very much over-balance their Hopes. Hence it is, that the *Spirit*, by which they were govern'd, is, in the Goſpel, repreſented as a *Spirit of Bondage*, but the *Spirit*, by which we Chriſtians are influenc'd, is a Spirit of Adoption: (b) *Ye have not now*, ſays the Apoſtle, *received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry* ABBA, FATHER, *i. e.* whereby we are as well aſſur'd of the Love of God, as a Child is of the Affection of an indulgent Father; as ſurely entitled to the Joys of Heaven, as an *adopted* Son is to the Inheritance of him, who *therefore* adopted him, that he might make him his Heir; for (as the Apoſtle goes on to diſplay the Privileges of the Chriſtian Diſpenſation) *the Spirit itſelf beareth witneſs with our Spirit, that we are the Children of God; and if Children, then Heirs; Heirs of God, and Joint-Heirs with Chriſt.*

And future Glory.

5. And as the Aſſurances, given us of this Inheritance, are greater; ſo, laſtly, is the Inheritance itſelf much more plainly revealed to us in the Goſpel, than ever it was before. Whatever could be learn'd of a future State from the Light of Reaſon, that, and much more, was known to the *Jews*: What by Reaſon, and by Revelation,

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(y) 2 Pet. i. 19.

(z) 2 Cor. iii. 7.

(a) *Smalridge*'s Sermons.

(b) Rom. viii. 15, &c.

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

From Matth. xx. 10. to the End, Mark xi. 15. to the End, Luke xix. 45. to the End, and John xii. 19. to the End.

Revelation, was made known to the *Jews* concerning an immortal Life, that, and much more is manifeſted to us *Chriſtians.* The Texts, in which our future State is revealed to the *Jews*, are few, and here and there thinly ſcatter'd in ſome particular Books of the *Old Teſtament*; but there is no one Book, ſcarce one Chapter, in which this Doctrine is not taught in the *New.* Thoſe, in the *Old Teſtament*, are not ſo clear of Ambiguity, but that they are capable of another Interpretation; thoſe, in the *New*, are ſo plain and perſpicuous, that there is no Room for the moſt Ignorant to miſapprehend, or the moſt impious to pervert them: And therefore it is with great Juſtice, that, the Author of the Epiſtle to the *Hebrews* (who himſelf was excellently vers'd in the Knowledge of the *Jewiſh* Law) hath obſerv'd, that (c) the *Law had only the Shadow of good Things to come, but not the very Image of the Things*, i. e. it did, but obſcurely, and faintly typify the Glories of Heaven; not give us ſo bright an Image, and ſo lively a Repreſentation of the Rewards of another World, as is pictur'd out to us, and, in all its full Proportion and Lineaments, accurately deſcrib'd in the Goſpel.

(d) UPON the whole therefore it appears, how incomparably happy we *Chriſtians* are under the *Goſpel*, above what the *Jews* were in the Time of the *Law*; God having plac'd us under the beſt of Diſpenſations, under the cleareſt Diſcoveries and Revelations, and given us the moſt noble, rational, and maſculine Religion; a Religion the moſt perfective of our Natures, and moſt conducive to our Happineſs. And what indeed can be a nobler *Privilege*, what a more generous and delightful *Pleaſure*, what a more powerful *Incentive* to Obedience, than for a *rational* Creature clearly to diſcern the Equity, the Neceſſity, the Benefit, the Decency, and Beauty of every Action, he is called upon to do; and thence to be duly ſenſible how *gracious* a Maſter he ſerves; one, who is ſo far from loading him with fruitleſs and arbitrary *Impoſitions*, that each Command, abſtracted from his *Authority* who gives it, is able to recommend itſelf, and nothing requir'd, but what every *wiſe* Man would chuſe of his own Accord, and cannot, without being his own Enemy, ſo much as wiſh to be exempted from? (e) *Bleſſed are the Eyes, which ſee the Things, that ye ſee*; (ſays our *Saviour* to his *Diſciples*, and in them, to all *Profeſſors* of his Religion in ſucceeding *Generations*) *for I tell you, that many Prophets and Kings have deſired to ſee thoſe Things, which ye ſee, and have not ſeen them, and to hear thoſe Things, which ye hear, and have not heard them.* But in vain were theſe great Privileges conferr'd on us, unleſs we make an anſwerable Improvement of them; and far from *bleſſed* ſhall we be, when we come to appear before the dread *Tribunal*, unleſs we endeavour (f) *in all Things to adorn the Doctrine of* God *our* Saviour, *who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.*

(c) Heb. x. 1.

(d) *Cave*, in his *Apparatus* to the Lives of the Apoſtles.

(e) Luke x. 23, 24.

(f) Titus ii. 10, 14.

CHAP. V.

From the Aſcenſion *of* CHRIST, *to the Completion of the Canon of the* New Teſtament, *in all about* 64 *Years.*

The HISTORY.

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

The Apoſtles, at Jeruſalem, *after our* Lord's *Aſcenſion, elect* Matthias *into their Number.* Acts i. 10. Luke xxiv. 51.

From Acts i. 10. to the End.

AFTER that our Bleſſed *Saviour* was aſcended out of Sight, the Apoſtles, and other Diſciples ſtill ſtood gazing up to Heaven, until two Angels, in the Shape of Men, and gloriouſly apparelled, came, and inform'd them, that their Lord and Maſter, who was then departed into Heaven, ſhould, at the great Day of Judgment, in the ſame viſible Manner, come again from thence; whereupon they all return'd to *Jeruſalem*, full of Joy and Conſolation, and, being about an *hundred and twenty* in Number, (beſides *Mary* the Mother of our *Lord*, and ſome other pious Women, who had attended him in his Miniſtry) they there ſpent their Time in Acts of religious Worſhip, aſſembling daily in a certain *Upper Room* †, which they had made choice of for that Purpoſe.

Acts i. 15.

In one of theſe Aſſemblies, St *Peter* reminding them, that the Number of the Apoſtles, which our *Lord* had appointed, was originally *Twelve*, but that *Judas*, by his Tranſgreſſion, had forfeited that Honour, thought proper to propoſe the Choice of another Perſon || to ſucceed in his Place; and

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† Some *Annotators* are of Opinion, that the *Upper-Room*, where the Apoſtles, and other Believers ſo frequently met together, was one of the *Chambers* of the Temple, which not only ſerv'd for the Uſe of the *Prieſts*, but ſtood conſtantly open likewiſe for any religious Aſſemblies. 'Tis granted indeed, that in the Temple there were ſeveral *Upper-Rooms*, but then, that they belong'd to any, beſides the *Prieſts* and *Levites*, is an Aſſertion deſtitute of Proof; nor is it eaſy to conceive, how a Company of poor *Fiſhermen* and *Galileans*, who were odious to the *Prieſthood* for their Maſter's Sake, ſhould be permitted to come in ſuch Numbers, as the ſacred Hiſtory takes notice of, and to hold their Aſſemblies, which were thought deſtructive to the *eſtabliſh'd* Religion, within the *Verge* of the Temple. As therefore it was a Thing very common among the *Jews* to have their *Oratories*. or private *Chaples*, on the Tops of their Houſes, where they generally met to read the Law, and to treat of any *religious* Matters; ſo it is much more probable, that this was a Room belonging to ſome private Family, that were Converts to the Chriſtian Faith, where, conſequently, the Apoſtles, and other Profeſſors might meet to conſult about the Affairs of the Church, and to pay their Adorations to their Heavenly Maſter, without Fear of Moleſtation: And, if Conjectures may be allow'd in Matters of ſuch Uncertainty, 'tis not improbable, that their cuſtomary Place of meeting was at the Houſe of *Mary, the Mother of* John, *whoſe ſirname was* Mark, becauſe St *Peter*, upon his miraculous Eſcape out of Priſon, is ſaid to have gone directly thither, and there to have found ſeveral of his Brethren gather'd together, *Acts* xii. 12. *Echard*'s Eccleſiaſtical Hiſtory, *Whitby*'s Annotations, and *Calmet*'s Commentary.

|| The Words, according to our Tranſlation, are theſe,——*That he might take Part of the Miniſtry, and Apoſtleſhip, from which* Judas, *by Tranſgreſſion, fell, that he might go to his own Place*, Acts i. 25. Here ſeveral Commentators and Divines make ſeveral Reflections on the Modeſty and Charity of St *Luke*, the Author of the *Acts of the Apoſtles*, in that he does not ſay, that *Judas* was *damn'd*, but only, that he *went to his Place*, without pretending to determine the Matter; whilſt others imagine, that this Expreſſion denotes a *particular* Place of Damnation appropriated

and eſpecially ſuch an one, as had been *familiarly* converſant with our *Saviour* from firſt to laſt, that ſo he might be a competent Witneſs both of his Doctrines and Miracles, his Life and Death, and eſpecially his Reſurrection from the Dead. To this, the Company readily aſſented; and, having appointed *Joſeph*[*], ſirnam'd *Barſabas*, and *Matthias*, one of the ſeventy Diſciples, for the two *Candidates*, they ſolemnly implor'd the Divine Direction in what they were going to do, and ſo, drawing Lots, elected *Matthias* (upon whom the Lot fell) into the Number of the Twelve Apoſtles.

And are all filled with the Holy Ghoſt. Acts ii. 4.

WHEN the Vacancy of the ſacred *College* was thus filled up, the Apoſtles, and other Diſciples were all met together in their accuſtom'd Place, on the Day of *Pentecoſt*[†]; when, on a ſudden, a prodigious Noiſe, much like the ruſhing of a loud impetuous Wind) filled all the Houſe, where they were, and a Kind of fiery *Vapour*, or *Exhalation*, form'd into the Figure of a Man's *Tongue*, but divided a little at the *Tip*, ſat on the Head of each of them; whereupon they were *all* immediately filled with the *Holy Ghoſt*[†], and, by its Divine Inſpiration, began to ſpeak in ſeveral different Languages.

AT this Time, there were *Jews* of every Quarter of the World ſojourning in *Jeruſalem*, beſides *Proſelytes*, who, from almoſt all Nations came thither to the Celebration of the *Feaſt*; and no ſooner did they hear of this miraculous Event, but they began to wonder not a little, how Perſons *illiterate*, and all born in the Land of *Galilee*, ſhould be able, with ſo much Facility, to ſpeak the Languages of the ſeveral Countries, from whence they came; but others, who were willing to elude the Force

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appropriated to *Judas* becauſe of the Heinouſneſs of his Crime: But, if we conſider the *Original*, we ſhall find, that the Words do not relate to *Judas*, but *Matthias*. *Judas*, by his Tranſgreſſion, had forfeited his Share in the Miniſtry: Another was to be choſen into it: This Perſon, when ſo choſen, ſucceeds him in his κλῆρον, his *Lot*, or Portion of the Miniſtry, and ſo is now to go to his τόπον τὸ, ἴδιον, proper Place or Province. 'Tis but then encloſing the Words, *from which* Judas *by Tranſgreſſion fell*, within a *Parentheſis*, and then they will have no Relation to the following, *that he might go to his own Place*: For theſe belong entirely to *Matthias*, or the Perſon, that ſhould be choſen into the *Apoſtleſhip*, and plainly denote, that he ſhould go, and take Poſſeſſion of the Place, or Office, which *Judas* had forfeited, and not at all, that *Judas* ſhould go to his Place of Puniſhment. *Hammond*'s Annotations, and an Eſſay towards a new Tranſlation.

[*] He was one of our *Lord*'s firſt Diſciples, and is reckon'd by the Ancients among the Number of the *Seventy*. Some ſuppoſe, that he was one of the *Brethren*, or Relations of our Bleſſed Saviour, whom the Goſpels make mention of; and *Papias* relates one Particular in his Life, *viz*. That, having on a certain Time, drank Poiſon, it had no Effect on him, as our Saviour had promis'd thoſe, who ſhould believe on him. However this might be, 'tis certain, that he continu'd in the Apoſtolick Miniſtry to the End, and, having ſuffer'd a great deal from the *Jews*, at laſt died in *Judea*, and there obtain'd a Crown of *Martyrdom*. *Calmet*'s Commentary, and *Fleury*'s Eccleſiaſtical Hiſtory.

[†] This Word is deriv'd from the *Greek*, πεντηκοστὴ, which ſignifies the *fiftieth*, becauſe the Feaſt of *Pentecoſt* was celebrated the *fiftieth* Day after the ſixteenth of the Month *Niſan*, which was the ſecond Day of the Feaſt of the *Paſſover*, Lev. xxiii. 15, 16. and for the ſame Reaſon it is called the *Feaſt of Weeks*, becauſe it was obſerv'd ſeven Weeks after the Paſſover, *Deut*. xvi. 9. It was at firſt inſtituted in order to oblige the *Jews* to repair to the Temple of the Lord, there to acknowledge his Dominion and Sovereignty over all their Labours, and there to render Thanks to him for the Law, which he gave them on the like Day, *viz*. the *fiftieth* Day, after their Departure out of *Egypt*. In like Manner, the *Chriſtian* Church celebrates the Feaſt of *Pentecoſt* fifty Days, or ſeven Weeks after the *Paſſover*, or the Reſurrection of our Bleſſed Saviour, to put us in Remembrance, that the *Gifts of the Spirit* were then pour'd out in a plentiful Manner, as the *Firſt Fruits* of our Saviour's Aſcenſion into Heaven, and that the *Goſpel* began to be publiſh'd by the Apoſtles on the ſame Day, that the antient *Law* was given to the *Hebrews*. *Calmet*'s Dictionary, *Pool*'s and *Beauſobre*'s Annotations.

[†] It is a Queſtion much debated, whether the *all* here mention'd, relates to the whole *hundred and twenty*, who are ſaid to have been preſent at this Time, *Acts* i. 15. or to the *Twelve Apoſtles* only: And, in ſome Meaſure to ſolve this, we may obſerve, that when the Apoſtles came to appoint the *ſeven Deacons*, they order'd the Aſſembly to *look out among them Men full of the Holy Ghoſt*, Acts vi. 3. which plainly implies, that there were ſeveral Perſons among them remarkable for ſuch extraordinary Gifts, yet we cannot ſuppoſe any Time ſo proper for their Reception of theſe Gifts as this wonderful Day of Pentecoſt. Nay, if the Apoſtles themſelves, by the Impoſition of their Hands, could communicate the *Holy Ghoſt* to thoſe, whom they ordain'd Miniſters in particular Churches; it ſeems unreaſonable to think, that ſuch Perſons, as had been conſtant Companions of Chriſt and his Apoſtles, and were to be the great Preachers of the Goſpel in ſeveral Parts of the World, ſhould not at this Time be endow'd with the like Gifts. So that from hence we may, with St *Chryſoſtom*, and others, be allow'd to infer, that *the Holy Ghoſt fell, not only upon the Apoſtles, but alſo upon the hundred and twenty, that were in Company with them*. *Whitby*'s Annotations.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

Force of the Miracle, imputed their talking at this wild extravagant Rate (as they called it) to the Power and Strength of *new Wine* †.

Peter's *Speech upon this Occaſion, and its Succeſs.*
Acts ii. 14.

HEREUPON the Apoſtles all ſtood up, and *Peter*, as *Preſident* of the Aſſembly, took upon him to confute this injurious Calumny, by ſhewing the Audience, "That then it was early in the Morning, not above nine † o'Clock, and conſequently, no proper Time to have eaten or drank any Thing; that the preſent Effuſion of the *Holy Ghoſt* was a full Completion of that famous Propheſy in *Joel* (*a*), where God had expreſly promis'd it; that *Jeſus* of *Nazareth* was the Perſon, who had pour'd down theſe extraordinary Gifts upon his Church; that from the Teſtimony of holy *David* it plainly appear'd, that God all along intended to raiſe him from the Dead, and exalt him to his Right-Hand; and that the preſent Miſſion of the *Holy Ghoſt* abundantly declar'd, that the ſame Perſon, whom they, by Divine Permiſſion, had crucify'd, God had ordain'd to be *both Lord and Chriſt*."

THIS Sermon, though the firſt that St *Peter* made in publick, was ſo very moving to the Audience, that it converted no leſs than three Thouſand Souls ‖, who thereupon were receiv'd into the Profeſſion of the Chriſtian Faith by Baptiſm, and, by their diligent Attention to the Apoſtles Doctrine afterwards, their conſtant Attendance on publick Prayers, their frequent Celebration of the Lord's Supper, their chearful Intercourſe with one another, their parting with their Goods and Poſſeſſions, and communicating to every one according to their Neceſſities, even to the Love and Admiration of all that beheld them) were daily and hourly confirm'd therein.

His curing the Cripple, and Speech thereupon.
Acts iii. 1.

NOT long after this, as *Peter* and *John* about † three o'Clock in the Afternoon, were going into the Temple to pray, they ſaw a poor Cripple, who was forty Years old, and had been lame from his Mother's Womb, lying at the *beautiful Gate* [*], and begging an Alms of thoſe that went in. *Silver and Gold* (as *Peter* told the Man) *he had none* to give him, but (what was much more valuable) *in the Name of* Jeſus *of* Nazareth he intended to heal him; and no ſooner were the Words ſpoken, than the Cure was effected. His Joints were made ſtrait, and his Nerves became ſtrong, ſo that he went along with the Apoſtles into the Temple, *walking, and leaping, and praiſing God.*

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† As it was not, at this Time the Seaſon for *new* Wine, theſe Scoffers may be ſuppos'd to mean no more, than any ſtrong agreeable Liquor, whether *natural*, or made by *Art*. The Antients, we are told, had a Secret how to make a Wine, which would preſerve its Sweetneſs all the Year round, and which they generally us'd for a Morning's Draught.

> ——— Quoniam vacuis committere venis,
> Nil niſi lene decet, leni præcordia mulſo
> Prolueris melius. ——— HOR. lib. ii. ſat. 4.

But it ſeems incredible, that any Men in their Senſes ſhould think, that either Wine, or any other Liquor ſhould enable the Apoſtles to ſpeak all Languages, and to declare the *wonderful Works of God*. 'Tis well conjectur'd therefore by our learned *Lightfoot*, that they, who ſaid this, were Men of *Judea*, who, not underſtanding what the Apoſtles ſpake in other Languages, imagin'd that (as drunken Men are wont to do) they babbled ſome fooliſh *Gibberiſh*, which they could make nothing of. *Calmet*'s Commentary, and *Beauſobre*'s, and *Whitby*'s Annotations.

† This was the ordinary Time for their Morning-Sacrifice and Prayer, before which they never us'd to eat or drink any Thing. Nay, on their *Feſtival* Days it was cuſtomary with them not to eat or drink until the *ſixth Hour*, i. e. Noon-Time, that they might be more fit for, and intent upon the Service of the Day: And from this Cuſtom the Apoſtle draws an Argument, which, in thoſe ſober Times, was thought to be concluſive. *Pool*'s Annotations.

(*a*) Joel ii. 21.

‖ A quick and plentiful Harveſt this! but 'tis highly probable, that, as *Peter* preach'd to the *Jews* of *Judea* in the *Syriack* Tongue, the other Apoſtles ſpake, at the ſame Time, and to the ſame Purpoſe, to the *Foreigners*, in their reſpective Languages, while the late Sufferings of our Lord, the preſent Miracle of Languages, the Authority of the Speakers, and, above all, the Efficacy of the Holy Spirit contributed more than a little to this numerous Converſion: The only Queſtion is, how ſuch a Multitude of Converts could poſſibly be baptiz'd in one Day? To which ſome reply, that this Rite of *Initiation* into the Chriſtian Church was then perform'd by Way of *ſprinkling*, as it is among us; but whoever looks into Hiſtory will find, that the Form of Baptiſm among the *Jews* was *plunging* the whole Body under Water, and that, in Conformity to them, the *primitive* Chriſtians did, and the *Eaſtern* Church even to this Day, does adminiſter that Sacrament in this Manner. There is no Neceſſity therefore for us to ſuppoſe, that all theſe Proſelytes to the Chriſtian Faith were baptiz'd in one Day. St *Luke* delivers in the *Groſs* what might poſſibly be tranſacted at ſeveral Times; for it ſeems indeed expedient, that theſe new Converts ſhould be a little better inſtructed in the *Principles* of their Religion, and the Apoſtles more fully convinc'd of the Sincerity of their Change, before they finally admitted them into the Number of the Saints. *Echard*'s Eccleſiaſtical Hiſtory, and, *Calmet*'s Commentary.

† Though, by the Death of *Jeſus Chriſt*, all Sacrifices, and other Things requir'd in the *Ceremonial* Law, were utterly aboliſh'd, and a *New Covenant* introduc'd; yet, for fear of offending the *Weak*, and eſtranging them from his Religion, our Bleſſed Lord permitted his Diſciples to frequent the Aſſemblies of the *Jews*, and, in ſome Points, to

Acts iii. 10.

EVERY one knew that this was the Perſon, who had been the lame Beggar at the Temple Gate; and as he kept cloſe by the two Apoſtles, when the Multitude, in much Amazement, came flocking together to them in *Solomon*'s Porch [†], St *Peter* took this Occaſion to inform them, "That it was by the Efficacy of the Name of *Jeſus*, (whom they had crucify'd, but God had rais'd from the Dead) and not by any Power or Holineſs of their own, that this impotent Man was made whole; that their Crucifixion of *Jeſus* was, in ſome Meaſure, a Sin of *Ignorance*, but his Riſing again, and Advancement to a *Celeſtial* Kingdom, a ſure Evidence of his being the promis'd *Meſſiah*; that the Coming of ſuch a *Meſſiah*, as well as the whole *Evangelical* State, was all along foretold, not only by *Moſes*, but by every Prophet that ſucceeded him; and therefore, as they were the profeſs'd *Deſcendants of the Prophets*, and Heirs of the Covenant ratify'd with *Abraham*, God had made the firſt Overtures of Mercy to them, in Hopes that they would receive the Goſpel of his beloved Son, and repent of the Iniquities, which they had done unto him."

His Vindication of himſelf, &c. before the Sanhedrim. Acts iv. 1.

THIS was the Purport of St *Peter*'s Speech, and ſuch was its Efficacy, that it converted no leſs than five Thouſand of its Hearers: But, as the Apoſtles were thus buſy'd in inſtructing the People, at the Inſtigation of the [†] *Prieſts* and *Sadducees*, the *Captain of the Temple* came ſuddenly

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to comply with the Obſervances of the Law, until a more pure and dſpiritual Form of Worſhip could conveniently be eſtabliſh'd. This is the Reaſon why we find the Apoſtles ſo frequently in the Temple at the ſtated Hours of Prayer, of which the *Jews* had *three*. The 1ſt, at the *third* Hour of the Day, which anſwers to our *ninth*, at which Time they offer'd their *Morning-Sacrifice*, Exod. xxix. 39. The 2d, at the *ſixth*, i. e. our *twelve* of the Clock, either before or after Dinner, at which Time we find *Peter* praying, *Acts* x. 9. And the 3d, at the *ninth*, or our *three* in the Afternoon, when they offer'd their *Evening-Sacrifice*, Acts x. 30. Theſe ſtated Hours (as the *Rabbins* tell us) they receiv'd from their three great *Patriarchs*, that of the *Morning*, from *Abraham*; that of *Noon*, from *Iſaac*; and that of the *Evening* Prayer, from *Jacob*. However this be, 'tis certain, that the Royal *Pſalmiſt* makes mention of theſe three Times, *at Evening, and at Morning, and at Noon will I pray to thee*, Pſal. lv. 17. and of *Daniel* it is recorded, that he *kneeled down three Times a Day, and prayed, and gave Thanks*, Dan. vi. 10, 13. *Calmet*'s Commentary, and *Whitby*'s Annotations.

[*] Several of the Gates (as *Joſephus* tells us) were plated all over with Gold and Silver, Poſts, Front, and all; (but this, which he calls the *Corinthian* Gate, becauſe it was made of *Corinthian Braſs*, did far *ſurpaſs in Glory thoſe of Gold and Silver*, being built with ſuch Art and Sumptuouſneſs, as well became the *Frontiſpiece* of that Place, where the Divine Majeſty vouchſafed to dwell. De Bello Jud. lib. vi. c. 6. And *Whitby*'s Annotations.

[†] Some are of Opinion, that this Porch, being one of thoſe which *Solomon* built, had the Fortune to eſcape (at leaſt ſome Part of it) when the *Babylonians* ſet Fire to the Temple, and that, tho' *Herod the Great* pulled it down, and rebuilt it in a more magnificent Manner, it ſtill retain'd its ancient Name. 'Tis certain from *Joſephus*, that the vaſt Foundation of the *Eaſt* Side of the Court of the *Gentiles*, which *Solomon* built, was ſtill ſubſiſting in the Time of the ſecond Temple; and as *Herod*, when he repair'd *that*, made no Alteration in *this* Part of the Work, the *Portico*, or Cloiſter, which, upon the old Foundation, was built round this Court, might in Memory of ſo great a Prince, and firſt Founder of the Temple, ſtill be called by *Solomon*'s Name. Joſeph. *Jewiſh* Hiſtory, lib. xv. c. 14. and *Calmet*'s Commentary.

[†] Theſe were three different Kinds of Men, and, upon different Accounts, prejudic'd againſt the Apoſtles. The *Prieſts* were offended, becauſe the Apoſtles, whom they look'd upon only as private Men, undertook publickly to teach and inſtruct the People. The *Sadducees* were diſpleas'd, becauſe, in teſtifying that Chriſt was riſen, and *become the Firſt-Fruits of them that ſlept*, they effectually preach'd the *Reſurrection* of the Dead, a Doctrine, which theſe Men deteſted. And the *Captain*, who was plac'd with a Band of Soldiers near the Temple, in order to guard it, ſeeing ſuch

ſuddenly upon them, ſeiz'd them, and clapped them up in Priſon. The next Morning the great *Sanhedrim* met, who, having ſummon'd the Apoſtles before them, demanded of them, by what Power they had wrought that Miracle upon the lame Man, and who it was, that gave them Authority to preach to the People? To which *Peter*, without the leaſt Heſitation, boldly reply'd, "That their Power and Authority "were both from *Jeſus of Nazareth*, "whom they had crucify'd, but God had "rais'd from the Dead, and thereby de"clar'd him to be the *Saviour* of the "World."

Acts iv. 14.

THE Miracle was indiſputable. The Man, who had receiv'd the Cure, was ſtanding by the Apoſtles, and ready to atteſt the Fact, and therefore the Council had nothing to object againſt it; only, after they had order'd the Apoſtles to withdraw, and conſulted together what was proper to be done upon this Occaſion, they called them in again, and, in Hopes of awing them into Silence, gave them ſtrict Charge, *not to teach any more in the Name of* Jesus: But to this they made Anſwer, "That, ſince they had receiv'd a Com"mand from Heaven, to declare to all "Nations, what they had heard and ſeen, "it was certainly their Duty to * *obey* "*God, rather than them.*"

THIS was a fair Appeal to the Conſciences of their very Judges; but their Judges, inſtead of being ſatisfy'd with it, would probably have proceeded to greater Violence, had not the People's Veneration for the Apoſtles put a Reſtraint upon their Malice: All that they dar'd to do therefore was, to repeat, and enforce their Menaces, and ſo diſmiſs them. When the Apoſtles were come to their Brethren, and had reported to them the Treatment they had met with, they all join'd in Prayer to God for a Supply of Courage and Aſſiſtance extraordinary, in that trying and perillous Juncture; and, at the Concluſion of their Prayer, the Houſe, where they were, was ſhaken with a mighty Wind, as before on the Day of *Pentecoſt*; whereupon, they were inſtantly repleniſh'd with freſh Meaſures of the *Holy Ghoſt*, and, notwithſtanding all the Threatenings of the *Jewiſh* Rulers, found themſelves invigorated to preach the Goſpel of *Chriſt* with more Boldneſs and Reſolution than ever.

His puniſhing Ananias *and* Sapphira *with Death, and curing divers.* Acts iv. 32. Ibid. v. 1.

THE Charity, at this Time, among Believers was very large and extenſive. Such of them as had Houſes, or Poſſeſſions of any Kind, ſold them, and depoſited the Money in the Hands of the Apoſtles, by them to be diſtributed in due Proportions, according to the Neceſſities of their Brethren. This a certain *Levite*, a Native of *Cyprus* †, called *Joſes*, but by the Apoſtles ſirnam'd *Barſabas*, or the *Son of Conſolation*, did with great Readineſs, and Singleneſs of Heart; and, in Imitation of him, *Ananias*, and his Wife *Sapphira*, pretending to devote *all they had* to the

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ſuch a Croud of People gather'd together about the Apoſtles, began to be apprehenſive of a Tumult: But, whether this Captain was a *Jew* or a *Roman*, 'tis difficult to determine, unleſs we will acquieſce in what our learned *Lightfoot*, with ſome others, ſeems to aſſert, *viz.* That the Prieſts kept watch in three Places of the Temple, and the Levites in twenty-one; that to every one of theſe Watches there was a *Chief*, and to them all *one*, who was eminently the ἀρχηγὸς, the *Captain*, or Ruler of the Temple, and that this Captain is the very ſame, who, in *Jewiſh* Writers, is ſo frequently called *the Man of the Mount:* Whereupon he ſuppoſes, that this Captain was an Officer of the High-Prieſt's, appointed to bring thoſe, who any Way offended in the Temple, (as the Apoſtles were thought to do for having preach'd therein the Doctrine of Chriſt) before the *Sanhedrim*, in order to be puniſh'd. *Calmet*'s Commentary, *Pool*'s and *Whitby*'s Annotations.

* Whether or no this was an *Axiom* commonly receiv'd among the *Jewiſh* Rabbins, and therefore very pertinently here apply'd by the Apoſtles to their angry Judges, this is certainly true, that *Socrates* anſwer'd his Accuſers in this Manner, O *ye* Athenians, *I will obey God, rather than you*, Apol. p. 23. and that *Arian* delivers this as a general Precept, when thy Superiors command thee any Thing, thou muſt remember that there is one above, who ſees thee, *and that thou oughteſt rather to pleaſe him, than Man. Whitby*'s Annotations.

† *Cyprus* is a famous Iſland in the *Mediterranean Sea*, ſituate between *Cilicia* and *Syria*. 'Tis reputed to be diſtant from the main Land of *Syria*, about an hundred Miles, and about ſixty Miles from *Cilicia*; to be extended in Length, from *Eaſt* to *Weſt*, about two hundred Miles, and in Breadth, ſixty, and therefore to be one of the largeſt Iſlands in the *Mediterranean*. The Ancients were of Opinion, that it took its Name from the *Cypreſs-Trees*, which grow there

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A. M. 4037, &c. Ann. Dom. 33, &c.

Service of the Church, ſold their Eſtate, but, making a Reſerve of ſome of the Money to themſelves, they brought only Part of it into the publick Fund, hoping thereby to impoſe upon the Apoſtles. By the Spirit of Prophecy, *Peter* however perceiving their Deceit, rebuk'd them ſeverely for it, and, by the miraculous Power, wherewith he was then inveſted, ſtruck them both dead upon the Spot; thereby to inject Terror into the reſt of the Believers, and thereby to prevent the like Hypocriſy and Diſſimulation among them for the future.

Acts v. 12.

Miracles of Severity were not however much practis'd by the Apoſtles: Acts of Mercy were their proper Province, and healing the Diſeas'd, and freeing the *Poſſeſs'd*, a great Part of their Employment; wherein the Divine Power ſo far attended them, that even the Shadow of *Peter* paſſing by cur'd the Sick, who, in the very Streets, were laid on Beds and Couches, on purpoſe to receive the Benefit of his ſalutary Influence. Nor were theſe marvellous Cures confin'd to the Inhabitants of *Jeruſalem* only, but the People of ſeveral neighbouring Towns and Villages brought thither their Sick, their Lame, and *Poſſeſs'd*, who from the Hands of the Apoſtles never once miſs'd of a Cure.

The Apoſtles caſt into Priſon, *reſcu'd thence by an* Angel, *and by the Interpoſition of* Gamaliel, *eſcape with Scourging.*

Provok'd at the Fame of theſe Cures, and at the Succeſs which they ſaw *Chriſtianity* gain'd by the Miracles and Preachings of the Apoſtles, the High-Prieſt, and ſome others of the *Sanhedrim*, who were of the Sect of the *Sadducees*, had them apprehended, and thrown into the common Priſon; but the next Night an Angel from Heaven, having ſet them at Liberty, encourag'd them to proceed with Boldneſs in their Miniſtry, and order'd them even to go the next Morning, and preach the Doctrine of *Chriſt* in the Midſt of the Temple, which accordingly they failed not to do.

From Acts i. 10. to the End.

In the Morning the *Council* being met, ſent their Officers to bring the Apoſtles before them; but were not a little ſurpris'd, when the Officers return'd, and told them, that they found the Doors of the Priſon ſhut indeed, and the Keepers all upon their Guard, but, as for the Perſons whom they were ſent for, there was not one of them to be found. This Report put the whole Court in great Perplexity, until Word was brought them, that the Priſoners, whom they wanted, were preaching in the Temple, whereupon the Captain of the Guard, with ſome other Officers, went, and intreated them to come before the *Council*, not daring to offer any Violence to them, for Fear of being ſton'd by the People.

Acts v. 27.

When the Apoſtles were brought before their Judges, and the High-Prieſt demanded of them, how they durſt preſume to preach a Doctrine, which ſo lately had been *interdicted* them, they return'd much the ſame Anſwer, that they had done once before, *viz.* "That they were bound to "obey God, rather than Man; that *Jeſus*, "whom they had murther'd, was undoubtedly the true *Meſſiah*; and that, of "his Reſurrection and Aſcenſion into "Heaven, both they, and the *Holy Ghoſt*, "(whereby they acted) were *authentick* "Witneſſes." Which ſo exaſperated the High-Prieſt, and ſome other of the Rulers, that, upon their ordering them to withdraw, their firſt Reſolution was to have put them to Death, but this was prevented by the wiſe Advice of a certain *Phariſee*, nam'd *Gamaliel* †, who, from ſome Examples in former Hiſtory, repreſented to

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in great Abundance. They celebrate it much for its Fertility, as being ſufficiently provided with all Things within itſelf, for which Reaſon they call it the rich and happy Iſland; but ſo infamous was it for Luxury, and all Kinds of *Debauchery*, that it gave the Name of *Cypris*, or *Cypria*, to *Venus*, who was the chief Goddeſs of it in the Times of *Heatheniſm*, when they us'd to conſecrate their Women to *Whoredom*, and by a Law compel them to lie with *Strangers*, as did the *Babylonians*. *Calmet*'s Dictionary, *Wells*'s Geography of the New Teſtament, and *Whitby*'s Alphabetical Table.

† This was the *Gamaliel*, at *whoſe Feet St* Paul *was brought up*, Acts xxii. 3. and ſome of the *Ancients* are of Opinion, that he was *Tutor* likewiſe to two other Apoſtles, *Barnabas* and *Stephen*; and, for this Reaſon, 'tis reported of him, that, when the *Proto-Martyr* ſuffer'd, he encourag'd the Chriſtians to go by Night, and carry off his Body,

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the Court, “That, if the Apoſtles were no better than *Impoſtors*, their Fraud and Fallacy would quickly be diſcover'd; but that, if they acted by a proper Authority from God, it would badly become the Wiſdom of that Aſſembly to contend with the *Almighty*, in perſecuting his Servants;” And by this Speech he ſo far diverted the Indignation of the Council, as to have the Sentence (at firſt deſign'd againſt the *Apoſtles* Lives) chang'd into a *corporal* Puniſhment. The Court, accordingly, having order'd them to be *ſcourg'd*, and charg'd them very ſtrictly *never to teach any more in the Name of* Jeſus, diſmiſs'd them; and the Apoſtles went away greatly rejoicing, not ſo much that they had eſcap'd Death, as that they were accounted worthy to ſuffer Shame and Puniſhment, for the Name of their deareſt Lord and Maſter.

They elect ſeven Deacons, and upon what Occaſion. Acts vi. 1.

The great Increaſe of Believers, and Acceſs of Money to the common Fund for the Relief of their Poor, made the Inſtitution of another Order of Men in the Chriſtian Church highly neceſſary. For when the *Helleniſts* † complain'd, that, in the Diſtribution of the Charity-Money, an undue Preference was given to the *Hebrew* Widows, whilſt theirs were too frequently neglected; the Apoſtles, who had Matters of greater Importance upon their Hands, and were not at Leiſure to attend on this Affair themſelves, called the Church together, and having order'd them to ſingle out *ſeven* ‖ Men of great Repute for

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for which Purpoſe he lent them his Chariot, and allow'd them a Burying-Place in his own Eſtate, about eight Leagues diſtant from *Jeruſalem*. He certainly was a *Doctor* of great Repute among the *Jews*, and was therefore uſually called *Rabban Gamaliel*, a Title of the higheſt Eminence, and *never given*, ſay they, *to any more than ſeven*. He is ſuppos'd to have been the Grandſon of *Hillel*, and either Uncle, or Couſin to *Nicodemus*, of whom we read in the *Goſpel*, John iii. 1, &c; for thirty-two Years to have continu'd the *Naſi*, or Preſident of the *Sanhedrim*, and to have died about ten Years after the Deſtruction of *Jeruſalem*. *Chriſtian* Authors make no Doubt but that he embrac'd the Faith of *Jeſus*, but, at what Time, he became a Convert, or by whoſe Hands he was baptiz'd, they no where tell us. To reconcile his Converſion however with what the *Jewiſh* Writers relate of his being at the Head of the *Sanhedrim* ſo long, they affirm, that he was a *Chriſtian*, even when that Aſſembly ſat upon the Apoſtles, and that the Apoſtles perſuaded him to continue in it, and not to diſcover his Religion, that thereby he might be capable of doing more Service to the Church. But the Author of the *Acts* has noted the true Reaſon of his ſpeaking in Favour of the Apoſtles, *viz.* that as the *Sadducees*, after our Lord's Reſurrection, became the Apoſtles greateſt Enemies, becauſe they *preached through Chriſt the Reſurrection of the Dead*, Acts iv. 2. ſo *Gamaliel*, who was a *Phariſee*, and, conſequently, a ſtrict Aſſerter of the Reſurrection, did therefore give his Advice for the Diſmiſſion of the Apoſtles, even as we find the *Phariſees* afterwards, almoſt in the ſame Words, pleading for St *Paul* preaching the ſame Doctrine, *viz.* that they ought not to moleſt him in what he did, *leſt they ſhould be found Fighters againſt God*, Acts xxiii. 9. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† Some are of Opinion, that theſe *Helleniſts* or *Grecians* (as our Tranſlations render them) were originally *Gentiles*, firſt converted to the *Jewiſh*, and afterwards to the *Chriſtian* Religion, even as the *Hebrews*, here mention'd, were originally *Jews*: But tho' it be allow'd, that *Gentiles* of all Nations are frequently called *Hellens*, yet it no where appears, that they are ſtiled *Helleniſts*; and, that theſe *Grecians* muſt mean ſomething different from the common *Hellens*, or *Greeks*, is evident from the Caſe of St *Paul*, who when he came to *Jeruſalem*, and diſputed πρὸς τοὺς Ἑλληνιστὰς, *againſt the Grecians, they went about to kill him*, Acts ix. 29. whereas, had they been Strangers of other Nations, they durſt not have attempted to kill a *Jew*, among a Nation of *Jews*, without bringing him to their Tribunal. It is reaſonable therefore to believe, that theſe *Helleniſts* were originally *Jews*, and deſcended from ſuch, as, in the ſeveral Calamities that befel the *Jewiſh* State, were either forc'd, or choſe to leave their own Country, and, ſettling in *Alexandria*, and other Places, where the *Greek* Tongue was only ſpoke, in Proceſs of Time, came to forget their own, and to make uſe of the *Greek* only, both in their common Converſation and religious Offices. Of this *Kind* of *Jews*, we are told, there were great Numbers in *Jeruſalem*, where there was a Synagogue particularly appointed for ſuch, as underſtood no other Language than *Greek*, and where the Verſion of the LXX was conſtantly read in their Aſſemblies. As therefore the Apoſtles had hitherto made no Tender of the Goſpel to the *Gentiles*, the *Helleniſts*, here ſpoken of, muſt neceſſarily mean ſuch *Jews*, converted to the Chriſtian Religion, as had diſus'd the *Hebrew* or *Syriack*, and ſpake the *Greek* Language only. *Calmet*'s Commentary, *Whitby*'s and *Pool*'s Annotations.

‖ The Words in the Text are theſe——*Wherefore, Brethren, look you out among you ſeven Men, of honeſt Report, full of the Holy Ghoſt and Wiſdom, whom* WE *may appoint over this Buſineſs*, Acts vi. 3. and indeed, in the whole Relation of this Matter, there is nothing that favours the Authority of the *Laity* in chuſing Perſons to ſacred Offices; for, tho' the Choice of theſe *ſeven* was committed to them, yet this was done by the particular Appointment of the Apoſtles themſelves, who ſpecify'd the Number and Qualifications of the Perſons to be thus choſen, and who reſerv'd to themſelves their Deſignation to this Office by the Impoſition of their Hands, Acts vi. 6. And yet this for their Wiſdom and Prudence, as well as ſpiritual Endowments, to be choſen Stewards of the publick Stock, theſe they ordain'd to the Office of *Deacons*, by the Solemnity of Prayers, and the Impoſition of their Hands. † The Names of the Perſons, who were ordain'd to this Office, were *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicholas*, all taken out of the Number of the *ſeventy* Diſciples, whom our *Lord* had choſen; but, of theſe, the moſt eminent, for the Gifts and Graces of the Holy Spirit, was *Stephen*.

Stephen's *Apprehenſion, laſt Speech, and Martyrdom.*

HE preach'd the Goſpel with a noble Courage and Reſolution, and confirm'd it with many publick and unqueſtionable Miracles among the People, inſomuch, that by this Means the Chriſtian Religion gain'd Ground abundantly. Converts came in apace: And great Numbers of the Prieſts themſelves laid aſide their Prejudices, and embrac'd the Goſpel. This Zeal and Succeſs of his, however, ſoon awaken'd the Malice of his Adverſaries to procure ſome Members † of the moſt learned *Synagogues*, then in *Jeruſalem*, to diſpute with him; but, when they found their Diſputants baffled, and unable to withſtand the Force of thoſe Arguments, which the Divine Wiſdom inſpir'd him with, they betook themſelves to vile Practices; and, having procur'd Men of profligate Conſciences to accuſe him of *Blaſphemy*, caus'd him to be apprehended, and, in a tumultous Manner, brought him before

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this Part of the Text, in many, or moſt of our *Engliſh* Bibles, is very erroneouſly render'd: For, from the Year of our Lord 1638 to the Year 1660, and in ſeveral ſince, it is printed, *whom* YE *may appoint*, &c. thereby devolving the Power of Ordination into the Hands of the Laity. The Bibles printed with this Fault are theſe ——— That in 8vo, by *John Field*, 1660. In 24to, by the Aſſigns of *John Bill* and *Chriſtopher Barker*, 1674. In 8vo, by *John Bill* and *Chriſtopher Barker*, 1674. In 8vo, at *Edinburgh*, by *Andrew Anderſon*, and Partners, 1673, and 1675. In 8vo, by *John Bill*, *Thomas Newcomb*, and *Henry Hill*, 1679. In 8vo, by *John Bill*, *Thomas Newcomb*, and *Henry Hill*, 1680. In 8vo, by the Aſſigns of *John Bill* and *Thomas Newcomb*, 1685. At *Amſterdam*, in Folio, 1679. And in *Baxter*'s Paraphraſe, and ſeveral others, the *Greek* Word καταστήσομεν, *we may appoint*, is render'd *ye may appoint*; whether this was by Miſtake or Deſign, it may certainly be of dangerous Conſequence, as liable to deceive thoſe, who, tho' not unſkilful in the *Greek*, may, through Haſte and Inadvertency, depend upon the Tranſlation. *Whitby*'s Annotations, and *Howell*'s Hiſtory, in the Notes.

† The Names of theſe ſeven Deacons we may obſerve are all of *Greek* Extract, from whence we may infer, that, very probably, they were all *Helleniſts*, and that, conſequently, by their Deſignation the Church was deſirous to give full Satisfaction to the Complaint of thoſe, whoſe Widows had been before neglected. Of the two firſt of theſe, *viz.* *Stephen* and *Philip*, the ſacred Hiſtory has given us a ſufficient Account, but of the reſt we have nothing certain, except we will admit of what the *Latins* tell us of *Prochorus*, *viz.* that, on the 9th of *Auguſt*, he ſuffer'd Martyrdom at *Antioch*, after having made himſelf famous for his Miracles: Of *Nicanor*, that, on the 10th of *January*, he ſuffer'd in the Iſland of *Cyprus*, after having given great Demonſtrations of his Faith and Virtue: Of *Timon*, that, on the 19th of *April*, he was firſt thrown into the Fire, and, when he had miraculouſly eſcap'd from thence, was fix'd upon a Croſs at *Corinth*: Of *Parmenas*, that, on the 23d of *January*, he ſuffer'd at *Philippi*, in *Macedonia*: And of *Nicholas*, that, either by Deſign or Indiſcretion, he gave Riſe to the infamous Sect of *Nicholaitans*, and therefore no Chriſtian Church has ever yet paid any Honour to his Memory. One Thing we may obſerve in this Place, *viz.* that, much about the Time of the Inſtitution of theſe *Deacons*, *James the Leſs*, (ſo called to diſtinguiſh him from the other *James*, who was the Son of *Zebedee*) and for his eminent Virtues ſirnam'd *the Juſt*, was choſen Biſhop of *Jeruſalem*, and for this Reaſon preferr'd before all the reſt, becauſe he was a near Relation, *viz.* a *Couſin-German* to our Bleſſed Saviour. *Calmet*'s Commentary and Dictionary, and *Fleury*'s Eccleſiaſtical Hiſtory.

† As there were People of all Nations, *Proſelytes* to the *Jewiſh* Religion, dwelling at *Jeruſalem*, 'tis reaſonable to conceive, that they had *Synagogues*, or Places appointed for Prayer, for hearing the Law, and pious Exhortations in their own Languages. The *Jews* report, that there were no leſs than four hundred and eighty of theſe in *Jeruſalem*, which were ſo many inferior Churches, and ſubordinate to the Temple, as their *Cathedral*. Theſe Synagogues very probably were built, and maintain'd by the ſeveral Nations, or Degrees of People, that reſorted to them, and from theſe they had their Names, as the *Synagogue of Libertines*. i. e. of ſuch as were *Denizens* of *Rome*, of the *Cyrenians*, the *Alexandrians*, &c. But it is to be obſerv'd of theſe Synagogues, that they were not only Places of religious Worſhip, but a Sort of *Colleges*, or *Schools* likewiſe, where Perſons were inſtituted in the Law, and Traditions of the *Jews*. The *Jews*, at this Time, were diſpers'd in ſeveral foreign Parts, and from theſe they ſent their Youth to *Jeruſalem* to be educated in the Synagogue, or Colleges peculiar to their reſpective Countries. St *Paul* was of the Province of *Cilicia*, and, as it is reaſonable to think, that he ſtudy'd in a College, either belonging to the *Country*, where he was born, or proper to his *Quality*, as a *Freeman* of *Rome*; there ſeems to be no Incongruity in ſuppoſing, that he might poſſibly be one, either of thoſe *Libertines*, or *Cilician Diſputants*, who enter'd the Liſts with St *Stephen*. *Whitby*'s and *Beauſobre*'s Annotations, *Stanhope*, on the Epiſtles and Goſpels, and *Calmet*'s Commentary.

A. M. 4038, &c. Ann. Dom. 34, &c.

before the *Sanhedrim*, in order to obtain a formal Sentence of Condemnation againſt him.

WHILST he ſtood before the Council, the Judges, and all the People then preſent, beheld a Luſtre and Radiancy in his Countenance, not unlike the Appearance of an Angel; and, when he was indulg'd the Liberty of Speech, in a grave and ſevere Oration he endeavour'd, not only to vindicate himſelf from the Imputation of *Blaſphemy*, but, at the ſame Time, by an *hiſtorical* Deduction of the moſt memorable Actions and Events, that had happen'd in the *Jewiſh* Nation, from the Time of *Abraham* to that of *Solomon*; he undertook to ſhew, "That Religion was "not confin'd to the *Holy-Land*, or the "Temple-Service; that the Law, for "which they expreſs'd ſo vehement a "Zeal, was unable to contain Mankind "within the Bounds of their Duty; that, as "their Fore-Fathers were all along a ſtubborn and rebellious People, and grievous "Perſecutors of the Prophets, who were "ſent to foretell the Coming of the *Meſſiah*, ſo were *they* likewiſe a wicked and "perverſe *Generation*, who in all Things "had equalled, but in this ſurpaſs'd the "Impiety of their Anceſtors, *viz.* that "contrary to that *Law*, which had been "deliver'd to them by the Miniſtry of "Angels, they had betray'd and murther'd that very *Perſon*, who was ſent "into the World to *fulfil* it."

From Acts i. 10. to the End.

THESE laſt Words, which were but too true, incens'd the *Jews* to ſuch a Degree, that they fell upon him with the utmoſt Expreſſions of their Rage and Fury; whilſt he, regardleſs of what they were about, had his Mind employ'd in the † delightful Proſpect of Heaven, and the ſenſible Appearance of the bleſſed *Jeſus*, in our glorify'd Nature, *ſtanding at the Right-Hand of God*; which when he had declar'd to all the Company, the *Jews* were ſo enrag'd, that, raiſing a loud Clamour, and ſtopping their Ears againſt all Cries for *Mercy*, they unanimouſly ruſh'd upon him, dragg'd him out of the City, and there ſton'd him to Death; whilſt he, having firſt devoutly † recommended his Soul to God, upon his bended Knees made loud Interceſſion for his *Murtherers*, that the Sin, they were then committing, *might not be laid to their Charge*, and ſo gave up the Ghoſt; but his Body was bury'd by *devout* Men, (probably *Proſelytes* to the Chriſtian Faith) *who made great Lamentations over it*.

Saul's *Violence againſt the Chriſtians.*

AMONG the many, that were thus enrag'd againſt *Stephen*, one particular Perſon, who had but too great an Hand in his Death, was a young Man of *Cilicia*, named *Saul*. He, out of his great Officiouſneſs to have him executed, undertook to look to the Clothes of the Witneſſes, who uſually ſtripp'd themſelves to throw the firſt Stones, as the Law directed, at the Perſon who dy'd by their Evidence; and,

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† Whether, to afford St *Stephen* this delightful Proſpect, the Opening of the Heavens was *real*, (as it is believ'd to have been at our Lord's Baptiſm) or whether, this, like other Appearances to the Prophets of the *Old Teſtament*, was repreſented to him by Way of *Viſion*, as we cannot certainly know, ſo is it of no great Conſequence that we ſhould. For, ſince a *Viſion* is deſcrib'd by thoſe, that are particularly curious in theſe Matters, to be *ſuch a diſtinct and ſtrong Impreſſion* upon the Faculty of the Imagination, as ſets the Object before the Man, *as plainly, as if it actually were preſent, and perceiv'd by his bodily Senſes*, [*Maim.* Mor. Nev. Part. ii. c. 26.] it is not to be doubted, but that either of theſe Ways comes all to one, as to the Certainty of the Perſuaſion, and every other Effect, which we can ſuppoſe it is intended to produce in the Mind of the Perſon, whom it actuates. *Stanhope*, on the Epiſtles and Goſpels.

† In this Prayer of our dying *Martyr*, there are theſe four Things obſervable. (1.) That he look'd upon his Soul as a Subſtance diſtinct from his Body; and, (2.) That it continu'd to exiſt after its Separation from the Body. (3.) That he declar'd our Bleſſed Saviour to be God omniſcient, and omnipotent, able to hear, and grant his Prayer, and to preſerve the Souls commended to his Care and Protection. And, (4.) That the Spirits receiv'd by him are in a State of Safety and Happineſs. The Time of this Martyrdom is by ſome plac'd after our Lord's Death, about eight Months; by others, at the Diſtance of about four; by others again, ſeven Years. *Euſebius* is expreſs, that it follow'd quickly after his Election into the Office of *Deacon*; from St *Chryſoſtom* and ſome others, who ſpeak in his Honour, we are to conclude, that he was martyr'd young; and from *Eccleſiaſtical* Hiſtory we are inform'd, that the Place, where he ſuffer'd, had a ſtately Church built upon it by *Eudocia*, the Empreſs, Wife to *Theodoſius*. *Stanhope*, on the Epiſtles and Goſpels, Vol. I.

A. M. 4038, *&c.* Ann. Dom. 34, *&c.*

From Acts i. 10. to the End.

and, out of his paſſionate Concern for the *Traditions* of the Antients, having procur'd a Commiſſion from the *Sanhedrim*, he immediately put it in Execution. For he broke open Houſes, ſeiz'd upon all, who look'd like the Diſciples of *Jeſus*, and, without any Regard to Sex or Age, ſcourg'd, and hauled them away to Priſon, compelling them to *blaſpheme* and deny *Chriſt*, and breathing out nothing but Threatenings and Slaughter wherever he came; inſomuch, that moſt of the Believers, except the Apoſtles †, were forc'd to leave *Jeruſalem*, and diſperſe themſelves in the Regions of *Judea* and *Samaria*, *Syria* and *Phœnicia*, *Cyprus* and *Antioch*, &c. preaching the Goſpel to the *Jews*, that were in thoſe Places.

Peter's *Oppoſition to* Simon Magus.

AMONG thoſe, who were thus diſpers'd, *Philip* the Deacon, the ſecond in Order after *Stephen* came to *Samaria*, where, by his Preaching and Miracles, he converted many. In this Place there was one *Simon* *, who, by his Sorcery and magical Arts, had ſo ſtrangely gain'd the Veneration of the People, that they look'd upon his Diabolical Illuſions, as real Operations of *the Power of God*; but ſeeing great Numbers of his Admirers fall off from him, and embrace the Doctrine, which *Philip* preach'd, he, in like Manner, pretended to be a *Convert*, and, in Hopes of obtaining ſome Share of the miraculous Gifts, which he could not but admire in the *Apoſtle*, deſir'd by him to be baptiz'd.

Acts viii. 14.

THE News of the Converſion of ſo large a City as *Samaria* was ſoon brought to the Apoſtles at *Jeruſalem*, who thereupon ſent *Peter* and *John* to confer the Gifts of the Holy Ghoſt upon the new Converts. The *Magician*, perceiving that a Power of working Miracles, and ſpeaking with Tongues, was conſequent upon the *Impoſition* of the Apoſtles Hands, offer'd to give them Money to enable him to do the like; but the Offer St *Peter* rejected with Scorn and Deteſtation, denouncing an Execration againſt him and his Money; which ſo terrify'd the Caitiff, that, poſſibly fearing to be made an Example of Diſſimulation, (as *Ananias* was) he begg'd the Apoſtles Prayers to God for the Pardon of his Sin, and the Averſion of thoſe Judgments, which his Denunciations ſeem'd to portend: But how falſe and feign'd his Repentance was, the Sequel of this Hiſtory will ſhew.

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† It is a very ancient *Tradition*, mention'd by *Clemens* of *Alexandria*, that our Lord aſſign'd *twelve Years* after his Aſcenſion, for the Converſion of the unbelieving *Jews* in *Judea*, leſt any of them ſhould ſay, that they *had not heard of the glad Tidings of the Goſpel*; and *Apollonius*, who flouriſh'd at the ſame Time, ſpeaks of this ὡς ἐκ παραδόσεως, as deliver'd by *Tradition*, that our Lord commanded his Apoſtles, *not to depart out of* Jeruſalem *for the Space of twelve Years*, which, if there be any Truth in it, ſhews the Reaſon, why the Apoſtles continued at *Jeruſalem*, when the reſt of the Diſciples were ſcatter'd abroad. *Whitby*'s Annotations.

* This Man was a Native of *Gitton*, a Village of *Samaria*, and a pretended Convert to Chriſtianity; but, upon his being rejected by the Apoſtles, he ſoon turn'd *Apoſtate*, and, being a Man of an ambitious and daring Temper, in pure Revenge, ſet himſelf in Oppoſition to them, and became the firſt Broacher of ſeveral abominable Hereſies. The Account, indeed, which, according to St *Luke*, this *Magician* gives of himſelf is only this,——That he was μέγας τὶς, ſome great Perſon, as *Mountebanks* uſually repreſent themſelves, and the Opinion, which his magical Pranks had wrought among the *Samaritans*, only this:——That he was the *great Power of God*; by which Words perhaps they only meant ſome *Legate*, or *Miniſter* of God, aſſiſted by his mighty Power: And yet, from theſe Words very probably, the Fathers tell us, that he declar'd himſelf to be the *prime God*; the God *above all Principality, Power, and Virtue whatever*; and that to the *Samaritans he was the Father*; *to the* Jews, *the Son*; *and to other Nations, the* Holy Ghoſt. But, ſince the Hiſtory of the Apoſtles informs us, that *he believed, and was baptiz'd in the Name of* Jeſus, 'tis difficult to conceive, how he ſhould perſuade the *Samaritans*, that he was God the *Father*; or the *Jews*, that he was the *Son*, or that *Jeſus*, into whoſe Name he baptiz'd; or the *Gentiles*, that he was that *Spirit*, which *he would have purchaſed with Money*. And therefore we may preſume, that theſe venerable Writers, out of their ardent Zeal againſt this *Arch-Heretick*, might be induc'd to magnify his arrogant Pretenſions above Meaſure, by putting too ſtrong an Interpretation upon St *Luke*'s Words. However this be, 'tis certain, that he did not acknowledge *Jeſus Chriſt* as the Son of God, but look'd upon him as a *Rival*, and pretended himſelf to be the *Chriſt*; that he held the World was not created by God, but made by Angels, and therefore Divine Honours were due to them, as appointed Mediators between God and Men; that he accounted the ordinary Worſhip of *Idols* as a Thing indifferent; and in Times of Perſecution, that Men might lawfully abjure the *Chriſtian* Faith; that he maintain'd an univerſal Licence to Sin; Men might act as they were inclin'd; Women might be in common; and that to preſs the Obſervance of good Works was inconſiſtent with the *Goſpel-Liberty*. Theſe were ſome of his *Principles*; and, in Conſequence of theſe, (as *Irenæus* tells us) he and his Followers liv'd in all Luſt, and Impurity, and wallow'd in the moſt horrible and unheard of Beſtialities. *Calmet*'s Diſſert. ſur *Simon* le Magicien; *Echard*'s Eccleſiaſtical Hiſtory, and *Cave*'s Life of St *Paul*.

Philip's *Converſion of the Queen of* Ethiopia's *Eunuch.* Acts viii. 25.

The two Apoſtles, having thus confirm'd the Church of *Samaria*, preach'd the Goſpel in many of the neighbouring Villages with good Succeſs, and ſo return'd to *Jeruſalem*; while *Philip* being order'd by an Angel, who appear'd to him, to go *Southward*, into the Road, which led from *Jeruſalem* to *Gaza*[†], he there met with an *Eunuch*[†], that waited on *Candace*[*], Queen of *Ethiopia*, who had been to pay his Devotions at *Jeruſalem*[†], and was then upon his Journey home. As he drew near to the Chariot, *Philip* found him commendably employ'd in reading a Paſſage in the fifty-third Chapter of *Iſaiah*, relating to the Sufferings of the *Meſſiah*, and, when the *Treaſurer* expreſs'd his Deſire of having the Paſſage (which he did not ſo well underſtand) a little explain'd to him, and thereupon invited him into the Chariot, *Philip* took this Opportunity to preach unto him the Goſpel of *Jeſus Chriſt*, and thereby to ſhew him, that not only the *Senſe* of that Paſſage, but of ſeveral others in the ancient Prophets, was fully accompliſh'd in his Perſon and Tranſactions. This ſo fully convinc'd the *Eunuch*, that, with much Eagerneſs, he deſir'd to be baptiz'd into the *Chriſtian Faith*, which, when *Philip* had done, the Spirit of the Lord immediately tranſported him to *Azotus*[†], from whence he proceeded as far as *Cæſarea* [†], preaching the Goſpel in all the Cities, while the *Ethiopian* purſu'd his Journey with great Joy and Satisfaction of Mind.

[†] We have before (in Page 589) given an Account of this City, and of the ſeveral Revolutions, which it underwent; and have only here to obſerve, that, as there were two Places of this Name, one, which was deſtroy'd by *Alexander*, (ſome ſay *the Great*, and others *Jannæus*) and therefore called the *Deſert*, and another, which, by *Conſtantine the Great*, was built in a Place nearer the Sea, than the ancient City ſtood, it muſt be of the ancient City, (whoſe Ruins, as St *Jerom* informs us, were viſible in his Time) that the ſacred Hiſtorian is here to be underſtood. *Calmet*'s Commentary.

[†] This Word is deriv'd from the *Greek* εὐνοῦχος, which ſignifies one, who guards the Bed, becauſe generally, in the Courts of the *Eaſtern* Kings, the Care of the Beds and Apartments belonging to Princes and Princeſſes was committed to them, but more eſpecially thoſe of the Princeſſes, who, in thoſe Countries, live in great Retirement, and remote from the Sight and Company of Men. It is not to be deny'd however, that this Word is in Scripture frequently ſet to ſignify any Miniſter belonging to a Prince, attending at his Court, and employ'd more eſpecially in ſome Office belonging to the inner Part of the Palace, whether he be really an Eunuch or not; but that the Word, in this Place, is to be taken in its moſt natural and obvious Senſe, ſeems to be evident from hence,——That the ſame Perſon, who is here called an *Eunuch*, is ſaid to have been of *great Authority* with the Queen of *Ethiopia*, which would have been needleſs, had the Word *Eunuch* here been intended to ſignify any Prime Miniſter of State. In Relation to this Eunuch however, ſome *Greek* Copies of good Repute read, that the *Holy Ghoſt fell upon him* (even as it did upon *Cornelius*) without the Impoſition of Hands, by which Means he was enabled to be a Preacher of the Goſpel in *Ethiopia*, and other Places. For, even to this Day, the *Abyſſines* make it their Boaſt, that they receiv'd the Chriſtian Religion from him, and, accordingly, in their Form of Baptiſm, recite the Hiſtory of his Converſion. *Calmet*'s Dictionary, and Commentary.

[*] Some are of Opinion, that the Word *Candace* ſignifies *Sovereign Authority*, and that this was a common Name for all the Queens, who reign'd in the *Iſland*, or *Peninſula* of *Meroe*, which is the Country here called *Ethiopia*; (not the *Ethiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but the *Ethiopia* in *Africa*, which lay below *Egypt*) and of whoſe Government *Pliny* teſtifies, that it was generally in the Hands of *Women*, who, for ſeveral Succeſſions, aſſum'd the Name of *Candace*: And of this particular Queen it is reported, that, by the Preaching of this her Eunuch, ſhe was prevail'd upon to turn *Chriſtian*. *Whitby*'s Annotations, and *Calmet*'s Commentary.

[†] That this Eunuch was a *Proſelyte of Juſtice*, or one, who, from *Paganiſm*, had embrac'd the *Jewiſh* Faith, to which he might be converted by thoſe *Jews*, who, from *Alexandria*, ſpread themſelves into the *African Ethiopia*, is a reaſonable Conjecture, not only becauſe he came ſo long a Journey to worſhip at *Jeruſalem*, probably at ſome great *Feſtival*, but becauſe *Cornelius* is expreſly declar'd to be the *Firſt-Fruits of the* Gentiles; and 'tis not unlikely, that the Fame, which he had heard at *Jeruſalem*, of the Crucifixion and Reſurrection of Chriſt, might be the Reaſon of his reading the Prophet *Iſaiah*, who ſpeaks more plainly of the Times of the Goſpel, than any other, and that particular Chapter, which (as *Abarbinel* teſtifies) *all the* Jewiſh *Rabbins did, with one Mouth, confeſs, that it related to the Sufferings of* Meſſiah *the King*. *Whitby*'s Annotations.

[†] That it was a common Thing for the Spirit of God to convey his Prophets of old from one Place to another, as it were in an Inſtant of Time, is plain from *Obadiah*'s Words to *Elijah*, *It ſhall come to paſs, that, as ſoon as I am gone from thee, the Spirit of the Lord ſhall carry thee where I know not*, 1 Kings xviii. 12. And from what the Sons of the Prophets ſay to *Eliſha*, *Let theſe Men, we pray thee, go, and ſeek thy Maſter, leſt peradventure the Spirit of the Lord hath taken him up, and caſt him upon ſome Mountain*, 2 Kings ii. 16. This very probably might be done by the Miniſtry of ſome Angel, here called the *Spirit*, or *Power, of the Lord*; and the Reaſon, that is commonly aſſign'd

Saul'*s miraculous Converſion, and the Circumſtances of it.* Acts ix. 1.

THE Diſperſion of *Believers*, which occaſion'd a Propagation of the Goſpel in other Countries, ſoon excited the furious Zeal of *Saul* to procure proper Letters [†] of Authority from the High-Prieſt to *Damaſcus* [†], that in Caſe he ſhould find any there, whether they were Men or Women, profeſſing the Chriſtian Faith, he might bring them bound to *Jeruſalem*, there to be puniſh'd: But, as he was upon the Road, and now drawing near to *Damaſcus*, all on a ſudden, about Mid-Day, a moſt amazing Gleam of Light, far exceeding the Brightneſs of the Sun, was darted from Heaven upon him, and thoſe that were with him, and threw them all for Fear proſtrate upon the Ground. This Light was accompany'd with a Voice, in the *Hebrew* (or rather *Syriack)* Tongue, demanding of him why it was, that he perſecuted him ſo violently? And, as *Saul* was uncertain from whence the Words came, *I am* Jeſus of *Nazareth*, (continu'd the Voice) *whom thou perſecuteſt; but 'tis in vain for thee to reſiſt the Decrees of Providence, and therefore be*

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aſſign'd for it, in the Caſe of *Philip*, is,——That the Eunuch had requeſted of him to go with him into *Ethiopia*; whereas God, having deſign'd him to preach the Goſpel in other Parts of the World, remov'd him in this extraordinary Manner, and thereby not only prevented his Compliance with the Requeſt, but gave the Eunuch Aſſurance likewiſe of his being a *Meſſenger* ſent from Heaven, and, conſequently, that the Things, which had been taught him, were true. *Calmet*'s Commentary, *Whitby*'s and *Pool*'s Annotations.

[†] This City, in the *Old Teſtament*, 1 Sam. v. 1, 2, is called *Aſhdod*, and is therein memorable for the Temple of *Dagon*. It lies upon the *Mediterranean Sea*, about nine or ten Miles *North* of *Gaza*, and, in the Times, when Chriſtianity flouriſh'd in theſe Parts, was made an *Epiſcopal* See, and continu'd a fair Village 'till the Days of St *Jerom*. *Wells*'s Geography, of the New Teſtament.

[†] From hence it appears, that, however the *Jews* were cramped in ſeveral Privileges belonging originally to their Nation, yet, even after they became a *Roman Province*, their great *Council* at *Jeruſalem* had a Juriſdiction, which extended to all Synagogues, even thoſe that were out of *Judea*, and that the Power of *Capital* Puniſhments was not ſo far taken from them, but that, either by their own Authority, or at leaſt the Conſent of the *Roman* Governors, they might, in ſome Caſes, inflict them. *Calmet*'s Commentary, and *Whitby*'s Annotations.

[†] Of the ancient Hiſtory of *Damaſcus*, ſo far as we had occaſion in the *Old Teſtament*, we have given ſome Account before, Page 900, in the Notes; and ſhall only here add a ſhort Abſtract of what a late Traveller of our own tells us concerning its preſent State, *viz.* "That it is ſituated on an even Plain, of ſo great Extent, that one can but juſt "diſcern the Mountains, which compaſs it on the farther Side; that it ſtands on the *Weſt* Side of the Plain, about "two Miles diſtant from the Head of the River *Barrady*, which waters it; is of a long, ſtraight Figure, about two "Miles in Extent, adorn'd with *Moſques* and *Steeples*, as the Manner of *Turkiſh* Cities is, and encompaſs'd with "Gardens (according to common Computation) full thirty Miles round. That the River *Barrady*, as ſoon as it iſſues "out from between a Cleft of the Mountain *Anti-libanus* into the Plain, is divided into three Streams, whereof the "middlemoſt and biggeſt runs directly to *Damaſcus* through a large open Field, called *Ager Damaſcenus*, and is "diſtributed to all the Ciſterns and Fountains of the City; while the other two (which ſeem to be the Work of Art) "are drawn round, one to the Right Hand, and the other to the Left, on the Borders of the Gardens, into which "they are let (as they paſs along) by little Currents, and ſo every-where diſpers'd: That the Houſes of the City "(whoſe Streets are very narrow) are all built, on the Outſide, with no better Materials, than either Sun-burnt Brick, "or *Flemiſh* Wall, and yet it is no uncommon Thing to ſee the Gates and Doors adorn'd with Marble Portals, carv'd "and inlaid with great Beauty and Variety, and, within theſe Protals, to find generally a large ſquare Court "beautified with fragrant Trees, and Marble Fountains, and compaſs'd round with ſplendid Apartments: That, in "in theſe Apartments, their Ceilings and *Traves* are uſually richly painted and gilded, and their *Duans* (which are a "Sort of low Stages, ſeated in the pleaſanteſt Part of the Room, and elevated about ſixteen or eighteen Inches "above the Floor, whereon the *Turks* eat, ſleep, ſmoak, receive Viſits, ſay their Prayers, *&c.)* are floor'd, and "adorn'd on the Sides with Variety of Marble, mix'd in *Moſaick* Knots and Mazes, ſpread with Carpets, and "furniſh'd all round with Bolſters and Cuſhions to the very Height of Luxury: That in this City is ſhewn the Church "of *John the Baptiſt*, now converted into a famous Moſque, the Houſe of *Ananias*, which is only a ſmall Grotto "or Cellar, wherein is nothing remarkable, and the Houſe of *Judas*, with whom St *Paul* lodg'd, wherein is an "old Tomb, the ſuppos'd Burying-Place of *Ananias*, which the *Turks* hold in ſo much Reverence, that they maintain "a Lamp continually burning over it." This is the chief of the Account, which the ingenious Mr *Maundrell* gives us of the City of *Damaſcus*, and it may not perhaps be immaterial here to adjoin,——That the Fruit Tree, called the *Damaſcen*, and the Flower called the *Damaſk Roſe*, were tranſplanted from the Gardens belonging to this City, as thoſe Branches of Silk and Linnen, which go under the Name of *Damaſks*, were not improbably the firſt Invention of its Inhabitants. *Wells*'s Geography of the New Teſtament.

A. M. 4039, &c. Ann. Dom. 35, &c.

From Acts i. 10. to the End.

be no longer refractory, but obey the Commands that ſhall be given thee. Whereupon *Saul*, in a terrible Dread and Agony, deſiring to know what he was to do: *Go to* Damaſcus, (reply'd the Voice) *and there thou ſhalt know my Will.* Thoſe, that accompany'd *Saul* in his Journey, were ſtruck with Fear and Amazement, wondering that they ſhould hear a Voice ‖, and yet ſee no Man ſpeak, whilſt *Saul* himſelf was ſo dazzled, and over-power'd by the Light, that he quite loſt his Eye-Sight, and was led by the Hand into *Damaſcus*, where he continu'd for the Space of three Days, without taking any Manner of Suſtenance.

Acts ix. 10.

AT this Time there was in the City a certain Diſciple named *Ananias* †, whom the Lord, in a Viſion, commanded to go, and find out *Saul*, then lodging at the Houſe of one *Judas* a *Jew*, and, by the Impoſition of his Hands, to cure him of his Blindneſs. *Ananias* was ſtartled at the Name of the Man, and, to excuſe himſelf, alledg'd his violent Perſecutions of the Church, and with what a wicked Intent he was then come to *Damaſcus*; but to this the Viſion reply'd, that he was appointed by God to be a powerful Inſtrument in the Propagation of the Goſpel, both among the *Jews* and *Gentiles*, and that, how much ſoever he had perſecuted *Chriſtianity* heretofore, he was now to become a zealous Defender of it, and even to die in Teſtimony of its Truth.

ENCOURAG'D with this Aſſurance, *Ananias* repair'd to the Houſe where *Saul* was, with this joyful Meſſage,——" That " the *Lord Jeſus*, who had appear'd to " him in his Journey, had ſent him not " only to reſtore his Eye-Sight, but to " beſtow upon him likewiſe the Gifts and " Graces of the Holy Spirit, ſuch as " might qualify him for the Miniſtry, to " which he was then appointed." And no ſooner had *Ananias* ended his Speech, than thick Films, like Scales, fell from the other's Eyes, whereupon he recover'd his Eye-Sight, and, being baptiz'd, for ſome Days continu'd with the Diſciples at *Damaſcus*, preaching in the *Synagogues*, and proving that *Jeſus* was the *Meſſias*.

His *Preaching at* Damaſcus, *and Introduction to the Apoſtles.*

AFTER ſome Stay at *Damaſcus*, he retir'd *(b)* into the neighbouring Parts of *Arabia Deſerta* †, where he firſt planted the Goſpel; and, in the Beginning of the next Year, return'd to *Damaſcus* again, and there preach'd *Chriſt* publickly in the

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‖ In *Acts* xxii. 9. 'tis ſaid expreſly, that the Men, who were with *Saul*, *heard not the Voice of him, that ſpake to him*, but, as the Words φωνὴ and ἀκούειν (both employ'd in theſe Paſſages) will admit of different Significations, they will be eaſily reconciled by ſaying,——That the People, who accompany'd *Saul*, heard a Sound, a Noiſe, a Thunder in the Air, (for to all theſe the Word φωνὴ is applicable) but did not hear any articulate Words, or did not *underſtand* (for in this Senſe the Word ἀκούειν is often taken) what that Noiſe or Sound meant; in the ſame Manner, as when a Voice from Heaven was addreſs'd to our Lord, the People, *who ſtood by, and heard it, ſaid, that it thundered, and others, that an Angel ſpake to him*, and perhaps none of them underſtood diſtinctly what it ſaid, *John* xii. 29. *Hammond*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

† Who this *Ananias* was, we have no certain Information from Antiquity. The *Apoſtolical Conſtitutions* aſſert, that he was a *Lay-Man*: St *Auſtin* will have it that he was a Prieſt; but *OEcumenius* and ſome Moderns are of Opinion, that he was a *Deacon*. The *Greeks* maintain, that he was one of the *ſeventy* Diſciples, was made Biſhop of *Damaſcus*, and, having obtain'd a Crown of Martyrdom, was bury'd in the ſame City. However this be, 'tis certain, that, in the Place, where he is ſaid to have been interr'd, there is a very fine Church, which tho' the *Turks* have turn'd into a *Moſque*, yet they ſtill preſerve a great Reſpect for his Monument. *Calmet*'s Commentary and Dictionary.

(b) Gal. i. 17.

† The Reader need not be told, that *Arabia*, which is one of the moſt conſiderable Diviſions of *Aſia*, is diſtinguiſh'd into three Parts, *Deſerta*, *Petræa*, and *Arabia Fœlix*, or that the *Deſerta* borders upon *Syria*, and is not far diſtant from *Damaſcus*. What we had rather obſerve to him is,——That, as we learn this Paſſage of the Apoſtle's Life from his own Account only, *Gal.* i. 17. St *Luke*, who makes no Mention of it in his Hiſtory, in all Probability, did not accompany him in this Journey; and this makes it the rather believ'd, that the Intent of his going into *Arabia* was not to propagate the Goſpel, but to find out a Retreat, where, by Meditation and Prayer, he might fit and prepare himſelf for his future Miniſtry; tho' it is hardly conceivable, how a Perſon of St *Paul*'s Zeal and Activity could ſuffer himſelf to lie ſtill, amidſt ſo many poor Creatures, that ſtood in need of his Inſtructions: And therefore others have ſuppos'd, that the chief Intent of his taking this Journey, was, to carry *the glad Tidings* of the Goſpel into a Country, that had never heard of it before. *Calmet*'s Commentary.

Synagogues; ſo that all the *Jews*, in that City, were not a little amaz'd and confounded, both at the ſtrange Change in his Opinions and Proceedings, and the powerful Efficacy of his Arguings and Diſcourſes. Acts ix. 23. Their Malice however being incens'd, at having loſt ſo conſiderable a *Champion*, purſu'd him cloſe. They contriv'd all poſſible Means to diſpatch him; and, after many Attempts to no Purpoſe, (*c*) made their Requeſt at laſt to the Governor, under *Aretas* †, King of *Arabia*, that he would gratify them in his Deſtruction. *Saul*, however, had early Notice of this, and, knowing that the Gates were Day and Night ſtrictly guarded to prevent his Eſcape, from one of the Houſes, that ſtood upon the City-Wall, he was let † down by the Diſciples in a Baſket, and ſo made the beſt of his Way to *Jeruſalem*.

THREE Years were now paſt and gone, ſince the Time of his Converſion; but, notwithſtanding this, when he came to *Jeruſalem*, he found but a *cold* Reception among many of the Diſciples, who were ſenſible of his former Conduct, and, as yet, diffident of the Reality of his Change, until *Barnabas* †, who was privy to all his Circumſtances, having introduc'd him to the Apoſtles, *Peter* and *James*, vouch'd for his Sincerity, and, by declaring the miraculous Manner of his *Converſion*, and his zealous Preaching at *Damaſcus*, diſſipated all their Doubts, and gain'd him *the Right-Hand of Fellowſhip*, or an intimate Communion with the Apoſtles. Here he continu'd preaching with all Boldneſs, and his Sermons were ſo powerful, and Diſputations with the *Helleniſts* ſo unanſwerable, that they too, like the *Jews* at *Damaſcus*, form'd Deſigns againſt his Life; which when the Brethren underſtood, they conducted him to *Cæſarea* †, from whence he ſet ſail to his

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(*c*) 2 Cor. xi. 32, 33.

† This *Aretas*, whoſe Name is ſaid to have been *Æneas*, before he came to the Crown of *Arabia*, was Father-in-Law to *Herod Antipas*, who, ſome Time after, divorc'd his Daughter, and made *Herodias*, his Brother *Philip*'s Wife, the Conſort of his Bed: But how this *Aretas*, who, in the Beginning of his Reign, by the Inſinuations of one *Syllæus*, fell under the Diſpleaſure of *Tiberius*, came to be poſſeſs'd of the Sovereignty of *Damaſcus*, the Capital of *Syria*, which had been a long while a *Roman* Province, we can no where learn. *Joſeph*. Antiq. lib. xvi. c. 16.

† This was ſo far from betraying any Want of Courage in the Apoſtle, that it was only putting in Practice his Maſter's Direction, *when they perſecute you in one City, flee to another*, Matth. x. 23.

† *Barnabas* is ſuppos'd to have been an old Acquaintance of St *Paul*'s, and a Fellow-Student with him under *Gamaliel*; and, having been lately at *Antioch*, 'tis not unlikely, that he might there receive the Account of his Converſion, and conſequent Behaviour, which made him the readier to become, upon this Occaſion, his *Guarantee* with the Apoſtles. *Calmet*'s Commentary.

† Some Commentators are of Opinion, that the Place, to which the Brethren conducted St *Paul*, was *Cæſarea Philippi*, in the extream *Northern* Parts of *Paleſtine*, from whence his Way lay directly through *Syria* to *Tarſus* in *Cilicia*; but others, with more Juſtneſs, have obſerv'd, that wherever Mention is made in the *New Teſtament* of *Cæſarea* alone, and without any Addition, it is always to be underſtood of the *Cæſarea*, which *Herod the Great* built, and whereof *Joſephus* gives us the following Account: " There was a certain Place, by the Sea ſide, formerly
" called *Straton*'s *Tower*, which *Herod* look'd upon as a very commodious Tract of Ground, whereon to raiſe a
" City. Accordingly he drew his Model, and ſet People to work, and in twelve Years Time finiſh'd it. The
" Buildings were all of Marble, private Houſes, as well as Palaces; but his Maſter-Piece was the *Port*, which he
" made as large as the *Pyræum*, (or Port belonging to *Athens*) and a ſafe Station againſt all Winds and Weathers
" ——— The City ſtands between *Dora* and *Joppa*, two wretched Sea-Towns, where there is no Riding in the
" Harbours with a *South-Weſt* Wind, which bears ſo furious upon the Shore, that Merchantmen are forc'd to keep
" off at Sea many Times, for Fear of being driven a-ground. To encounter this Difficulty of the Place, *Herod*
" order'd a *Mole* to be made, in the Form of an Half-Moon, and large enough for a *Royal* Navy to ride in, which
" he did, by letting down Stones of a prodigious Size, fifty Feet in Length, eighteen over, and nine deep (and
" ſome larger) in Twenty-Fathom Water. This Mole was two hundred Feet in Extent, whereof the one Half ſerv'd
" to break the Setting in of the Sea, and the other Half for the Foundation of a Stone-Wall, that was fortify'd with
" Turrets; and, underneath this, was a *Key*, or Landing-Place, with a large Walk upon it round the Port, as a
" Place of Pleaſure, to take the Air in. ——— The Houſes, about the Port were all uniformly built, of the moſt
" excellent Sort of Marble, and, in the Middle of them, on a Mount, ſtood a Temple, which ſerv'd as a *Sea-Mark*
" to the Mariners, and was celebrated no leſs for its Materials, than its Workmanſhip. In this Temple there were
" two Statues or Images, one of *Rome*, and the other of *Cæſar*, from whom the City took its Name; and, in
" the City, the Contrivance of the very Vaults and Common-Sewers, laid at equal Diſtances, and diſcharging
" themſelves into the Sea, was very wonderful". Beſides theſe, *Joſephus* makes mention of a Stone *Theatre*, a ſpacious

his own City *Tarſus* †; and ſaw not *Jeruſalem* till ſeveral Years after.

Peter *raiſes* Tabitha, *from the Dead.* Acts. ix. 31.

The Church at this Time had Peace, and flouriſh'd exceedingly: *Saul* diligently preach'd the Word in *Cilicia* †, and *Syria* †, and *Peter* made a general Viſitation of all the Saints in *Judea*, *Galilee*, and *Samaria*. In his Progreſs he arriv'd at a Town called *Lydda* †, where he cur'd one *Æneas* of a *Paralytick* Diſorder, which had confin'd him to his Bed for eight Years, and thereby prevailed with all the Inhabitants of *Lydda* and of *Saron* †, a neighbouring Town, to embrace the *Chriſtian* Profeſſion. From *Lydda* he was intreated by two Meſſengers to come over to *Joppa*, a noted Port about ſix Miles Diſtance, upon the Account of one *Tabitha* †, (in *Greek* called *Dorcas*) a Chriſtian Woman, venerable for her Piety, and diffuſive Charity, who was lately dead. When he came to the Houſe, he found the Body in an upper Chamber ready waſh'd, and prepar'd for its Funeral, and attended with many ſorrowful Widows, who durſt not requeſt of him to raiſe her from the Dead, but, by their Tears and Lamentations, and large Commendations of her Charity, ſufficiently teſtify'd their Deſire; ſo that the Apoſtle, having caus'd the Company to withdraw, firſt kneeled down, and made his Supplications to God, and then turning to the Body, with one Word's Speaking, rais'd her up, and preſented her alive to her Friends and Relations: Which gain'd him a great Number of Converts at *Joppa*, and encourag'd him, for ſome conſiderable Time, to take up his Abode there, lodging in the Houſe of one *Simon* a *Tanner*.

Is ſent for by Cornelius, *whom he converts, and ſeveral other* Gentiles, *and juſtifies himſelf for ſo doing.*

While he abode at *Joppa*, retiring one Day † to the Top of the Houſe about Noontide

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ſpacious *Amphitheatre*, and ſeveral other Buildings, which made him, in another Work of his, call it *one of the faireſt Cities in all* Judea. *Joſeph.* Antiq. lib. xv. c. 13. de Bello, lib. iii. c. 14. and *Wells*'s Geography of the New Teſtament.

† This City is the ſame, with what in *Hebrew* is called *Tarſhiſh*, and as it ſtands in a Plain, on the Banks of the River *Cydnus*, it was all along, in ancient Times, accounted ſo great a trading Town, that all Merchant-ſhips are in Holy Writ frequently called by the Name of *Ships of* Tarſhiſh. In the Times of the *Romans* it was a City of great Note, as being not only the Metropolis of the Province of *Cilicia*, but honour'd likewiſe with the Privileges of a *Roman* Colony, (which we find St *Paul* pleading in his own *Behalf*, Acts xxii. 25, 28.) and with an Academy furniſh'd with ſuch eminent Men, that *Strabo* ſcruples not to ſay, they excelled all others in polite Learning and Philoſophy, even thoſe of *Alexandria*, and *Athens*, and that *Rome* itſelf was beholding to this *Nurſery* of all Sciences for its beſt Profeſſors; and therefore no Wonder that St *Paul*, who had the firſt Foundations of his Erudition laid here, became ſo well inſtructed in the *Liberal* Arts, and ſo well acquainted with *Heathen* Authors. *Wells*'s Geography of the New Teſtament.

† This was a Province of *Aſia Minor*, which lay on the *Northern* Coaſt, towards the End of the *Mediterranean Sea*, and was therefore bounded by *Pamphylia*, on the *Weſt*; and *Pieria*, on the *Eaſt*; the Mount *Taurus*, on the *North*; and the *Cilician-Sea*, on the *South*. *Wells*'s Geography of the New Teſtament, and *Whitby*'s Alphabetical Table.

† Tho' *Syria*, by *Heathen* Authors, is generally us'd in a larger Acceptation, and ſo comprehends both *Phœnicia* and the *Holy Land*; yet, as it commonly occurs in the *New Teſtament* in a ſtricter Senſe, it is bounded on the *Eaſt*, by the *Euphrates*; on the *Weſt*, by *Phœnicia*, and the *Mediterranean Sea*; on the *North*, by *Cilicia*; and on the *South*, by *Judea* and *Arabia Deſerta*. *Whitby*'s Alphabetical Table, and *Calmet*'s Dictionary.

† *Joſephus* tells us, that this was a Village, not yielding to a City for Greatneſs, Antiq. lib. xx. And he elſewhere expreſsly ſtiles it a City, de Bello, lib. ii. It was burnt by *Ceſtius*, whilſt the Men were gone from it to *Jeruſalem*, to celebrate the Feaſt of Tabernacles; but, after the Deſtruction of *Jeruſalem*, it was rebuilt, and made one of the *Jewiſh* Academies. By the *Gentiles* it was called *Dioſpolis*, or the City of *Jupiter*, but by the *Chriſtians*, in the Times of the Holy Wars, it had the Name of St *George*'s, partly from a magnificent Temple, which the Emperor *Juſtinian* there erected in Honour of that *Saint*, and partly from an erroneous Opinion then prevailing among them, that in that Place he obtain'd the Crown of Martyrdom. *Wells*'s Geography of the New Teſtament.

† Is a Town adjoining to *Joppa*, giving Name to the ſpacious and fruitful Vale, which reaches from *Cæſarea* to *Joppa*, and among the Rabbins is famous for its Vines. *Wells*'s Geography of the New Teſtament.

† The true Reaſon, why St *Luke* gives this Interpretation of her *Syriack* Name, ſeems to be this, —— That as ſhe was a *Jeweſs*, who ſpake nothing but *Greek*, ſhe was called by her *firſt* Name among the *Jews*, and by her *ſecond* among the *Greeks*; for in both Languages the two Names ſignify the ſame Thing, *viz.* a *Goat*, or a *Roe*. *Whitby*'s Annotations.

† At the Dedication of the Temple, *Solomon* had ſo oft and ſo ſolemnly requeſted of God, that he would hearken *to the Supplications of his People*, who ſhould, at any Time, *ſpread out their Hands towards that Place*, 1 Kings viii. 30, 38. that it thence became a Cuſtom among the *Jews*, whenever they were abſent from *Jeruſalem*, to offer up

Noon-tide to pray, after he had ended his Devotions, he found himſelf hungry; but, while the People were preparing his Dinner, he fell into a Trance, wherein was preſented to him a large *Sheet*, or Table-Cloth, let down, as it were, by the four Corners from Heaven, wherein were Creatures of all Kinds, clean and unclean, and, at the ſame Time, he heard a Voice calling to him to kill, and eat freely of them; which when *Peter*, a little too tenacious of the Rites and Inſtitutions of the *Moſaick* Law, declar'd his Averſion to do, the Voice rejoin'd, That, what God had pronounc'd *clean*, he ought by no Means to account common or unclean. This Repreſentation was made to him three ſeveral Times, after which the Sheet was again taken up, and the Viſion diſappear'd. But, while *Peter* was revolving with himſelf what the Meaning of this might be, three Meſſengers knock'd at the Door, deſiring to ſpeak with him; and when they had deliver'd their Meſſage, *viz.* That *Cornelius*, a *Roman*, Captain of a Company in the *Italian Legion* † then at *Cæſarea*, and a Perſon of eminent Virtue, Piety, and Charity, had, by an immediate Command from God, ſent to him; he, the next Day, with ſix other Brethren from *Joppa*, went along with them, and, the Day following, arriv'd at *Cæſarea*.

Acts x. 24.

CORNELIUS, in Expectation of his coming, had invited his Friends and Relations to his Houſe, and, as *Peter* drew near, fell down at his Feet to worſhip him; but the Apoſtle, rejecting the Honour, as what was due to God alone, enter'd into the Houſe, and there made his *Apology* to the Company, *viz.* "That, "tho' they could not but know, that it "was not lawful for a *Jew* to converſe "(in the Duties of Religion eſpecially) "with thoſe of another Nation; yet, ſince "God had now taught him to make no "*Diſtinction*, he very readily attended "their Pleaſure, deſiring to know the "Occaſion of their ſending for him." Whereupon *Cornelius* made Anſwer, "That "he did it upon the expreſs Command of "God, who, by his Angel ‡, had order'd him to ſend for him at *Joppa*, "from whom he ſhould receive ſome "*ſpecial* Inſtruction, and that for this "Reaſon they were all then met together, "attending the Commands, which he had "brought them from God."

Hereupon St *Peter* began his Diſcourſe, and declar'd, "That now he perceiv'd plainly, that God had made no "Diſtinction of Perſons, and People, but "that the Pious and Godly of all Nations "were to meet with Acceptance; that "Peace and Reconciliation between God and

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up their Prayers in Places, where they might have a free Proſpect towards it. Thus of *Daniel* it is recorded, that when he pray'd, (as he did it three Times a Day) *the Windows of his Chamber were opened towards* Jeruſalem, *Dan.* vi. 10. and therefore, in all Likelihood, St *Peter*, being now at *Joppa*, went up to the Roof of the Houſe to pray for the ſame Reaſon. *Whitby*'s Annotations.

† The *Cohors* of the *Romans*, which the *Greek* renders σπεῖρα, and we, *Band*, was a Body of Infantry, conſiſting of five hundred Men, ten of which *Bands* made a *Legion*; and the Manner in which the *Romans* diſtinguiſh'd, and denominated their Bands and Legions, was very various. Sometimes it was from the Order of Places, and ſo they were called the *firſt*, or *ſecond* Band, according to their Rank and Precedency: Sometimes from the Commanders they were under, as the *Auguſtan*, and *Claudian* Band, &c. becauſe Perſons of that Name did lead them: Sometimes from their own Behaviour, as the *Victrix*, the *Ferrea*, the Conquering, the Iron-band, &c. by Reaſon of the great Valour, which, in ſome ſharp Engagements, theſe had ſhewn: Sometimes from the Countries, they were chiefly quarter'd in, as the *German*, and *Pannonian* Band, &c. and ſometimes from the Parts, from whence they were gather'd, as this of *Cornelius* is called the *Italian* Band, becauſe it was rais'd out of that Country, and was a Body of Forces, well known for their Gallantry and great Exploits, among the Writers of the *Roman* Hiſtory. *Calmet*'s Commentary.

‡ But, if God was ſo very kind to *Cornelius*, as to ſend an Angel to him, why did not he, at the ſame Time, give that Angel Commiſſion to inſtruct him *in what he was to do*, and to ſave his Apoſtle a Journey from *Joppa* to *Cæſarea?* Now, beſides the Honour, which God, in this Method of Proceeding, deſign'd to confer upon St *Peter* and his Miniſtry, 'tis apparent, that hereby he intended to let us know, that we are not to expect *extraordinary* Ways of Inſtruction, where he hath inſtituted ordinary Means. The Angel, no doubt, might as readily have told *Cornelius* what he ought to do, as bid him ſend for *Peter*, and God could as eaſily have given him his Spirit at that Time,

A. M. 4044, *&c.* Ann. Dom. 40, *&c.*

From Acts i 10. to the End.

“ and Man, was a Doctrine publiſh'd by “ the Prophets of old, and, of late, ſince “ the Time of *John* the *Baptiſt*, preach'd “ through *Galilee* and *Judea*; that of “ this Peace *Jeſus* of *Nazareth* was the “ only *Mediator* between God and Man, “ as appear'd by the Divine Powers and “ Graces, wherewith he was inveſted, and “ which he conſtantly exercis'd in doing “ good to Mankind; that of his Life and “ Actions, more eſpecially of his *Cruci-* “ *fixion* by the *Jews*, and *Reſurrection* “ from the Dead, of his appearing to his “ Diſciples, and even eating and drinking “ with them after his Reſurrection, he “ and the reſt of the Apoſtles were choſen “ *Witneſſes*; and that from him they had “ receiv'd, before his Aſcenſion, a Com- “ mand, and Commiſſion to publiſh to all “ Nations under Heaven, that he was the “ Perſon, whom God had appointed to be “ the *great Judge of all the World*.”

WHILE *Peter* was thus preaching to them, the Holy Ghoſt fell upon all that heard him, without the Impoſition of the Apoſtles Hands. This made the *Jewiſh* Converts, who came along with *Peter*, wonder not a little, that the Gifts of the Holy Ghoſt ſhould be pour'd upon the *Gentiles*; but *Peter*, perceiving it, order'd them ‡ immediately to be baptiz'd, and, (to inſtruct them more fully in their *Chriſtian* Profeſſion) tarry'd for ſome conſiderable Time with them.

Acts xi. 1.

WHEN he return'd to *Jeruſalem*, the *Jewiſh* Converts †, who ſtill retain'd their inveterate Prejudice againſt the *Gentiles*, utterly condemn'd him for converſing ſo familiarly, and eating with them; but, for his *Apology*, having given them a plain *Narrative* of the whole Affair, and the Occaſion of it, he concluded at laſt with this Inference, “ That, ſince God had “ been pleas'd to beſtow on theſe *Gen-* “ *tiles* the ſame *Privileges*, and Marks of “ Converſion, that he had done on his “ ſelect Diſciples, it would in him have “ been direct Diſobedience to the Divine “ Will, had he deny'd them Admiſſion “ into the Church, or refus'd them his “ Inſtructions

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Time, as four Days after; but then this would not have been ſo agreeable to the Order, which Chriſt had ſettled in his Church. Chriſt had appointed his Apoſtles to miniſter his Ordinances; and therefore God did not ſuffer even an Angel to break in upon this *OEconomy*, but order'd St *Peter* to wait upon the *Centurion*, that his Divine Mercy might not redound upon him only, but be extended to his Relations and Friends. *Whitby*'s Annotations.

‡ But whom did he order to do this, the *Gentiles?* It ſeems, at firſt Sight, not a little abſurd, that they, who were not yet baptiz'd themſelves, ſhould baptize others. Or were they ſome of thoſe, who came along with him to *Cæſarea?* Theſe are generally ſuppos'd to be no more than *Lay-Brethren*, who were not permitted to baptize, but in Caſes of Neceſſity: But, conſidering that St *Peter* was now upon his Viſitation through *Judea*, *Galilee*, and *Samaria*, it ſeems reaſonable, that he ſhould carry ſome of his *Deacons* (at leaſt) along with him, to attend in ſuch Offices as theſe. Such was the Beginning of the Converſion of the *Gentiles*: For that *Cornelius* and his Company were the *Firſt-Fruits* of the *Heathen* World is evident from the Injunction, which our Saviour gave his Apoſtles, *not to go into the Way of the* Gentiles, *Matth.* x. 5. from the Practice of thoſe, that were ſcatter'd abroad upon the Death of *Stephen*, *but preached the Word to the* Jews *only*, Acts xi. 19. from the Wonder, which the *Jewiſh* Converts with St *Peter* expreſs'd, when they ſay, *that on the* Gentiles *alſo was poured out the Gift of the Holy Ghoſt* Acts x. 45. and from the Altercation, which the Brethren at *Jeruſalem* had with him at his Return, *thou wenteſt in to Men uncircumciſed, and didſt eat with them*, Acts xi. 3. which to me is a Proof ſufficient, that the Door of Faith was not opened to the *Gentiles*, before the Converſion of *Cornelius*, who (according to the Account of ſome *Latin* Writers) was made afterwards Biſhop of *Cæſarea* of *Paleſtine*, where he ſuffer'd Martyrdom. But ſince *Euſebius*, who was Biſhop of that Church, does not reckon him among the Number of his *Predeceſſors*, we have Reaſon to ſuſpect the Truth of this Piece of Hiſtory. *Whitby*'s Annotations, and *Calmet*'s Commentary.

† The ancient Fathers are generally of Opinion, that the Apoſtles themſelves had no Hand in this Controverſy, and ſome of them ſuppoſe, that the great Fomenter of it was *Cerinthus*, whoſe *Hereſy* grew afterwards famous in the Church: But, if we conſider how zealous the *Jews*, even after their Converſion, were for their *Laws and Cuſtoms*, Acts xxi. 20, 21. how St *Peter* himſelf, before he receiv'd this *Viſion*, laid it down for a Rule, that it was unlawful for a *Jew* to converſe with an *Alien*, Acts x. 28. and, even after this Viſion, how he withdrew from the believing *Gentiles*, for Fear of the Cenſure of thoſe, *who came from* Jeruſalem, *Gal.* ii. 12. we cannot ſee, why it ſhould be inconſiſtent with the Character of the very greateſt of the Apoſtles to enquire into the Reaſons of St *Peter*'s Conduct, which, according to their preſent Perſuaſion, was not warrantable: Since *this was a Myſtery* (as St *Paul* tells us) *which, in other Ages, was not known unto the Sons of Men, as it is now revealed unto his Holy Apoſtles and Prophets by the Spirit*, viz. *that the* Gentiles *ſhould be Fellow-Heirs, and of the ſame Body, and Partakers of God's Promiſe in Chriſt, by the Goſpel*, Eph. iii. 5, 6, *&c.* *Calmet*'s Commentary, and *Whitby*'s Annotations.

"Inſtructions and Converſation;" which fully ſatisfy'd the Audience, and turn'd their Diſpleaſure againſt him into Praiſe and Thankſgiving to God, for having communicated the ſame Mercy to the *Gentiles*, that he had done to the *Jews*.

Barnabas *and* Saul *preach at* Antioch, *where the Diſciples were firſt called* Chriſtians. Acts xi. 19.

After the general Diſperſion, which follow'd upon St *Stephen*'s Death, ſome Diſciples, who were born in *Cyprus*, and *Cyrene*[†], having travelled through ſeveral Countries, and hitherto preach'd to the *Jews* only, when they came to *Antioch*[†], and there heard of the Converſion of *Cornelius*, and others, they apply'd themſelves to the *Greeks*[‖], who liv'd in that City, and, by the Bleſſing of God, made great Numbers of Converts daily; inſomuch, that the Apoſtles, who remain'd at *Jeruſalem*, when they heard of this happy Progreſs, ſent *Barnabas*[†], a pious Man, and indu'd with many excellent Gifts, to aſſiſt the Diſciples, and confirm the Believers in that City. The Succeſs of the Goſpel in ſo large a Place was no ſmall Conſolation to him: And therefore, having exhorted the Brethren to hold faſt the Profeſſion of their Faith, he thence departed to *Tarſus* to find out *Saul*, and with him, in a ſhort Time, return'd to *Antioch*; where, for the Space of a whole Year, they daily reſorted to the Places of publick Concourſe, and gain'd Converts ſo numerous and conſiderable, that in this City the Diſciples of *Jeſus* firſt obtain'd the honourable Name of *Chriſtians*[†].

This

[†] This City was of great Note, and once of ſuch Power, as to contend with *Carthage* for ſome Pre-eminencies. It ſtood on the *Weſtern* Parts of *Lybia, properly ſo called*; and, as it was the principal City, it ſometimes gave the Name of *Cyrenaica* to the whole Country, which by the Sacred Writer is paraphraſtically called *Lybia about* Cyrene, *Acts* ii. 10. The City itſelf is famous in profane Writers for being the Birth-Place of *Eratoſthenes* the *Mathematician*, of *Callimachus* the *Poet*, and (in Holy Writ) of *Simon*, whom the *Jews* compelled to bear our Saviour's Croſs. *Wells*'s Geography of the New Teſtament.

[†] This *Antioch*, to diſtinguiſh it from ſixteen other Cities, which, in *Syria*, and other Countries, bore that Name, was frequently called *Antiochia Epidaphne*, from its Neighbourhood to *Daphne*, a Village, where the Temple of *Daphne* ſtood. It was built, as ſome ſay, by *Antiochus Epiphanes*; as others, by *Seleucus Nicanor*, the firſt King of *Syria* after *Alexander the Great*, in Memory of his Father *Antiochus*, and was, after that, the *Royal* Seat of the Kings of *Syria*. In the flouriſhing Times of the *Roman* Empire it was the ordinary Reſidence of the *Prefect*, or Governor of the *Eaſtern* Provinces, and was alſo honour'd with the Reſidence of many of the *Roman* Emperors, eſpecially of *Verus* and *Valens*, who ſpent here the greateſt Part of their Time. As to its Situation, it lay on both Sides the River *Orontes*, about twelve Miles diſtant from the *Mediterranean Sea*; was, in former Times, adorn'd with many ſumptuous Palaces, and ſtately Temples, and both by Nature and Art fortify'd even to Admiration; but, being taken by the *Saracens*, and afterwards by the *Turks*, it began to grow into Decay, and is now in ſo deſolate and ruinous a Condition, that the Patriarch has long ſince remov'd his Dwelling to *Damaſcus*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

[‖] The learned *Grotius* is pretty poſitive, that, inſtead of πρὸς τοὺς Ἑλληνιστὰς, as it is in our *vulgar* Copies, and denotes ſuch *Jews*, as ſpake the *Greek* Language, we ſhould read πρὸς τοὺς Ἕλληνας, i. e. *Greeks*, who were *Gentiles*, for which he produces, not only the *Syriack*, *Arabick*, and *Latin* Verſions, but the *Alexandrian* Manuſcript likewiſe, as indeed the whole Series and Purport of St *Luke*'s Diſcourſe ſeems to require it. For, having given us an Account of what happen'd to *Cornelius* at *Cæſarea*, he next proceeds to another Piece of Hiſtory of the like Nature, *viz.* the Converſion of ſeveral other *Gentiles* in the City of *Antioch*, which, when it came to be known at *Jeruſalem*, confirm'd the Brethren in the Belief of God's Deſign to receive the *Gentiles* into the Boſom of his Church, and gave a great Weight to what St *Peter* had teſtify'd concerning this Matter. *Whitby*'s Annotations, and *Calmet*'s Commentary.

[†] The Scripture acquaints us, *Acts* iv. 36. that his Name was originally *Joſes*, that he was deſcended of the Tribe of *Levi*, but born at *Cyprus*; and that, as he was the firſt, who ſold an Eſtate, and put the Purchaſe-Money into the *common Fund* then apply'd to the Suſtenance of poor Chriſtians, he very likely from that Action receiv'd the Name of *Barnabas*, which (according to St *Luke*'s Interpretation) ſignifies the *Son of Conſolation*. But, beſides the Qualifications mentioned in the Text, there were two other Reaſons, that might induce the Apoſtles to make choice of *Barnabas*, preferably to any other, upon this Occaſion; 1ſt, Becauſe he was a great Maſter of the *Greek*, which was the current Language of *Antioch*, as being himſelf born at *Cyprus*, where that Language only was in Uſe. And 2dly, becauſe the Apoſtles thought it might be more agreeable to theſe firſt Planters of the Goſpel in *Antioch*, (who were a great many of them Natives of *Cyprus*) to have a *Fellow-Labourer* of the ſame Country ſent amongſt them. *Calmet*'s Commentary.

[†] Before this, they were called, among themſelves, *Brethren, Saints, Diſciples, Believers, the Faithful, and thoſe that called on the Name of Chriſt*; and, among their Enemies, *Galileans, Nazarens*, and *the Men of the Sect*; but now, by the Converſion of ſo many Heathens both in *Cæſarea* and *Antioch*, the believing *Jews* and *Gentiles* being all made

A. M. 4047, &c. Ann. Dom. 43, &c.

From Acts i. 10. to the End.

Acts xi. 27.

THIS open'd an Intercourſe between *Jeruſalem* and *Antioch*; ſo that, when certain Perſons, who, at that Time, had the Spirit of Prophecy, were come from *Jeruſalem*, and, among them, one nam'd *Agabus* †, had foretold, that there would ſhortly be a great *Famine* in many Parts of the *Roman* Empire, (which accordingly happen'd in the fourth Year of the Reign of *Claudius*) the Chriſtians of *Antioch* determin'd to make a *Collection* for their Brethren in *Judea* †, which, upon the Approach of the Dearth, they accordingly did, and ſent it *to the Elders* by the Hands of *Barnabas* and *Saul*: But, before their Arrival at *Jeruſalem*, *Agrippa*, the Grandſon of *Herod the Great*, (merely to ingratiate himſelf with the *Jews*) rais'd a ſharp *Perſecution* againſt the *Chriſtians*. He order'd *James*, (the Son of *Zebedee* †, and Brother of *John*) commonly called *the Great*, to be beheaded; and, having apprehended *Peter*, and put him in Priſon, he ſet a Guard of *ſixteen* Soldiers upon him, deſigning, immediately after the Feaſt of the *Paſſover*, to bring him forth to the *Jews*, and, if they deſir'd it, to have him executed. But the very Night, before the Day intended for his Arraignment and Execution, God ſent an Angel from Heaven, who knock'd off his Chains †, open'd the Priſon-Door, and, without the Guards once perceiving it, carry'd him quite out; whereupon he went directly to

Acts xi. 30. and Chap. xii. 1.

Peter's *Impriſonment, and miraculous Eſcape, together with* Agrippa's *Death.*

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made one Church; this new Name was given them, as more expreſſive of their common Relation to their Maſter *Chriſt*; and, that it was given them in a ſolemn Manner, we have Reaſon to conclude from the Propriety of the *Original* Word. For χρηματίσαι is commonly uſed with Regard to *Edicts* and *Proclamations*, ſuch eſpecially, as contain the People's Profeſſions of Allegiance to Emperors, and the Privileges granted by them to the People: And therefore it ſeems not improbable, that the Impoſition of this Name was done by a *publick Act*, and Declaration of the whole Church, about the Beginning of the Reign of *Claudius*, ten Years after our Lord's Aſcenſion, (as an ancient Hiſtorian informs us) whether *Euodius* was at that Time the Biſhop of *Antioch* or no. *Stanhope*, on the Epiſtles and Goſpels, and *Cave*'s Lives of the Apoſtles.

† Who this *Agabus* was, we have no Account in any *Eccleſiaſtical* Hiſtory, only the *Greeks* tell us, that he was one of our Lord's *Seventy* Diſciples, and, as he is ſaid to have ſuffer'd Martyrdom at *Antioch*, accordingly they obſerve his Feſtival on the eighth of *March*: But, in Regard to the Truth of his Prophecy, *Euſebius* tells us, that the *Famine*, which he foretold, oppreſs'd almoſt the whole Empire, and was recorded by Hiſtorians, the moſt averſe to the Chriſtian Religion, *viz.* by *Dion Caſſius*, who calls it *a very great Famine*, Hiſt. lib. xvi. by *Joſephus*, who tells us, *that in* Judea *many periſh'd for want of Victuals*, Antiq. lib. xx. c. 2. and by *Suetonius*, who obſerves, that the Emperor himſelf, upon this Occaſion, was ſo inſulted by the People in the common Market-Place, that he was oblig'd, by a Poſtern-Gate, to retire into his Palace. In *Claudio*, Chap. xviii. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† The Reaſons, why this Supply was principally ſent to *Judea*, might be, either becauſe *there* the Calamity fell heavieſt, or becauſe Believers were like to find leaſt Pity there, or becauſe this was a fitting Teſtimony of Gratitude to the Country, from whence the Means of their Converſion firſt came, according to that ſubſequent Reaſoning of St *Paul*'s, *If we have ſown unto you ſpiritual Things, ought it to be accounted a great Thing, if we ſhall reap your carnal Things?* 1 Cor. ix. 11. *Stanhope*, on the Epiſtles and Goſpels.

† Theſe Titles are given to the Apoſtle, either upon the Account of his Age, or to diſtinguiſh him from another of the ſame Name, who was Biſhop of *Jeruſalem*, and is uſually ſtiled *the Leſs*. He was by Country a *Galilean*, and born very probably either at *Capernaum*, or *Bethſaida*. He had his firſt Inſtitution (together with his Brother *John the Evangeliſt*) under the *Baptiſt*, but, how he diſpos'd of himſelf after our Lord's Aſcenſion, it does not certainly appear. St *Jerom* makes him to have preach'd to the *Jews* of the Diſperſion; but that his Labours carry'd him at all out of *Judea*, or even from *Jeruſalem* itſelf, no authentick Hiſtory informs us. That his Zeal was very induſtrious and ardent there, no other Proof is neceſſary, than that *Agrippa*, a great Aſſerter of the *Jewiſh* Religion, made choice of him for the firſt Sacrifice to the Fury of the People: But that his Courage and Conſtancy, at the Time of his Trial, was ſuch, as even converted his Accuſer, made him come, and fall down at his Feet, and heartily beg Pardon for what he had ſaid againſt him; and that, after the Apoſtle had forgiven him, he, in the Preſence of the whole Aſſembly, declar'd himſelf likewiſe to be a *Chriſtian*, and ſo they were both beheaded together, is evident from the Teſtimony of *Euſebius*, lib. ii. c. 9. who had this Account (as he acquaints us) from the *Inſtitutions of* Clemens *of* Alexandria. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſpels.

† That the Manner of ſecuring a Priſoner was to have him faſten'd, by two Chains, to two Soldiers, or Keepers, on each Side one, while two others ſtood Guard at the Priſon-Door, is very plain from the Text in this Place; but that ſome of theſe Soldiers, converted to the Chriſtian Faith, ſhould mark, and take away theſe Chains, and give them to the Biſhop of *Jeruſalem*; and that they ſhould be kept, as a Treaſure, not only through all the *Jewiſh* Wars, but about four hundred Years after, 'till *Juvenal*, Biſhop of *Jeruſalem* gave them to *Eudoxia*, Wife to *Theodoſius the Younger*, who gave one of them to the Church of St *Peter* in *Conſtantinople*, and ſent the other to *Rome*, is a *Legend*, that ſmells too much of Superſtition to deſerve the leaſt Credit. *Whitby*'s Annotations.

to the Houſe of *Mary* [†], the Mother of *John*, ſirnam'd *Mark*, where ſeveral Diſciples were met together, and ſending up their Prayers to Heaven for his Deliverance. As he ſtood knocking without, a Maid of the Houſe, nam'd *Rhoda*, perceiving that it was his Voice, ran in, and acquainted the Company, that *Peter* was at the Door, but, when ſhe perſiſted in the thing, they concluded rather, that it muſt have been his *Angel* [†], until, being let in, he related to them the whole Manner of his miraculous Eſcape; and, having order'd them to acquaint *James*, and the other Brethren with this good News, he withdrew himſelf to a Place of more Retirement and *Security*.

Acts xii. 18. IN the Morning, as ſoon as it was Day, the Soldiers, miſſing their Priſoner, were in the utmoſt Confuſion, and *Agrippa*, finding himſelf diſappointed in his wicked Deſign, commanded the Keepers to be put to Death, as ſuppoſing them acceſſary to St *Peter*'s Eſcape, and ſo departed from *Jeruſalem* to *Cæſarea* [*]. While he was here, the Embaſſadors of *Tyre* and *Sidon*, relying on the Intereſt they had with *Blaſtus*, the Lord *High-Chamberlain*, came to ſollicit an Accommodation of ſome Difference, that had lately happen'd between their *States* and the King, and that the rather, becauſe, in this Time of Scarcity, their [‡] Country was in a great Meaſure dependent on the King's Dominions for its Support. *Agrippa*, tho' highly diſpleas'd with them, appointed them a Day of Audience; and being dreſs'd in his Royal Robes, and, ſeated on his Throne, made ſuch an Oration, as the flattering Multitude called *the Speech of a God, and not of a Man*, which he, with a ſecret Pride and Vanity, aſſuming to himſelf, was, that Moment, ſtruck by an Angel with a *Mortification in his Bowels* [*], of which, in a ſhort Time, he died.

Saul *and* Barnabas *preach the Goſpel in* Cyprus, *where they convert the Governor, and* Saul *obtains the Name of* Paul

ABOUT the Time of the Death of *Agrippa*, *Saul* and *Barnabas*, having diſpos'd of their Contributions to the Chriſtians in *Jeruſalem* and *Judea*, return'd back to the City of *Antioch*, and brought with them *Mark* †; but they had not long been there, before God, by ſome particular Inſpiration, gave them to underſtand, that he had appointed them to carry his Word into other Places: Whereupon the Church, that was at *Antioch*, betook themſelves to faſting and Prayer; and *Simon* ‡, *Lucius* †, and *Manean* †, Men endu'd with a Spirit of Prophecy, laid their Hands † on them, and ſo ſent them away to preach, wherever the Holy Ghoſt ſhould require them to go.

[†] This Houſe ſtood upon Mount *Sion*, and, according to *Epiphanius*, having eſcap'd the Deſtruction of *Jeruſalem* by *Titus*, it was afterwards turn'd into a famous Church, (called the Church of *Sion*) which endur'd for ſeveral Ages. *Calmet*'s Commentary, and Dictionary.

[†] That the Word ἄγγελος, or *Angel*, ſignifies not only a celeſtial Spirit, but alſo a *Meſſenger* ſent from one to another, we allow is manifeſt from ſeveral Paſſages in Scripture; but that it cannot, in this Place, denote a common Meſſenger, is evident for this Reaſon, *viz*. That the *Damſel* could know St *Peter* no otherwiſe, than either by his Voice, or Face, which the company might believe his Angel was capable of imitating; whereas St *Peter* could not but know, that no Meſſenger from the priſon (had he been allow'd to ſend one) was able to do this: And therefore, ſince it was a vulgar Opinion among the *Jews*, that good Men had their *tutelar* Angels, or at leaſt, that Angels were ſent down from Heaven about their Affairs, they, by this Angel, might underſtand, either *erroneouſly* a *Guardian* Angel attending on him, or, agreeably to Scripture, an Angel ſent down from Heaven to acquaint them with ſomething relating to him, in Anſwer to their Prayers. *Hammond*'s and *Whitby*'s Annotations.

[*] *Joſephus*, who gives us an Account both of this Journey, and the Occaſion of it, informs us, that *he went down to the City of* Cæſarea *to perform the Solemnities, and the Games, which were there celebrated every Olympiad, to the Honour of* Cæſar, *and that the Nobles and Governors of* Syria *repair'd to that City for the ſame Purpoſe*. Antiq. lib. xix. c. 7.

[‡] The Inhabitants of the Countries of *Tyre* and *Sidon*, which were very narrow, and pent up by the Sea, took little Pains in the Cultivation of their Ground. Their whole Buſineſs and Employment was *Commerce*; and therefore they were beholden to *Judea*, *Samaria*, and *Galilee*, (which were all at this Time under *Agrippa*'s Juriſdiction) for moſt of the common Neceſſaries of Life, as appears from 1 *Kings* v. 9, 11. and *Ezek*. xxvii. 17. *Calmet*'s Commentary.

[*] In teſtimony of the Truth of this Piece of ſacred Hiſtory, *Joſephus* relates the Manner of this King's Death, and what was eſteem'd the Occaſion of it, in the following Terms, ——— " Upon the ſecond Day of the *Feſtival*, *Agrippa* went early in the Morning to the Theatre, in a Silver *Stuff*, ſo wonderfully rich and curious, that, " the Beams of the riſing Sun ſtriking upon it, People's Eyes were dazzled with the Reflection, and, as the ſparkling " of the Light ſeem'd to have ſomething Divine in it, it mov'd the Spectators, at the ſame Time, both with Vene- " ration and dread. Hereupon, a Crew of fawning *Paraſites* cry'd him up for a God, and *beſeech'd him in Form, to* " *forgive them the Sins of their Ignorance, when they took him only for Fleſh and Blood, like another Man, but they* " *were now convinc'd* (they ſaid) *of an Excellency in his Nature more than human*. This impious Flattery paſs'd " upon

Acts xiii. 4.

WHEN therefore they had departed from *Antioch*, they firſt came to *Seleucia* †, from whence they took Shipping for *Cyprus*, and in the City of *Salamis* †, firſt

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" upon him without either Check or Repulſe; But, while he was in the Vanity of this Contemplation, lifting up his " Eyes, he ſaw an *Owl* in the Air over his Head, ſitting upon a Rope, which he found, ſoon after, to be the Preſage " of Miſchief to him, as it had been before of good Luck: For he fell immediately into violent Gripes, and Torments " in his Bowels, and, in this Agony, directing his Speech to his Friends about him, *Look ye*, ſays he, *your God is now* " *condemned to die*; *and, by this fatal Neceſſity, I am about to prove all my Flatterers to be a Company of profligate* " *Lyars, and to convince the World, by dying, that I am not immortal*; —— *but God's Will be done.* —— With theſe Words his Pain encreas'd upon him, ſo that he was forc'd to remove into his Palace; and, as it continu'd without " any Manner of Abatement, at the End of five Days, it carry'd him off, in the 54th Year of his Age, and the 7th of " his Reign." Antiq. lib. xix. c. 7. *Joſephus* indeed does not ſay, that he was *eaten up with Worms*, but he tells us that he had terrible Pains in his Guts, which, in the Space of five Days, might breed Worms in him, as he confeſſes they did in his *Grandfather*. *Whitby*'s Annotations.

† This Perſon, who is ſometimes called *John Mark*, and, at other Times, ſimply *Mark*, or *John*, is very improperly confounded with the Evangeliſt St *Mark*. He was the *Couſin*, and Diſciple of *Barnabas*, and the Son of a *Chriſtian* Woman, whoſe Name was *Mary*, who had an Houſe at *Jeruſalem*, where the Faithful, and the Apoſtles generally met. What Part he bore in the Propagation of the Goſpel, *the Acts of the Apoſtles* inform us. Notwithſtanding the Difference between St *Paul* and *Barnabas*, which aroſe concerning him, St *Paul* ſpeaks advantageouſly of him in his Epiſtle to the *Coloſſians*, Chap. iv. 10. in that to *Philemon*, Ver. 24. and in his ſecond to *Timothy*, Chap. iv. 11. The *Greeks* give him the Title of an *Apoſtle*, and ſay, that the Sick were cur'd merely by his Shadow. Some make him the Biſhop of *Biblis* in *Phœnicia*; but others, with more Probability, report, that he dy'd at *Epheſus*, but as to the Time, or Manner of his Death, we are utterly in the Dark. *Calmet*'s Commentary.

‡ This *Simeon*, who is ſirnam'd *Niger*, is ſuppos'd by ſome to be the ſame with *Simon* the *Cyrenean*, who bore our Saviour's Croſs; but for this Opinion there is no other Proof, than the Similitude of Names, which, in this Caſe, is far from being exact, ſince St *Luke* always calls *Simon* the *Cyrenean* by the Name of *Simon*, but *Simon Niger* by the Name of *Simeon*. *Calmet*'s Commentary.

† This *Lucius* is ſaid by ſome to have been one of our Lord's *ſeventy* Diſciples, and by the Apoſtles to have been conſtituted the firſt Biſhop of *Cyrene*; but of theſe, and ſome other pretended Paſſages of his Life and Death, we have no Manner of Certainty. *Calmet*'s Commentary.

† This *Manaen* muſt needs have been a Perſon of a conſiderable Family, and Diſtinction, becauſe we find that he was *brought* up with *Herod Antipas*, the Tetrarch, who put *John the Baptiſt*, to Death; and yet we are told, that he was one of the *ſeventy* Diſciples, and ſuffer'd Martyrdom at *Antioch*, but when, or in what Manner, we have no Information. *Calmet*'s Commentary.

† Some have imagin'd, that this *Impoſition* of Hands was a ſolemn *Ordination* of *Paul* and *Barnabas* to be Biſhops in the Chriſtian Church; but, beſides the Incongruity of an Apoſtle's being ordain'd Biſhop by thoſe of an inferior Order, as *Prophets, and Teachers* were, Acts xiii. 1. St *Paul* declares for himſelf, that he *was an Apoſtle, not of Men, neither by Men, but by* Jeſus Chriſt, *Gal.* i. 1. And as the Apoſtleſhip comprehends in it all *Eccleſiaſtical* Power, this *Laying on of Hands* was not deſign'd to give them any *Epiſcopal* Authority, as is pretended, but merely to *recommend them to the Grace of God, for the Work, which they were to fulfil*, Acts xiv. 26. as being a Ceremony that attended Prayer, and *Benediction*, and other ſolemn Actions, as well as *Ordination*. Thus the Children of *Iſrael laid their Hands* on the *Levites*, when they were ſeparated to the Service of *Aaron*, and his Sons, *Numb.* vii. 10. and thus our Bleſſed Saviour, when *the Children were brought to him, put his Hands upon them, and bleſſed them*, Matth. xix. 15. So that this Impoſition of Hands upon *Paul* and *Barnabas* was *precatory*, not *conſecratory*; deſign'd to implore the Bleſſing of Heaven upon their Miſſion to the *Gentiles*, and not to *ordain*, or confirm them *Biſhops* of the Church of *Chriſt*. Miſcell. Sac. Vol. II.

† This City lay on the *Weſt*, or rather a little *North-Weſt* of *Antioch*, upon the *Mediterranean Sea*, and was ſo nam'd from the Founder of it, *Selucus*, who was reputed to be the greateſt Builder in the World; for he is ſaid to have founded nine Cities, called by his own Name; ſixteen, in Memory of his Father *Antiochus*; ſix, by the Name of *Laodice*, his Mother; and three, in Honour of *Apamia*, his firſt Wife; beſides many others of great Note in *Greece*, and *Aſia*, either new built, or beautify'd and repair'd by him. *Wells*'s Geography of the New Teſtament.

† This was once a famous City in the Iſle of *Cyprus*, oppoſite to *Seleucia*, on the *Syrian* Coaſt; and as it was the firſt Place where the Goſpel was preach'd, it was in the primitive Times, made the See of the *Primate*, or *Metropolitan* of the whole Iſland. In the Reign of the Emperor *Trajan*, it was deſtroy'd by the *Jews*, and re-built; but, after that, being, in the Time of *Herodias*, ſack'd and raz'd to the Ground by the *Saracens*, it never recover'd its former Splendor, tho' out of its Ruins is ſaid to have ariſen *Famaguſta*, which was the chief Place of the Iſle, when the *Turks* took it from the *Venetians*, in the Year 1570. *Wells*'s Geography of the New Teſtament.

A. M. 4049, &c. Ann. Dom. 45, &c.

From Acts i. 10. to the End.

firſt began their *miniſterial* Office. Here they preach'd in the *Synagogues*, and employ'd *Marks*, who was of their Company, in ſeveral Offices of the Church, which they could not attend themſelves. From *Salamis* they croſs'd the Iſland of *Paphos* †, where the Pro-Conſul, of Governor to the Place, (who at that time was *Sergius Paulus)* had his Reſidence; a Man of great Wiſdom and Prudence, but unhappily ſeduc'd by a *Jewiſh* Sorcerer nam'd *Barjeſus*. Upon their preaching there, the Governor, being inform'd of ſomething extraordinary, ſent to the Apoſtles to hear their Doctrine. But the Sorcerer warmly oppos'd *this*, and us'd all poſſible Methods to hinder his Converſion; which when *Saul* perceiv'd, he, in the Governor's Preſence, having ſharply rebuk'd him, denounc'd a Judgment of Blindneſs upon him; which being immediately inflicted, convinc'd the *Pro-Conſul*, and converted him to the Faith; and from this Event (as ſome imagine) our Apoſtle had the Sirname of *Paul* † given him.

St Paul *preaches at* Perga *and* Lyſtra, *where he cures a lame Man, and thereupon, he and* Barnabas *are taken for two Gods.*

FROM the Iſle of *Cyprus*, St *Paul*, and his Company, ſailed to *Perga* in *Pamphylia*, where *Mark*, not greatly liking this *itinerant* Courſe of Life, took his Leave of the Apoſtles, and return'd to *Jeruſalem*. At *Perga* they made no Stay, but proceeded directly to *Antioch* in *Piſidia* †, where, going into the Synagogue, and being courteouſly invited † to make a Comment, or Diſcourſe (as the Cuſtom then was) upon the *Leſſons* out of the Law and the Prophets, that were juſt before read in the Congregation, St *Paul* took this Opportunity, in a long Diſcourſe, to ſhew, "That *Jeſus* was the true "*Meſſiah*, foretold by the Prophets, and "declar'd by *John the Baptiſt*; that, tho' "he was barbarouſly treated, and cru-"cify'd, and ſlain by the *Jews*, yet this "was no more than what the ſame Pro-"phets had foretold would happen to the "*Meſſiah*; that God's raiſing him from "the Dead, according to the Predictions "relating to the *Meſſiah*, and, after his "Reſurrection, ſhewing him to Multi-"tudes of Witneſſes then alive, and ready "to atteſt the Truth of it, were the "higheſt Demonſtrations of his being the "Son of God; and that therefore, ſince "*Forgiveneſs* of Sins, and *Juſtification* "(which could not be attain'd by the "Law of *Moſes)* were now tender'd to "them by their believing in *Jeſus*, it

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† This was another City of *Cyprus*, lying on the *Weſtern* (as *Salamis* did on the *Eaſtern)* Tract of the Iſland, where *Venus* (who from hence took the Name of *Paphia)* had her moſt antient and celebrated Temple, and where the *Roman Pro Conſul*, at this Time, had his Seat of Reſidence. *Wells*'s Geography of the New Teſtament.

† It is very obſervable, that, all along, before this Paſſage of the Apoſtle's Life, St *Luke* calls him by the Name of *Saul*, but, ever after, by that of *Paul*; which make ſome imagine, that he aſſum'd that Name to himſelf, in Memory of his converting of *Sergius Paulus*; juſt as the antient *Roman* Generals were wont to adopt the Names of the Provinces which they conquer'd. St *Auſtin*, more than once, aſſerts, that he took it out of a Principle of *Humility*, by a ſmall Variation changing his former Name, whereby a proud haughty King of *Iſrael* was called, into that of *Paulus*, which ſignifies little; and that, in Conformity to this, he calls himſelf ἐλαχιστότερος, Eph. iii. 8. (which is a Word made by himſelf on purpoſe) *leſs than the leaſt of the Apoſtles*. But the moſt rational Account of the Matter ſeems to be that of *Origen*, viz. that he, being of *Jewiſh* Parentage, and born in *Tarſus*, a *Roman* City, had, at his Circumciſion, two Names given him, *Saul* a *Jewiſh*, and *Paul* a *Roman* Name, and that, when he preach'd to the *Jews*, he was called by his *Jewiſh*, and when to the *Gentiles*, (as he did chiefly after this Time) by his *Roman* Name. *Calmet*'s Commentary, and *Hammond*'s and *Whitby*'s Annotations.

† *Pamphylia* is a Province of *Aſia Minor*, which gives the Name to that Part of the *Mediterranean* Sea, which waſhes its Coaſts, *Acts* xxvii. 5. To the *South* it is bounded by the *Mediterranean*; and to the *North*, by *Piſidia*; having *Lycia* to the *Weſt*, and *Cilicia* to the *Eaſt*: And as for *Perga*, a City of this Province, it is memorable among the Heathens for the Temple of *Diana*, who was thence called *Diana Pergæa*, and for the ſolemn *Feſtivals*, which, in Honour of her, were there annually obſerv'd *Wells*'s Geography of the New Teſtament.

† *Piſidia* is a ſmall Province in *Aſia Minor*, bounded on the *South* by *Pamphylia*; and on the *North*, by *Galatia*; having *Licaonia* to the *Eaſt*, and *Phrygia* to the *Weſt*. Its Inhabitants are commended by *Livy* for their Skill in War above other *Aſiaticks*, lib. xxxviii. c. 13. and its chief City was *Antioch*, built by *Seleucus*, in Honour of his Father *Antiochus*, and to diſtinguiſh it from others of the ſame Name, uſually called *Antiochia Piſidiæ*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† What the Service of the Synagogue was, particularly as to the Reading of the Law and the Prophets, and expounding thereupon, we had occaſion to explain before, Page 1066.

" nearly concern'd them, as a Matter of " the laſt Importance, *not to neglect ſo* " *great Salvation.*

Acts xiii. 42.

This the Congregation heard with great Attention; and, as they were going out of the *Synagogue*, the *Gentiles* deſir'd of St *Paul* to ſpeak again to them upon the ſame Subject, on the following Sabbath; and ſeveral *Jews* and *Proſelytes*, who believ'd, waited upon *Paul* and *Barnabas* for farther Inſtruction. The next Sabbath, the whole City flock'd to the Synagogue to hear the Apoſtle's Diſcourſe, which when the unbelieving *Jews* ſaw, ſuch was their Envy and Deſpite, that they not only oppos'd themſelves with Blaſphemy againſt what St *Paul* preach'd, but, perceiving the Progreſs which the Goſpel made, not in that City only, but in all the neighbouring Country, they apply'd themſelves to ſome Female † *Proſelytes* of Diſtinction, who, by their Intereſt with the principal Men of the City, forc'd the Apoſtles to depart to *Iconium* †, and after ſome Stay there, (their Malice purſuing them thither likewiſe) caus'd them to haſten to *Lyſtra*, where they continu'd for ſome Time, preaching the Goſpel to the Inhabitants of that City, and to the People of the Parts adjacent.

Acts xiv. 8.

At *Lyſtra* there was a Man, nam'd *Æneas*, lame from his Birth, whom St *Paul*, perceiving, by his diligent Attention to his Preaching, that he had Faith to be healed, immediately cur'd. This ſo amaz'd and tranſported the Standers-by, that, acknowledging a *Divine* Power in the Miracle, they took them for two Gods *, diſguis'd in human Shape; calling *Paul*, ‖ as chief Speaker, *Mercury*; and *Barnabas*, perhaps for his Gravity, or majeſtick Looks, *Jupiter*. The Prieſt of *Jupiter* therefore as ſoon as he was acquainted with the Matter, brought Oxen, all adorn'd with Garlands *, to the Door of the Houſe, where *Paul* and *Barnabas* were, in order to ſacrifice to them; but when the Apoſtles ſaw what they were going to do, they rent their Cloaths, and, running in among the People, cried aloud, "That they were miſtaken in the Object "of their Worſhip; that, notwithſtanding the Miracle they had wrought, they "were no more than Men; and that the "chief End of their Preaching was to turn "them from theſe *idolatrous* Practices, to "the Worſhip of the only true God, who, "by his almighty Power, had made Heaven and Earth, and, by his kind Providence, given them all the Bleſſings "they enjoy'd:" But, with all theſe Arguments, it was as much as they could do to reſtrain them from *ſacrificing*.

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† Women, who, being originally *Gentiles*, had embrac'd the *Jewiſh* Religion; and of Converts of this Kind it is generally obſerv'd, that their Zeal and Superſtition is uſually blinder, and their Attention to Reaſon, in Matters of Religion, weaker, than what belongs to the other Sex, inſomuch, that ſome *Eccleſiaſtical* Writers have made it their Remark, that there never was any *Hereſy* or *Schiſm* in the Chriſtian Church, but what was either *begun*, or *fomented* by Women of Wealth and Diſtinction. *Calmet*'s Commentary.

† This was the chief City of *Lycaonia*, a ſmall Province of *Aſia-Minor*, lying to the *Eaſt*, or *North-Eaſt* rather, of *Piſidia*; and adjoining *Southward* to *Pamphylia*, and *Cilicia*. This City, is ſaid by *Strabo* to have been well built, and ſituated in the richeſt Part of the Province. It was once a Place of ſuch Strength and Conſequence, that the *Turkiſh* Kings of the *Leſſer Aſia*, when they were moſt diſtreſs'd by the *Weſtern* Chriſtians, made it the Seat of their *Empire*, and, at preſent, it is in ſo conſiderable a Condition, as to be the Reſidence of a *Turkiſh Baſhaw*. The other two Cities of this Province are *Lyſtra* and *Derbe*, but of them we meet with nothing remarkable, except what the ſacred Story relates. *Wells*'s Geography of the New Teſtament.

* That this was a common Notion of the *Heathens* is evident, not only from that Paſſage in *Homer*,

Καί τε Θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσι
Παντοῖοι τελέθοντες ἐπιστρωφῶσι πόληας — Odyſſ. ρ. 485.

and that in *Ovid*,

——— Summo delabor Olympo,
Et Deus humanâ luſtro ſub imagine Terras.

But even from the Teſtimony of their Philoſophers; and therefore we find *Cicero* endeavouring to prove, that the Gods muſt be of human Shape, becauſe they never appear'd in any other Form. De Nat. Deorum. *Calmet*'s Commentary, and *Whitby*'s Annotations.

‖ The Account, which St *Paul*'s Enemies gave of him, is this,——*His Letters are weighty and powerful, but his bodily Preſence is weak, and his Speech contemptible*, 2 Cor. x. 10. His Diſcourſes indeed, were not form'd upon the Plan of the *Greek* Orators. The vain Ornaments, which they were ſo fond of, as tending only to impair the Strength and Majeſty of the Truths, which he taught, were by him held in great Contempt; for *his Speech and his Preaching was not with enticing Words of Man's Wiſdom, but with Demonſtration of the Spirit and Power*, 1 Cor. ii. 4. St *Jerom*, who finds ſome Fault with his *Stile*, as to its *Harſhneſs*, and Want of Purity, does nevertheleſs declare, that, when he reads him, every Word ſeems like a Clap of Thunder, *in Catal. Scrip. Eccleſ.* And St *Chryſoſtom*, in his Book *de Sacerdotio*, makes mention of the great Admiration, which his Epiſtles had gain'd him, both among *Jews* and *Gentiles*; no wonder then, that the People of *Lyſtra*, upon hearing his ſtrong and unaffected Eloquence, ſhould take him for *Mercury*, who, (according to the *Heathen* Notion) was the conſtant Companion of *Jupiter*, the Teacher of Men, and the *Interpreter* of the Gods. *Calmet*'s Commentary.

* Theſe στέμματα, which may be render'd *Crowns*, or *Garlands*, ſome think, were to be put upon the Heads of *Paul*,

Paul *ſtoned, but revives, and then returns to* Antioch.

Acts xiv. 19.

IT was not long however, before they turn'd to the other Extream: For ſome *Jews*, who had purſu'd the Apoſtles from *Antioch*, and *Iconium*, ſo far inſtigated the giddy Multitude againſt them, that they took *Paul*, whom juſt before they would have *ador'd*, and ſton'd him, and then drew him out of the City, ſuppoſing him to be dead: But, when the Diſciples came, (probably to inter his Body) he roſe up, and went into the City for that Night, but the next Day he *departed with* Barnabas *to Derbe*; where, having preach'd the Goſpel, and converted many to the Faith, they thence return'd to *Lyſtra*, *Iconium*, and *Antioch*, in which Places, having confirm'd the new Converts in the Belief and Profeſſion of *Chriſtianity*, and, with Faſting, and Prayer, and Impoſition of Hands, ordain'd Governors in every Church, they recommended them to the ſpecial Protection of God, and ſo took their Leave.

FROM *Antioch* they paſſed through *Piſidia*, and thence came to *Pamphylia*; and, having preach'd to the People at *Perga*, they went down to *Attalia* †, and from thence return'd by Sea to *Antioch* in *Syria*, whence they had ſet out, about three Years before, upon this holy Expedition. Here they aſſembled the Church together, and, having given an Account of their Succeſs, what Miracles God had wrought by their Hands, and what a *large Door of Faith* he, by their Miniſtry, had open'd to the *Gentiles*, they ſuſpended their Journeyings for the preſent, and, for ſome conſiderable Time †, took up their Abode among the Diſciples of this Place.

Paul *and* Barnabas *ſent from thence to* Jeruſalem, *in order to ſettle a* Controverſy, *which accordingly they did.*

Acts xv. 1.

WHILE they continu'd here, ſome Perſons coming from *Judea*, pretended to teach, that there was no Salvation without *Circumciſion* †, and the Obſervance of the other *legal* Ceremonies. *Paul* and *Barnabas* ſtrongly oppos'd this Doctrine: But,

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Paul, and *Barnabas*, according to the *Heathen* Cuſtom of crowning their Gods; but it ſeems more likely, that they were to adorn the Head and Neck of the Ox, or Heifer, that was to be ſacrific'd; for ſo we read in *Ovid*,

> Victima labe carens, & præſtantiſſima formâ,
> Siſtitur ante Aras, vittis præſignis, & auro. Met. Lib. xv.

† *Attalia*, which takes its Name from King *Attalus*, its Founder, and, with a ſmall Variation, is ſtill called *Statalia*, is a City of *Pamphylia*, which ſtands upon a fair Bay, and is ſo commodiouſly ſeated for Trade, that the *Turks* have preſerv'd it from ruin, and, at this Day, are very careful to keep its Fortifications, and Caſtle in Repair. *Wells*'s Geography of the New Teſtament.

† St *Luke* gives us no Manner of an Account of what paſs'd in the Church from St *Paul*'s returning to *Antioch* in *Syria*, which was in the 46th, to his *Deputation* to the Council at *Jeruſalem*, which was in the 51ſt Year of *Chriſt*. How he ſpent this intermediate Time, we cannot tell; but ſure we are, that his Zeal for the Chriſtian Cauſe would not permit him to be idle; and therefore, we may ſuppoſe, that this was the Opportunity he took to preach the *Goſpel*, not only through the Provinces adjacent to *Antioch*, but through ſeveral other Places, *where Chriſt had not been named, that he might not build upon another Man's Foundation*, Rom. xv. 20. Himſelf, in his ſecond Epiſtle to the *Corinthians*, acquaints us with many *Journeyings*, and *Labours*, and *Stripes*, and *Impriſonments*, that are not recorded in the Book of *Acts*; particularly he tells us, that five *Times he had been ſcourged by the* Jews, and three Times *beaten with Rods* by the *Romans*; that *thrice he had ſuffered Shipwreck*, and a *Day and a Night had been in the Deep*, toſs'd to and fro in the Sea, upon ſome plank, or broken Piece of the Ship, 2 *Cor*. xi. 23, *&c.* and a properer Time, for theſe ſad Events to befal him, we cannot aſſign, than where the *Sacred* Hiſtory has made a *Vacancy* in his Life. *Calmet*'s Commentary.

† Thoſe, who maintain'd this Poſition, were *Jews*, of the Sect of the *Phariſees*, Acts xv. 5. converted to Chriſtianity, but ſtill too zealous for the Obſervance of the Law; and their coming immediately from *Judea* might make

But, after many Conferences and Diſputations, it was at length propos'd, that the Deciſion of the Queſtion ſhould be referred to the General Aſſembly of the Apoſtles at *Jeruſalem* †. This the whole Church readily agreed to; and, having deputed *Barnabas* and *Paul*, together with ſome others of their Body, to go with the Meſſage, they conducted them Part of their Way, and the two Apoſtles, in paſſing through *Phœnicia* †, and *Samaria*, took care to relate what Succeſs they had met with in the Converſion of the *Gentiles*, to the great Joy and Comfort of all the Brethren in thoſe Parts.

When they were come to *Jeruſalem*, they firſt addreſs'd themſelves to *Peter*, *James*, and *John*, the *Pillars*, and principal Perſons in that Place, who receiv'd them very kindly; and, perceiving, by the Account which St *Paul* gave them, that the (d) *Goſpel of the Uncircumciſion* was committed to him, as that of *Circumciſion* was to *Peter*, they ratified it by Compact and Agreement, that *Peter* ſhould preach to the *Jews*, and *Paul* to the *Gentiles*; and, upon calling of the *Council*, wherein *Peter* declar'd his Senſe of the *Inſufficiency* of all *legal* Obſervance to ſave thoſe, who could expect Salvation only *through the Grace of the Lord Jeſus Chriſt*; and wherein *Paul* and *Barnabas* gave an Account of the Wonders and Miracles, which God had enabled them to work in converting the *Gentiles*, it was finally determin'd by St *James*, as Biſhop of the Place, and Preſident of the *Council*, that the *Gentiles*, who were converted to Chriſtianity, ſhould not be oblig'd to ſubmit to the *Yoke* of the Law, but only abſtain from Fornication †, and from eating Things offer'd to Idols †,

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make it the rather believ'd, that the Neceſſity of Circumciſion, in order to Salvation, was a *Tenet* of the *Apoſtles*. It is to be obſerv'd however, that the *Jews* themſelves were of different Opinions in this Matter, even as to Mens Admiſſion into their Religion. For ſome of them would allow thoſe of other Nations, who own'd the true God, and practis'd moral Duties, to live quietly among them, and, even without Circumciſion, to be admitted into their Religion; whilſt others would admit of no ſuch Thing. Thus *Joſephus* tells us, that when *Izates*, the Son of *Helen*, Queen of *Adiabene*, embrac'd the *Jews* Religion, *Ananias*, who converted him, declared that he might do it without Circumciſion; but *Eleazar*, another eminent *Jew*, maintain'd, that it was a great Impiety, in ſuch Circumſtances, to remain uncircumcis'd; and this Difference of Opinion continu'd among the *Jewiſh* Converts, after their embracing Chriſtianity, ſome allowing *Gentiles* to become Converts to *Chriſtianity*, without ſubmitting to Circumciſion and the *Jewiſh* Law, whilſt others contended, that, without Circumciſion, and the Obſervance of the Law, their Profeſſion of the *Chriſtian* Faith would not ſave them. *Calmet*'s Commentary, and *Beauſobre*'s and *Whitby*'s Annotations.

† St *Paul*, in his Epiſtle to the *Galatians*, lets us into a Circumſtance, that is not recorded in the Hiſtory of the *Acts*, *viz.* that *he went up*, at this Time, *to* Jeruſalem *by Revelation*, Chap. ii. 2. for, as the *Prophets and Teachers* at *Antioch* had before *ſeparated him and* Barnabas, *by Revelation*, to preach to ſome of the *Gentiles*, and they having fulfilled that Work, return'd to *Antioch* again, *Acts* xiv. 26. ſo it is probable, that by another Revelation, made to the ſame Perſons, they were ſent up to *Jeruſalem*, as being the fitteſt to convince thoſe of a contrary Perſuaſion, by declaring *what God had wrought by them among the uncircumciſed* Gentiles, and his Acceptance of them without Circumciſion, or the Obſervance of the Law of *Moſes*. *Whitby*'s Annotations.

† This was a Province of *Syria*, which, in the Times of the New Teſtament, lay between the two Rivers *Elutherus* to the *North*, and *Cherſeus* (or the *Kiſhon* in Scripture) to the *South*. In the Phraſe of the *Goſpel* it is called the *Coaſts* of *Tyre and Sidon*, becauſe theſe two Towns ſtood in the *Southern* Part of it; and for its great Skill in *Navigation*, and the Invention of *Letters*, (which, according to *Herodotus*, were brought thence by *Cadmus* into *Greece*) is juſtly celebrated by the *Antients*. *Wells*'s Geography of the New Teſtament, and *Whitby*'s Alphabetical Table.

(d) Gal. ii. 7.

† That we are abſolutely obliged to abſtain from Fornication, no good *Chriſtian* can ſeriouſly make a Matter of Diſpute; for, how favourable ſoever the *Gentiles* might look upon it, or how much ſoever it might obtain among the *Jews*, under the Name of *Polygamy*, nothing is more plain, than that Fornication was accounted an heinous Crime under the *Old Teſtament*, and that the wiſeſt of the Heathen World always eſteem'd *Chaſtity* a Virtue. However, ſince the greateſt Part of them acted, as if they thought *Fornication* a Thing indifferent, and in many of their idolatrous Feſtivals, made *Lewdneſs* a neceſſary and principal Ingredient, it hence came to paſs, that the Council at *Jeruſalem* thought proper to inſert this Prohibition in their Decree. *Beauſobre*'s Annotations.

† The *Heathens* of this Age uſed the ſame Arts to ſeduce the *Chriſtians*, and bring them to their Temples, that the *Moabites* had formerly done to corrupt the *Iſraelites*, calling, and inviting them to eat of the Sacrifices, which

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Things ſtrangled, and Blood †, which, in the preſent Circumſtances of the Church, were highly neceſſary. With this *Decree*, which was drawn up in the Form of an Epiſtle, *Paul* and *Barnabas* were ſent back to the Church of *Antioch*, and with them the Council join'd *Judas* † and *Silas*, two eminent Men of their own Number, that, by their Teſtimony of what was tranſacted at *Jeruſalem*, the falſe Teachers might be ſilenc'd, and the believing *Gentiles* confirm'd in the Truth. Being arriv'd at *Antioch*, they aſſembled the Church, and preſented the *decretal* Epiſtle to them, in the Preſence of the whole Congregation: Which when they had read, the *Gentile* Converts rejoiced greatly to find themſelves diſcharg'd from the *Burthen* of the Law, and confirm'd in their Chriſtian Liberty, by an *Apoſtolick* Decree.

Paul *at* Antioch *reproves* Peter *for* Judaizing.

While they were in *Antioch*, *Judas* and *Silas* were not idle; but, being both Men of excellent Gifts in the Interpretation of the Scriptures, they employ'd their Time in confirming Believers in the Truth of Chriſtianity; and, after a ſhort Stay, were, with all Kindneſs and Civility, diſmiſs'd by the Church, in order to return to *Jeruſalem*: But *Silas*, for ſome Reaſons, was unwilling to depart ſo ſoon and choſe rather to tarry with *Paul* and *Barnabas*, who, with ſeveral others of their Fraternity, employ'd themſelves in inſtructing thoſe, who had already receiv'd the *Chriſtian* Faith, and in preaching it to others, who had not yet embrac'd it, in this great and populous City.

Gal. ii. 11. &c.

It was not long after the Determination of the Council at *Jeruſalem*, that *Peter* came to *Antioch*; where, uſing their Liberty, which the Goſpel had given him, for ſome time he converſed familiarly with the *Gentile* Converts, eating with them, and living in the ſame Manner as they did. But when ſome *Jewiſh* Chriſtians, ſtill tenacious of the *Ceremonial* Law, came from *Jeruſalem*, for fear of offending or diſpleaſing them, he *ſeparated* himſelf from the *Gentile* Converts, and refus'd to eat with them; whereby he not only confirm'd the *Jews* in their darling Opinions, but filled the *Gentiles* likewiſe with new Doubts and *Scruples*. St *Paul*, who was not ignorant of what pernicious Influence the Example of ſo great an Apoſtle might be, (eſpecially when he ſaw *Barnabas* carried away with the Stream of his Diſſimulation) was not afraid, even in the Face of the whole Church, to reprove him ſharply, for endeavouring to impoſe that *Yoke* upon the *Gentiles*, which he, tho'

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they had offer'd to their falſe Gods. To this Purpoſe our Saviour, in his Letter to the Church of *Pergamus*, makes mention of ſome, who held *the Doctrine of* Balaam, *who taught* Balack *to caſt a Stumbling-block before the Children of* Iſrael, *to eat Things ſacrificed to Idols*, Rev. ii. 14. Great Reaſon therefore had the Council to forbid *Chriſtians* this prophane Practice, becauſe (as St *Paul* expreſſes his Senſe of the Matter) *we cannot be Partakers of the Lord's Table, and of the Table of the Devils*, 1 Cor. x. 21. *i. e.* 'tis highly unfit, that *Chriſtians*, who eat of the Sacrament of the Lord's Supper, ſhould defile themſelves with Meats, that have been ſacrific'd to what the *Gentiles* call *Gods*, but are, in Reality, no better than Devils. *Whitby*'s Annotations.

† The *Jews* had ſo ſtrong an Averſion to Blood, that they accounted all, who made uſe of it in Food, as Creatures ſadly polluted, and groſs Tranſgreſſors even of the Law of *Nature*. The *Gentiles*, on the contrary, look'd upon Blood, as the moſt delicious Food of their Gods, and thought, that by eating of it, they enter'd into a more intimate Communion with them: And therefore the Prohibition of it was neceſſary for theſe two Reaſons: 1ſt, That no Offence might be given to the *Jewiſh* Converts, who would be loth to converſe, much more to join in any religious Offices, with Perſons, who indulg'd themſelves in ſuch Meats, as they deteſted; and 2dly, That the *Gentile* Converts, might be in no Danger of relapſing into Idolatry, which they poſſibly might do, if a *Toleration* to eat Things offer'd to *Idols* were ſtill indulg'd them. *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

† It is generally thought, that *Judas*, who is ſurnam'd *Barſabas*, was the Brother of *Joſes*, or *Joſeph*, who, together with *Matthias* was propos'd as a *Candidate* for the Apoſtleſhip, which *Judas* the Traytor by his Tranſgreſſion had forfeited; and *Silas* is ſuppos'd to be the ſame Perſon, that, under the Name of *Sylvanus*, is mention'd in the Title of both St *Paul*'s Epiſtles to the *Theſſalonians*, and whom St *Peter*, in his firſt Epiſtle, ſtiles a *faithful Brother*. St *Luke* ſays of them both, that *they were chief Men among the Brethren*, Acts xv. 22. which gives us room to think, that they were of the Number of the *ſeventy*, and might therefore be ſent back with *Paul* and *Barnabas*, to carry the Deciſion of the Council to *Antioch*, becauſe *Paul* and *Barnabas*, being ſtrenuous Aſſerters of the Liberty of the Goſpel, might otherwiſe have been ſuſpected by thoſe of the contrary Party, who maintain'd the Neceſſity of *Circumciſion*, *Calmet*'s Commentary.

tho' a *Jew*, thought himſelf at Liberty to ſhake off. But how St *Peter* receiv'd this Reproof, we are no where told; and this indeed is the laſt Time that we read of him in the Hiſtory *of the Acts*.

Paul *and* Barnabas *part, and take different Ways.*
Acts xv. 36.

IT was not long after this, that *Paul* and *Barnabas* reſolv'd upon viſiting the Churches, which they had lately planted among the *Gentiles*. To this End *Barnabas* propos'd to take his Couſin *Mark* with them, which *Paul* would by no Means agree to, becauſe he had deſerted them in their former Journey; ſo that, after a warm Diſpute on both Sides, they *ſeparated* † from each other: *Barnabas*, with his Nephew, betook himſelf to *Cyprus*, which was his native Country; and *Paul* (after he had been recommended to the Bleſſing and Aſſiſtance of God by the Prayers of the Church) made choice of *Silas*, for his Companion, in his intended Viſitation of the ſeveral Places, where he had propagated Chriſtianity.

Silas, Timothy, *and* Mark, *accompany* Paul *through ſeveral Countries.*
Acts xvi. 1.

PARTING from *Antioch*, he travelled over the Provinces of *Syria* and *Cilicia*, confirming the Churches, and leaving with them Copies of the *Synodical* Decree, which had lately paſs'd in the Council at *Jeruſalem*. Thence, very probably, he ſailed to *Crete* †, where he planted Chriſtianity, and, having conſtituted *Titus* to be the Biſhop of the Place, left him there to regulate ſuch Matters, as the Shortneſs of his Stay would not permit him to do. From *Crete* he return'd to *Cilicia*, and came to *Lyſtra*, where he met with a young Man, nam'd *Timothy*, whoſe Father was a *Greek* †, but his Mother *Eunice* (from whom he had receiv'd all the Advantages of a pious Education, and an extraordinary Skill in the Sacred Writings) was a *Jewiſh* Convert. Him *Paul* deſign'd to make the Companion of his Travels, and a ſpecial Inſtrument in the Miniſtry of the Goſpel: And therefore being willing, in indifferent Matters, to accommodate himſelf to the Humour of ſome particular Men, he caus'd him to be *circumcis'd*, as knowing very well what a mighty Prejudice the Want of that Rite would have been, in the Opinion and Eſtimation of the *Jews*.

FROM *Lyſtra*, *Paul*, with his Companions, paſs'd through *Phrygia* † and *Galatia*,

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† From hence we may learn, not only that theſe great *Lights* in the Chriſtian Church were Men of the like Paſſions with us, but that God, upon this Occaſion, did moſt eminently illuſtrate the Wiſdom of his Providence, by rendering the Frailties of two ſuch eminent Servants inſtrumental to the Benefit of his Church, ſince both of them thenceforward employ'd their extraordinary Induſtry and Zeal, ſingly and apart, which till then had been united, and confin'd to the ſame Place. *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

† This is one of the nobleſt Iſles in the whole *Mediterranean Sea*, which had once an hundred conſiderable Towns or Cities in it, from whence it had the Name of *Hecatonpolis*, and, for the Goodneſs of the Soil, and Temper of the Air, was likewiſe ſtiled *Macarios*, or *Macarioneſus*, the *happy Iſland*; for tho' the *Inland* Parts of it are very mountainous, yet are they extremely fruitful, eſpecially of Vines called the *Muſcadine*, tho' not ſo productive of Corn. At preſent it is commonly called *Candia*, from its principal Town, which bears that Name; is ſituate over againſt the Mouth of the *Ægean* Sea, or *Archipelago*; and, while it continued in the Hands of the *Venetians*, was an *Archbiſhop*'s See, great, rich, and populous; but, ſince it came into the Poſſeſſion of the *Turks*, (which was in the Year 1669) it has loſt all Marks of its former Happineſs and Grandeur. *Wells*'s Geography of the New Teſtament.

† The Law of *Moſes* (as *Grotius* underſtands it) forbad the *Jewiſh* Males to marry with Women of another Religion, but did not forbid a *Jewiſh* Woman to marry with a *Gentile*, even as *Eſther* did with *Ahaſuerus)* if ſo be he was a Man of Piety, and moral Honeſty. To this Purpoſe he obſerves, that *Ezra*, when he went about a Reformation in this Matter, made Enquiry only into thoſe Males, who had taken *ſtrange Wives*, Chap. ix. and x. but none at all into the Women, who had taken *ſtrange Huſbands*. 'Tis certain however from *Joſephus*, that, in his Days, the *Jews* look'd upon both theſe Practices as contrary to the true Interpretation of their Law, and therefore he calls *Druſilla*'s Marriage with *Felix* a *manifeſt Contempt of it*. Antiq. lib. ii. c. 5. and *Whitby*'s Annotations.

† It is a Province of *Aſia Minor*, having *Bithynia* to the *North*; *Galatia* to the *Eaſt*; *Lycia* to the *South*; and *Myſia* to the *Weſt*. The Inhabitants of this Country (who are ſaid to have been the Inventors of *Augury*, and other Kinds of Divination) were antiently more ſuperſtitious, than the other *Aſiaticks*, as appears from the Rites, which they us'd in the Sacrifices of *Cybele*, and other Heathen Goddeſſes. They were noted for their *Effeminacy*, and Lightneſs of Converſation, as well as for their *ſervile* and *ſtupid* Temper, which gave occaſion to theſe Proverbs, *ſerò ſapiunt Phryges*, and *Phryges plagis fieri ſolent meliores*. *Wells's* Geography of the New Teſtament.

Galatia †, in which Country he was entertain'd with great Kindneſs and Veneration, (*e*) as if he had been *an Angel ſent from Heaven*; and hence he intended to have continu'd his Progreſs in the *Proconſular Aſia*, but that, by a particular *Revelation*, he was forbidden, as yet, to preach the Goſpel there. Being therefore come to *Myſia* †, and attempting in vain to go into *Bithynia* †, he came to *Troas* †, where he had a Viſion, commanding him to direct his Courſe for *Macedonia* †, and where St *Luke* ſeems to have join'd him, and, for ever after, to have been his inſeparable Companion.

At Philippi, Paul *ejects a Spirit of Divination, for which he and* Silas *are put in Priſon, but afterwards honourably diſmiſs'd.* Acts xvi. 11.

EMBARKING therefore at *Troas*, they touch'd upon the Iſland *Samothracia* †, and, the next Day, landed at *Neapolis* †, a Port in *Macedonia*, from whence they travelled a few Miles to *Philippi* †, a *Roman*

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† It is a Province of *Aſia Minor*, bounded on the *Weſt* by *Phrygia*; on the *Eaſt* by the River *Halys*; on the *North* by *Paphlagonia*; and on the *South* by *Lycaonia*. It took its Name from *Galatæ*, or the *Gauls*, who, under their Captain *Leonorius*, (as *Strabo* informs us) left their own Country in *Europe*, and, having rang'd over *Italy* and *Greece*, paſs'd into the *Aſiatick* Continent, and brought a great Part of it under their Command; but being broken by *Attalus*, King of *Pergamus*, and driven out of other Parts, they were at laſt confin'd to this Province, where, in a ſhort Time, they eſtabliſh'd their own Language, which (as St *Jerom* informs us, in his Commentaries on St *Paul*'s Epiſtle to the *Galatians*) was in Uſe in his Time, and very much like that, which the People of *Triers*, or *Treves*, in the *European Gaul*, are known to ſpeak. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

(*e*) Gal. iv. 14.

† It is a ſmall Province of *Aſia Minor*, bounded on the *North* by *Bithynia*; on the *Eaſt* by *Phrygia*; on the *Weſt* by *Troas*; and on the *South* by the River *Hermus*. It had its Name, very probably, from the great Quantity of Beech-Trees, which grow there; but why its Inhabitants came to be accounted baſe and contemptible, even to a Proverb, (as *Tully*, in his Oration for *Flaccus*, has noted) we cannot tell. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† It is a Region of *Aſia Minor*, bounded on the *North* by the *Euxine* Sea; on the *South* by *Phrygia*; on the *Weſt* by the *Propontis*; and on the *Eaſt* by *Galatia*. It had its Name (as moſt *Geographers* ſuppoſe) from one of its Kings, nam'd *Bithynus*; but, in what Age he reign'd, they give us no Account: However, ſince the Times of the *New Teſtament*, it has been made famous for the *firſt General Council* held at *Nice*, by the Command of *Conſtantine the Great*, againſt the *Arian* Hereſy; and for the *fourth General Council* held a *Chalcedon*, by Command of the Emperor *Martianus*, for ſuppreſſing the Hereſy of *Neſtorius*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† This was a ſmall Country belonging to *Phrygia Minor*, according to *Strabo*, and lying on the *Weſt* of *Myſia*, upon the *Helleſpont*. It took its Name from its principal City, which was a Sea-Port, about four Miles from the Situation of old *Troy*, ſo famous in the Works of *Homer*. This City was built by *Lyſimachus*, one of *Alexander*'s Captains, who peopled it from the neighbouring Places, and called it *Alexandria*, or *Troas Alexandri*, in Honour of his Maſter, who himſelf indeed began the Work, but did not live to bring it to Perfection; but, in Proceſs of Time, it loſt that Name, and both City and Country were called *Troas* only. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† This is a large Province of *Greece*, bounded on the *North* by the Mountains of *Hemus*; on the *South* by *Epirus* and *Achaia*; on the *Eaſt* by the *Ægean* Sea; and on the *Weſt* by the *Aonian* and *Adriatick* Seas. Its antient Name was *Emmathia*; but, from the Kings of *Macedon*, it was afterwards called *Macedonia*, and became famous in all Hiſtories, as being the third Kingdom, which, under *Alexander the Great*, obtain'd the Empire of the World, and had no leſs than an hundred and fifty Nations under its Command. *Whitby*'s Alphabetical Table.

† It is a ſmall Iſland in the *Ægean* Sea, lying *Weſt* from *Troas*, over-againſt the Coaſt of *Thrace*, from whence it has its Name, to diſtinguiſh it from the Iſle *Samos*, ſituate over-againſt *Ionia*. At preſent it is called *Samandrachi*, and is ſaid to have more commodious Harbours, than any other *Iſland* in this Sea. *Wells*'s Geography of the New Teſtament.

† This *Sea-Port*, which ſtood very near to *Thrace*, belong'd at firſt to that Province, but was afterwards taken into *Macedonia*. *Wells*'s Geography of the New Teſtament.

† This was one of the chief Cities of *Macedonia*, lying to the *Weſt* of *Neapolis*, and formerly called *Dathos*, but afterwards taking its Name from *Philip*, the famous King of *Macedon*, who repair'd and beautify'd it. In Proceſs of Time, it became a *Roman* Colony; for the *Romans* (we muſt know) had two Sorts of *Colonies*; ſuch as were founded in Places, where there had never been a City before, or where a former City had been totally deſtroy'd, and theſe were peopled with none but *Romans*; and ſuch as were ſettled in Cities already built, where thoſe, who had ſerv'd in the Wars, as well as any other *Romans*, that were willing to remove thither, had ſuch a Diſtrict of the Town aſſign'd for them to inhabit, and ſuch a Quantity of Ground in the Country for them to till and cultivate. Both theſe Kinds of *Colonies* (how far ſoever diſtant from *Rome*) enjoy'd the Privileges of *Roman* Citizens, and

A. M. 4055, &c. Ann. Dom. 51, &c.

Roman Colony. A little [†] diſtant from the City, the *Jews* had a *Proſeuche*, or Place of Devotion, whither the Apoſtle and his Company us'd to reſort, for the Exerciſe of their Religion, and the Preaching of the Goſpel to ſuch as frequented the *Place*. Here they found ſeveral devout Women, and, among others, one nam'd *Lydia*, a Dealer in Purple, whom, when they had converted, they baptiz'd, as likewiſe her whole Family; and ſhe, in Return, gave them an Invitation to lodge at her Houſe, during the Time of their Abode in that City.

As they were going to this Place of Devotion, they were frequently follow'd by a Maid-Servant, who, being actuated by a Spirit of Divination [†], proclaim'd them to be (as indeed they were, the [‖] *Servants of the moſt high God*, and Preachers of the Way to Salvation. But *Paul*, well knowing that the *Chriſtian* Religion needed not the Teſtimony of *Satan* to confirm it, commanded the *Demon*, in the Name of *Jeſus Chriſt*, to come out of her. The Demon was forc'd to obey; but immediately rais'd a Storm againſt the Apoſtles. For, when the Maſters of the Maid ſaw, that, by this Miracle, all their Proſpect of future Gain from her *Divinations* was gone, they apprehended *Paul* and *Silas*, and, having brought them before the Magiſtrates, to them they inſinuated, that, as they were *Jews* [†], there was Reaſon to believe, that they intended to introduce a Religion and Form of Worſhip, contrary to

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and were govern'd by the *Roman* Laws. Of this latter Sort was the City of *Philippi*, and had this Honour conferr'd on it both by *Julius*, and *Auguſtus Cæſar*, very probably, in Memory of the two great Battles, that were fought in the Plains adjacent, the *former* between *Julius* and *Pompey the Great*, and the *latter* between *Auguſtus* and *Mark Anthony* on the one Side, and *Caſſius* and *Brutus* on the other. *Whitby*'s Alphabetical Table, *Calmet*'s Commentary, and *Wells*'s Geography of the New Teſtament.

[†] Becauſe the Laws, very probably, would not permit them to exerciſe a ſtrange Religion within the City. *Whitby*'s Annotations.

[†] The Words in the Original are πνεῦμα Πύθωνος. All Commentators agree in this, that *Python is a Spirit, which divin'd, or foretold Things to come*. And they generally conclude, that the moſt famous *Pythoneſs* in the World was that at the Temple of *Delphi*. In the Midſt of this Temple there was a deep Hole or Pit, from whence proceeded a *Vapour*, that was apt to diſturb the Underſtanding. The Woman, when ſhe was to foretel any Thing, was plac'd directly over this Hole, on a *brazen Tripos*, that ſo ſhe might receive her *Enthuſiaſm à ſecretis*, till being thus filled with the Spirit, and retaining in Memory the *Phantaſms* rais'd by the Agitation of the *Demon*, ſhe pronounc'd her Oracles, and foretold future Events to thoſe, who came to conſult her. Whether the *Pythoneſs* at *Philippi* was in this Manner agitated, we have no Manner of Account; but certainly the Apoſtle was highly commendable for diſpoſſeſſing the Spirit, ſince thereby he not only manifeſted the Power of the Name of *Jeſus*, but reſcu'd the poor Woman likewiſe from a very troubleſome Inmate, if ſo be it affected her, as it is ſaid to have done the *Sibyl* in *Virgil*:

——— Subitò non vultus, non color unus,
Non comptæ manſêre comæ, ſed pectus anhelum,
Et Rabie fera Corda tument, majorque videri,
Nec mortale ſonans, afflata eſt numine, quando
Jam propiore Dei. Æneid. vi.

Whitby's Annotations, and *Calmet*'s Commentary.

[‖] It may ſeem a little ſtrange, that the *Devil*, who is the *Father of Lyes*, and had all the Reaſon imaginable to vilify and decry St *Paul* and his Companions, ſhould here be tempted to tell Truth in Commendation of them; but for this he had his Deſign. He knew full well, that, if the *Gentiles* ſhould believe the Character he gave them, this would invalidate the Apoſtles Preaching and Miracles, and, by ſuppoſing a Confederacy between them, make the one be eſteem'd the Effects of *Magick*, and the other, no better than the *Doctrines of Devils*. He knew, in like Manner, that, if the *Jews* did not believe his Teſtimony concerning the Apoſtles, it would nevertheleſs leave a bad Impreſſion upon their Minds, and make them entertain a Suſpicion of St *Paul* and his Aſſociates, for having the Praiſe and Approbation of the *Prince of Darkneſs*; and tho' this Prince of Darkneſs might poſſibly foreſee that St *Paul* would give him no farther Quarter, but inſtantly diſpoſſeſs him; yet this might not at all deter him from his Purpoſe, becauſe he did not doubt, but that his Ejection would draw upon the Apoſtles and his Friends a violent Perſecution, which was the *ultimate* of his Wiſh. *Calmet*'s Commentary.

[†] At the firſt Appearance of the *Chriſtian* Religion, the *Gentiles* look'd upon it as no other than a particular Sect, or Reformation of *Judaiſm*; becauſe, at that Time, thoſe, who profeſs'd it, were deſcended from the ſame *Stock*, born in the ſame Country, obſerv'd, in the main, the ſame Laws, ador'd the ſame God, and receiv'd the ſame Scriptures. This was enough to denominate them *Jews*: And, accordingly, *Suetonius*, in his Life of *Claudius*, c. 25, tells us, that the Emperor baniſh'd all the *Jews* out of *Rome*, becauſe they were always raiſing Tumults at

to the Laws of the *Roman* Empire. Upon this ſlight Occaſion, the Magiſtrates order'd them (tho' unconvicted) to be *ſcourged*; and, having committed them to cloſe Priſon, gave the *Jailor* ſtrict Charge to keep them ſafe, who thereupon thruſt them into the inner *Dungeon*, and made their Feet faſt in the Stocks. But in vain was all his Contrivance. While the Apoſtles, at Midnight, were ſinging Hymns and Praiſes to God, an Earthquake ſuddenly ſhook the Foundations of the Priſon; the Doors flew open, and their Chains fell off. The *Jailor*, awaken'd at the Noiſe, and, ſuppoſing that the Priſoners had made their Eſcape, drew his Sword †, with an Intent to kill himſelf; but, being aſſur'd by St *Paul* to the contrary, he came trembling in; and, having taken the two Apoſtles home to his own Houſe, he waſh'd their Wounds, entertain'd them courteouſly, and gave ſuch evident Proof of his Faith and Repentance, as not only to be baptiz'd himſelf, but to make his whole Family likewiſe become *Proſelytes* to this perſecuted Religion.

THE Magiſtrates, next Morning, reflecting upon what they had done, would have diſmiſs'd the Apoſtles *privately*; but the Apoſtles refus'd to accept of their Diſcharge, alledging, "That they were not only innocent Perſons, but *Denizens* † of *Rome*; that, as they had been illegally ſcourg'd and committed, their Delivery ſhould be as *publick*, as was the Injury, and attended with a ſolemn *Retraction* of what they had done." The Magiſtrates, when they heard that they inſiſted on their Privileges, were not a little afraid, and therefore repairing to the Priſon, with all Submiſſion, deſir'd them to leave the City; which the Apoſtles, after ſome Conference with the Converts in *Lydia*'s Houſe, were not averſe to do.

At Theſſalonica *being oppos'd, he goes to* Beræa, *and thence to* Athens.

FROM *Philippi*, *Paul* and his Companions, paſſing through *Amphipolis* † and *Apollonia* †, came to *Theſſalonica* †, the Metropolis of *Macedonia*, where he diſputed in the Synagogues of the *Jews* three Sabbath-Days ſucceſſively, proving, from the Predictions of the *Old Teſtament*, that

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at the Inſtigation of one *Chreſtus*: (For ſo he calls our Lord and Saviour *Jeſus Chriſt*) And, in like Manner, the People of *Philippi*, to make *Paul* and *Silas* more odious to the Magiſtrates, did not ſtick to acquaint them, that they were *Jews*, and intended ſome Innovations in Religion. For tho', as yet, there was no expreſs *Edict* againſt *Chriſtians*, yet there was an old Law of the *Romans*, which requir'd them to worſhip the Gods of their own Country only, *Tully* de Leg. lib. ii. and yet Chriſtianity diſſuaded them from this, *For we preach unto you*, ſays St *Paul*, *that ye ſhould turn from theſe Vanities to the Living God, who made Heaven and Earth*, Acts xiv. 15. *Calmet*'s Commentary, and *Whitby*'s Annotations.

† Among the *Greeks* and *Romans* both, *Self-murther* was ſo common a Thing, allow'd by their *Philoſophers*, and practis'd by moſt of them, that we need not wonder to find the *Jailor*, for Fear of ſome ſeverer Puniſhment, in a ready Diſpoſition to commit it upon himſelf. *Whitby*'s Annotations.

† *Silas* might likewiſe be a *Roman* Citizen; but, as St *Paul* was undoubtedly *one*, this was enough to juſtify the Language which he uſes. The only Diſpute is, how he came by this Privilege? And to this ſome reply, that the *City*, where he was born, for its faithful Adherence to *Julius Cæſar*, was by him made a *Roman* Colony, and all its Inhabitants admitted to the uſual Rights and Immunities of *Romans*. Others contend, that tho' *Tarſus* might, at that Time, be made a *Free* Town, yet it was never a *Roman* Colony, until the Reign either of *Caracalla*, or *Heliogabalus*; and that therefore the Right of a *Roman* Citizen was not common to all the People of the Place, but only to ſome particular Perſons who might purchaſe it, as a Title of Honour, for them, and their Heirs for ever; of whom they ſuppoſe St *Paul*'s Father to be one, and that, upon this Foundation, his Son might very properly ſay, *that he was born free*. However this be, 'tis certain, that the Quality of a *Roman* Citizen was highly eſteem'd, eſpecially in all *Roman Colonies*, whereof *Philippi* was one. Every Injury offer'd to ſuch a one was look'd upon as an Affront againſt the *Majeſty* of the whole People of *Rome*: To *bind him* was a Violation of the Law, and much more to have him beaten; but to be *ſcourg'd* and *bound*, without being firſt legally heard and try'd, was not only againſt the *Roman*, but againſt the Laws of all Nations; and the more publick any ſuch Injury is, the greater is its Aggravation, and the more ſolemn ſhould its Reparation be. *Beauſobre*'s Annotations, *Calmet*'s Commentary, and *Cave*'s Lives of the Apoſtles.

† This is a City of *Macedonia*, lying on the Confines of *Thrace*, and ſo called, becauſe it is encompaſs'd by the River *Strymon*, the old Boundary between theſe two Provinces. *Wells*'s Geography of the New Teſtament.

† This is another City of *Macedonia*, lying between *Amphipolis* and *Theſſalonica*. *Whitby*'s Alphabetical Table.

† This was the *Metropolis*, or chief City of *Macedonia*, whoſe ancient Name was *Theſma*, from whence the Sea

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the *Meſſiah* was to ſuffer, and to riſe again, and that the Bleſſed *Jeſus* was this Meſſiah. Great Numbers, eſpecially of religious *Proſelytes*, and ſeveral Women of the better Rank and Quality, were converted at his Preaching; but the *unbelieving Jews* rais'd a Tumult in the City, and went to the Houſe of *Jaſon* [*], where St *Paul* lodg'd; but, not finding him there, they ſeiz'd *Jaſon*, and carry'd him before the Magiſtrates, where they accus'd him of harbouring in his Houſe Perſons diſaffected to the *Roman* Government, and who ſet up one *Jeſus* in Oppoſition to *Cæſar*. He however, upon Security for his good Behaviour, was diſmiſs'd; and *Paul* and *Silas* (for Fear of greater Diſturbances) were by the Brethren convey'd, next Night, to *Beræa* [†]. Here they found the People in a better Diſpoſition to entertain the Chriſtian Doctrine, but yet not willing to take it merely upon the Apoſtles Word, until they had examin'd the Scriptures, and found that their Preaching agreed very well with the Characters therein deliver'd of the *Meſſiah*; and then great Numbers both of Men and Women of Diſtinction were converted: But the *Jews* of *Theſſalonica*, hearing of their Succeſs, came down to *Beræa*, and there rais'd ſuch Diſturbances, that the Brethren thought proper to ſend *Paul* privately away to *Athens* [†], while *Silas* and *Timothy* continu'd ſome Time in the Place to confirm the new Believers, but, after that, had Orders to follow him, as ſoon as poſſible.

His Diſputes, and Preaching at Athens. Acts xvii. 16.

While *Paul* waited for his Company at *Athens*, he went about ſeveral Parts of the City, to ſee the *Rarities* of it, and, wherever he came, found Abundance of *Superſtition* [†], and ignorant *Zeal*, even for *Deities*, that themſelves knew nothing of. This therefore he eſteem'd no improper Place and Time for him, to apply himſelf to the Diſcharge of his great Work; and, accordingly, he not only diſputed with the *Jews* and *Proſelytes*, in the Synagogues every Sabbath-Day, but took all Opportunities, wherever he met with a convenient Auditory, (and this he ſeldom miſs'd of in the publick *Forum*, where People of all Sorts daily reſorted to hear and tell *News*, which was the great Buſineſs of their Lives) to inſtruct them in the Coming of the *Meſſiah*, and in the Doctrine of a *Reſurrection*, and *future State*.

ATHENS was, at this Time, the great *Academy* of the *Roman* Empire, and abounded with Philoſophers of all *Sects*; but thoſe, whom St *Paul* had chiefly to deal

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it ſtands upon, took its Name. Some are of Opinion, that, being improv'd, and beautify'd by *Philip*, King of *Macedon*, it was called *Theſſalonica*, in Memory of the Victory, which he obtain'd over the *Theſſalonians*; but *Strabo*, and ſome others, rather think, that it took its Name from *Theſſalonica*, the Wife of *Caſſander*, and Daughter of *Philip*. At preſent it is called *Salonichi*, and is thought to retain ſomething of its antient Wealth and Greatneſs, having ſtill a ſafe Harbour for the Benefit of Commerce, and being ſtill an *Archbiſhop*'s See of the *Grecian* Church. *Calmet*'s Dictionary, and *Wells*'s Geography of the New Teſtament.

[*] The *Greeks* ſay, that he was afterwards made Biſhop of *Tarſus* in *Cilicia*.

[†] This was likewiſe another great and populous City of *Macedonia*, lying to the *South* of *Theſſalonica*, and almoſt directly in the Way to *Athens*. *Wells*'s Geography of the New Teſtament.

[†] This was one of the moſt renown'd Cities in the World, ſituate on the Gulph of the *Ægean* Sea, which comes up to the *Iſthmus* of the *Peloponeſe*, or *Morea*, in that Diſtrict of *Greece*, *properly ſo called*, which was nam'd *Attica*, and was the Parent of that *Dialect*, which is eſteemed the pureſt and fineſt *Greek*. The City itſelf was the great Seat of Arts and Sciences, and (as *Cicero* will have it) the Fountain where Civility, Learning, Religion, and Laws were derived to all other Nations; ſo univerſally flock'd to by thoſe, that had the leaſt Kindneſs for the *Muſes* and good Manners, that he, who had not ſeen *Athens*, was accounted a *Block*; he, who having ſeen it, was not in Love with it, a dull, *ſtupid Aſs*; and he, who after he had ſeen it, could be willing to leave it, fit for nothing, but to be a *Pack-horſe*. *Wells*'s Geography of the New Teſtament, and *Cave*'s Lives of the Apoſtles.

[†] Several of their own Writers have made it their Remark, that *Athens* had greater Numbers of Deities, and Idols, than all *Greece* beſides; and *Strabo*, in particular, notes, that the *Athenians* were not more fond of Strangers, than forward to comply with any *Novelties* in Religion, and ready to entertain any foreign Deities, and Rites of Worſhip. *Cave*'s Lives of the Apoſtles.

deal with, were the *Epicureans* † and the *Stoicks*, who treated him with a great deal of Scorn and Contempt, while others look'd upon him as a *Setter-up* of new Gods, (ſuppoſing *Jeſus* and *Anaſtaſis*, or the *Reſurrection*, which he preach'd, to be two new and unheard of *Deities*) and therefore brought him before their famous Senate at *Areopagus* †. Here, in a moſt excellent Diſcourſe, he endeavour'd to convince them of their preſent Errors and Deluſions, and to inform them who that true God was, whom they, under falſe Notions, blindly worſhipp'd. "The Deity, to whom they had dedicated an Altar, under the Title of the *unknown God* †, was no other (*he told them*) than the great God, the Creator of all Things, the Supreme Governor and Ruler of the World; that, as he was infinite in all Perfections, it was not to be ſuppoſ'd, that he could be confin'd within any Temple or human Fabrick; that any Image could be made

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† Theſe two *Sects* were not only contrary to each other in their *Tenets*, but ſtrangely averſe to the *Chriſtian* Religion, both in their *Principles* and *Practices*. The *Epicureans* were ſo, becauſe they found their Pleaſures and *jovial* Humour, and their looſe and exorbitant Courſe of Life (conſequent upon their *Diſbelief* of a God, a Providence, and a future State) ſo much check'd and controul'd by the ſtrict and ſevere Precepts of Chriſt; and becauſe Chriſtianity ſo plainly and poſitively aſſerted a Divine *Providence*, the *Subſiſtence* of the Soul, the *Reſurrection* of the Body, and State of *Rewards* and *Puniſhments* after Death, which they abſolutely deny'd. The *Stoicks*, on the other Hand, tho' pretending to Principles of great and uncommon *Rigour* and *Severity*, and ſuch as had the neareſt Affinity to the *Chriſtian* Religion, yet found themſelves aggrieved with it. For (beſides their Doctrine of *Fate*, which they made ſuperior to their *Jupiter*) that meek and humble Temper of Mind, that Modeſty, and Self-denial, which the Goſpel ſo earneſtly recommended, was ſo directly contrary to the immoderate Pride and Haughtineſs of that *Sect*, who were not aſham'd to make their wiſe Man *equal*, and in ſome Things *exceed* God himſelf, that 'tis no Wonder, we find them treating a Preacher of ſuch Doctrines with Slight and Diſdain, *What will this Babbler ſay?* Acts xvii. 18. *Cave*'s Lives of the Apoſtles.

† This was a Place in *Athens*, where the Senate uſually aſſembled, and took its Name (as ſome think) from ἄρης which is the ſame as *Mars*, the God of War, who was the firſt Perſon, that was judg'd here for having killed *Apollo*'s Son: But, as ἄρης does ſomething ſignify *Fighting*, Murther, or Violence of any Kind, and πάγος is properly a *Rock*, or *riſing Hill*, it therefore ſeems to denote a Court, ſituate upon an *Eminence*, (as the *Areopagus* was) where Cauſes of *Murther*, &c. were try'd. This Court, at preſent, is out of the City, but in former Times it ſtood almoſt in the Middle of it. Its Foundations, which are ſtill ſtanding, are built with ſquare Stones of a prodigious Size, in the Form of a *Semi-circle*, and ſupport a *Terras*, or Plat form, of about an hundred and forty Paces, which was the *Court*, where this Senate was held. In the Midſt of it there was a *Tribunal*, cut in a Rock, and all about were Seats, cut likewiſe in Stone, where the Senate heard Cauſes, in the open Air, without any Covering, and (as ſome ſay) in the Night-Time, that they might not be mov'd to Compaſſion at the Sight of any Criminal, that was brought before them. For this Judicature was ſo famous for its *Uprightneſs*, and held by all in ſuch Eſteem and Veneration, that, when the *Romans* had conquer'd *Greece*, and ſent their *Pro-conſuls* to rule there, it was no uncommon Thing for them to refer difficult Cauſes to the Judgment of the *Areopagites*. After the Loſs of their Liberty however, the Authority of this Senate (which uſ'd before to determine in all Cauſes, both *Civil* and *Religious*) declin'd apace, ſo that, in our Apoſtle's Time, the *Areopagus* was not ſo much a Court of *Judicature*, as a common *Rendezvous*, where all curious and inquiſitive Perſons, who *ſpent their Time in nothing elſe, but either in hearing, or telling ſome new Thing*, were accuſtom'd to meet, *Acts* xvii. 21. But tho' their Power, in other Matters, was greatly impair'd, yet they ſeem ſtill to have retain'd the Privilege of *canonizing* all Gods, that were allow'd publick Worſhip; and therefore St *Paul* was brought before them, as an Aſſerter and Preacher of ſuch a *Deity*, as they had not yet admitted among them. *Calmet*'s Commentary. *Beauſobre*'s and *Hammond*'s Annotations.

† That the *Athenians*, in their publick Places, had *Altars* without any Names on them, and others inſcrib'd to *unknown Gods*, or Demons, is evident from the Teſtimony of *Laërtius*, who informs us, that, when a great Plague rag'd at *Athens*, and ſeveral Means had been attempted for the Removal of it, they were adviſ'd by *Epimenides* the Philoſopher, to build an *Altar*, and dedicate it τῷ προσήκοντι Θεῷ, *to the proper and peculiar God*, to whom Sacrifices were due. In Vitâ Epimen. lib. xi. And the *Athenians* (as St *Chryſoſtom* ſuppoſes) not knowing by what Name to call him, erected an Altar with this Inſcription, ΘΕΟΙΣ ΑΣΙΑΣ, ΚΑΙ ΕΥΡΩΠΗΣ, ΚΑΙ ΛΙΒΥΗΣ; ΘΕΩ ΑΓΝΩΣΤΩ ΚΑΙ ΞΕΝΩ: *To the Gods of* Aſia, Europe, *and* Africa, *to the ſtrange and unknown God*, whereby (as ſome imagine) the *Athenians* intended the God of the *Jews*, who had given ſuch wonderful Deliverance to his own People: Nor is this Conjecture unreaſonable, conſidering, that the Writings of *Plato*, *Pythagoras*, and many others, are a plain Proof, that the Scriptures had been read by their Philoſophers, tho', not being able to comprehend his Divine Nature and Attributes, they might call him the *unknown God*, in Conformity perhaps to the *Hebrews* themſelves, who had the Name of their God in great Secrecy and Veneration, and, from the Mouth of the Prophet, had receiv'd it, as one of his diſtinguiſh'd Titles, *Verily thou art a God, that hideſt thyſelf*, O *God of* Iſrael, *the Saviour*, Iſai. xlv. 15. *Hammond*'s Annotations, and *Cave*'s Lives of the Apoſtles.

“to repreſent him, or that he could ſtand in need of their Gifts or Sacrifices, who is the ſole Fountain of all the Bleſſings they enjoy'd; that it was entirely from him, that they had either Life, Motion, or Exiſtence, as one of their own *Poets* †, by calling *them his Offſpring*, acknowledg'd: and therefore incongruous it was to think, that their Creator could be the Work of their Hands, as every Image of Gold, Silver, or Stone was; that, tho' his Divine Patience had, for a long Time, borne with Mens blind *Idolatries*, yet now he expected a general Repentance, and Reformation from the World, eſpecially ſince, by the Publication of the Goſpel, he had fully evidenc'd a future Judgment, had appointed the holy *Jeſus* to adminiſter that Judgment, and given us ſufficient Aſſurance of ſuch his Appointment, by having *raiſed him from the Dead.*” But, no ſooner had he mention'd the *Reſurrection*, than ſome of the Philoſophers † mock'd and derided him, whilſt others † expreſs'd their Deſire to hear him upon the ſame Subject another Time: And the good Effect of his Diſcourſe was, that it converted ſeveral of the beſt Rank and Quality, among whom was *Dionyſius* †, one of the Senators of the *Areopagus*, and *Damaris*, whom the Antients, not improbably, account his Wife.

At Corinth *he converts* Aquila *and* Priſcilla, *and writes his firſt Epiſtle to the* Theſſalonians. *Its Contents.*

FROM *Athens* St *Paul* departed to *Corinth* †, where he found a certain *Jew*, nam'd *Aquila* †, lately come from *Italy*, with *Priſcilla* his Wife, becauſe the Emperor *Claudius*, towards the latter End of his Reign, had made an Edict † to baniſh all the *Jews* from *Rome*; and, having inſtructed them in the Chriſtian Faith, he took up his Lodgings, and wrought with them, (for they by Profeſſion were *Tent-Makers* †, as well as himſelf) and, every Sabbath-Day he preach'd in the Synagogues, labouring to convince both *Jews* and *Greeks*, that *Jeſus* was the true *Meſſias*.

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† The *Poet*, whom St *Paul* means, was *Aratus*, born in *Cilicia*, and, conſequently, his Countryman; and, what he attributes to *Jupiter*, the Apoſtle applies to the true God, *We are his Offſpring*. This indeed was no Argument to the *Epicurean* Auditors, who held the *Poets* in great Contempt, becauſe, on all Occaſions, they introduc'd the Gods, and taught the ſeparate Exiſtence of human *Souls*; but it was of great Weight to the common People, who paid a mighty Veneration to the Poets, from whoſe Works ſome of the greateſt Philoſophers then living were wont to borrow *Citations*, thereby to confirm and adorn their Diſcourſes. To the Honour of human Learning therefore we may obſerve, that, in the *New Teſtament*, the *Holy Ghoſt* is pleas'd three ſeveral Times to make mention of the *Heathen* Poets: Of *Aratus* here, *Acts* xvii. 2, 8. of *Menander*, 1 Cor. xv. 33. and of *Epimenides*. *Beauſobre*'s and *Burkitt*'s Annotations, and *Bentley*'s Sermons at *Boyle*'s Lectures.

† Theſe were the *Epicureans*, who believ'd no Reſurrection, no Immortality of the Soul, nor any future Judgment, which St *Paul* here aſſerts. *Whitby*'s Annotations.

† Theſe were the *Stoicks*, who maintain'd a *Conflagration*, and Reviviſcence of the World, held that Souls might live *long*, tho' not *always*, in another State, and allow'd ſomething of future Recompences, tho' with great Fluctuation. *Whitby*'s Annotations.

† He is ſaid, in his Youth, to have been bred at *Athens*, in all the learn'd Arts and Sciences, and, at the Years of five and twenty, to have travelled into *Egypt*, there to perfect himſelf in the Study of *Aſtronomy*, for which that Nation had the Renown. When our Saviour dy'd, he was at *Heliopolis*, where, obſerving the miraculous *Darkneſs*, that attended his *Paſſion*, he broke out into this Expreſſion,——*That certainly, at that Time, either God himſelf ſuffer'd, or was much concern'd for ſomebody that did.* Returning to *Athens*, he became one of the Senators of the *Areopagus*; diſputed with St *Paul*, and by him was converted, inſtructed, and conſecrated Biſhop of *Athens*; where, having labour'd much in the Defence and Propagation of the Goſpel, and ſuffer'd a great deal in that Cauſe, he crown'd his Life, and Confeſſion, with a glorious *Martyrdom*, being burnt to Death at *Athens*, in the 93d Year of Chriſt. *Cave*'s Lives of the Apoſtles, *Stanhope*, on the Epiſtles and Goſpels, and *Calmet*'s Dictionary, under the Word.

† *Corinth*, which was anciently called *Epirus*, was the Capital of *Achaia*, and had its Name from one *Corinthus*, who took, and rebuilt it. Its Situation, which is on the Bottom of the *Iſthmus*, or Neck of Land, which joins *Peloponneſus*, or the *Morea*, to the main Continent, made it capable of commanding all *Greece*; but its Inhabitants, living upon two Seas, which drew the Trade both of the *Eaſt* and *Weſt* from all Parts, were chiefly given to Commerce, which procur'd them Abundance of Wealth; but then this Wealth produc'd Pride, Oſtentation, Effeminacy, and all Manner of Vice in them. Laſciviouſneſs, in particular, was not only *tolerated* here, but, in ſome Sort, *conſecrated*, by the Worſhip of *Venus*, and the publick Proſtitution of thoſe, who were devoted to her. Here liv'd that *famous*, or rather *infamous* Whore, *Thais*, who exacted ten thouſand *Drachmas* for one Night's Lodging, which made *Demoſthenes* cry out, *Nolo tanti emere Pœnitentiam!* i. e. *I will not purchaſe what I muſt repent of, at ſo dear a Rate.* But, what this City was moſt memorable for among *Heathen* Authors, was its *Citadel*, which was called *Acro-corinthus*, from its being built on an high Mountain, or Rock, and for its Inſolence againſt the *Roman* Legates, which made *L. Mummius* deſtroy it; but, in its *Conflagration*, ſo many Statues of different Metals were melted down, that the Remains of them made the famous *Corinthian Braſs*, which was accounted more valuable, than either Gold, or Silver. After this Deſtruction it was reſtor'd by *Julius Cæſar* to its former Splendor, and, in a ſhort Time, became the moſt beautiful City of all *Greece*, inſomuch, that the neat Order of *Pillars*, which are us'd at this Day, in the *Decoration* of all fine Buildings, took from this Place the Name of *Corinthian Pillars*. *Whitby*'s Alphabetical Table, *Calmet*'s Commentary, and *Wells*'s Geography of the New Teſtament.

BEFORE *Paul* departed from *Athens*, *Timothy*, according to his Requeſt, came to him from *Beræa*, and brought him an Account, (*f*) that the new Chriſtians at *Theſſalonica* had been under great Perſecution, ever ſince he left them. This oblig'd *Paul* to ſend him back again into *Macedonia*, in order to eſtabliſh and comfort the Brethren under their Afflictions; which when *Timothy* had done, he took *Silas* along with him, and return'd from *Theſſalonica* with the joyful News of the ſtedfaſt Adherence to the Truth, which that Church had ſhewn in all its Diſtreſſes. This was a Matter of no ſmall Conſolation to the Apoſtle, who thereupon wrote his firſt Epiſtle to the *Theſſalonians*: (*g*) “Wherein he highly applauds their Courage and Zeal, in the Belief of the *Chriſtian* Religion, and exhorts them to a noble Conſtancy and Perſeverance amidſt their Afflictions: Wherein he commends their Charity to the Believers of *Macedonia*, and gives them many Inſtructions concerning a good Life and Converſation: Wherein he exhorts them to the Practice of all Purity and Holineſs, eſpecially in the Uſe of the *Marriage-Bed*; to avoid Idleneſs; to be diligent in their Callings, and not immoderate in their Grief for the Dead; and wherein he inſtructs them in the Doctrine of the Reſurrection, the Manner of Chriſt's coming to Judgment, and the Obligation all were under to make a timely Preparation for it.”

He here makes ſome Converts, but is oppoſ'd by the Jews.

UPON the Acceſſion of *Timothy* and *Silas*, St *Paul* preach'd the Doctrine of Chriſt with freſh Ardour to the *Jews*; but, when he perceiv'd that, inſtead of attending to it, they only oppos'd it with blaſphemous and opprobrious Language, he openly declar'd his Rejection of them, and Purpoſe of applying himſelf to the *Gentiles* †. However,

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† *Aquila* was a Native of *Pontus*, in *Aſia Minor*, and, together with his Wife *Priſcilla*, (who is ſometimes called *Priſca*) was made a Convert to the *Chriſtian* Religion by St *Paul* at *Antioch*. When the Apoſtle left that City, in order to return to *Jeruſalem*, theſe two Perſons accompany'd him as far as *Epheſus*, where he left them, for ſome Time, to preach the Goſpel, and, by their Example and Inſtruction, to confirm the Faithful in that Church. Here it was, that they did him ſingular Service, and for his Life *laid down their own Necks*, as himſelf acknowledges, *Rom.* xvi. 4. When he wrote his Epiſtle to the *Romans*, they were return'd to *Rome*, becauſe he therein ſalutes them with great Commendations; but, when he wrote his *ſecond* Epiſtle to *Timothy*, they were come back to *Epheſus*; becauſe in it he deſires him to ſalute them in his Name, 2 *Tim.* iv. 19. What became of them after this, we have no certain Account, but 'tis ſuppos'd, that they continu'd at *Epheſus*, until the Time of their Death, which, according to the *Roman Martyrologies*, is ſet down on the *eighth of* July. *Calmet*'s Commentary and Dictionary.

† *Suetonius*, in his Life of *Claudius*, makes the Occaſion of this *Decree* to have been the *Tumults*, which the *Jews* (or *Chriſtians*, who went under the Notion of *Jews*) were perpetually fomenting in *Rome*: But, as we find nothing of this in any other Hiſtorian, 'tis rather ſuppos'd, that this Severity proceeded from the Behaviour of ſome Thieves in *Judea*, who had aſſaulted a Servant of the Emperor's, named *Stephen*, taken from him the Imperial Baggage, and killed the *Roman* Troops, that were appointed to guard it; as both *Tacitus*, in his *Annals*, lib. xii. and *Joſephus*, in his Hiſtory of the *Jewiſh* Wars, lib. ii. have inform'd us. *Whitby*'s Annotations.

† It was a receiv'd Cuſtom among the *Jews*, for every Man, of what Rank or Quality ſoever, to learn ſome *Handy-craft*; for one of their proverbial Expreſſions is, that *whoever teaches not his Son a Trade, teaches him to be a Thief*: And, in thoſe hot Countries, where Tents (which were commonly made of Skins, or Leather, ſew'd together, to keep out the Violence of the Weather) were us'd not only by Soldiers, but by Travellers, and others whoſe Buſineſs requir'd them to be abroad, a *Tent-Maker* was no mean or unprofitable Employ. *Stanhope*, on the Epiſtles and Goſpels, and *Pool*'s Annotations.

(*f*) 1 Theſſ. iii. 1, &c. (*g*) Ibid. paſſim.

† His Words are, *from henceforth I will turn to the* Gentiles, *Acts* xviii. 6. and theſe, at firſt Sight, ſeem to be a Declaration, that he would leave off preaching to the *Jews*, wherever he came, and wholly apply himſelf to the Converſion of the *Gentiles*; but, by comparing his Actions with the Places, where this *Phraſe*, or ſomething like it, does

ever, before he did this, ſome Perſons of Diſtinction among them, ſuch as *Criſpus* †, the chief Ruler of the Synagogue, and *Stephanus* and *Gaius*, together with their whole Families, had embrac'd the Doctrine of the Goſpel, and were baptiz'd into the Chriſtian Faith. Among the *Gentiles*, he made a Multitude of Converts, and, by a Viſion from Heaven, being encourag'd to proceed in his Miniſtry with Boldneſs, under the Divine Protection, and in certain Hopes of Succeſs, he there continu'd for the Space of one whole Year, and ſix Months.

Acts xviii. 12.

During his Stay in this Place, the *Jews* made a general Inſurrection againſt him, and brought him before *Gallio* †, who, at that Time, was Pro-Conſul of *Achaia*, accuſing him of attempting to introduce a new Religion, contrary to what was eſtabliſh'd by the *Jewiſh* Law, and permitted by the *Roman* Powers. But, as *Gallio* apprehended, that this was a Controverſy, which fell not under the Cognizance of the *Civil* Judicature, he would have no Concern in it, and therefore order'd his Officers to drive them out of the Court: Whereupon the common People took *Soſthenes* †, a Ruler of the *Synagogue*, and one of St *Paul*'s chief Accuſers, and beat him publickly before the Tribunal; but this gave the Pro-Conſul no Diſturbance.

And from hence he writes his ſecond Epiſtle to the Theſſalonians. *Its Contents.*

After this Tumult was over, St *Paul* continu'd ſome Time in *Corinth*, and, before his Departure thence, wrote his *ſecond* Epiſtle to the *Theſſalonians*: (*b*) "Wherein he endeavours to confirm their "Minds in the Faith, and to animate "them courageouſly to endure Perſecu"tion from the *unbelieving Jews*, a loſt "and undone Race of Men, whom the "Divine Vengeance was ready to over"take: Wherein he rectifies the Miſ-In"terpretation, which falſe Teachers had "made of ſome Paſſages in his former "Epiſtle, relating to the Day of Judg"ment, as if it were juſt at Hand, and "ſhews what Events (eſpecially that of "the Coming and Deſtruction of the "*Man*

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does occur, it appears, that he only intended to ſay, he would no longer preach to the *Jews of that Place*: For, after this is ſaid, we find him ſtill entering into the Synagogues, and preaching to the *Jews*, and calling upon them to hear the Word, *Acts* xv. 8. and xxviii. 23, *&c.* *Whitby*'s Annotations.

† *Criſpus* is ſaid to have been made by St *Paul* Biſhop of *Ægina*, an Iſland near *Athens*; and *Origen* makes mention of one *Gaius*, a Diſciple of St *Paul*, who by him was appointed Biſhop of *Theſſalonica*; but of *Stephanus* we have no other Account, than what we learn from the *Acts of the Apoſtles*. *Calmet*'s Dictionary.

† The Name of this *Pro-Conſul* was once *Marcus Annæus Novatus*, but, being adopted by *Lucius Junius Gallio*, he took the Name of his adoptive Father, and was Brother to the famous *Seneca*, Tutor to *Nero*. To him it is, that that Philoſopher dedicates his Book *De Vitâ Beatâ*; and of him the *Roman* Hiſtorians give us the Character, that he was a Man of ſweet Temper and Diſpoſition, an Enemy to all Vice, and particularly a Hater of Flattery. He was twice made *Pro-Conſul* of *Achaia*; firſt by *Claudius*, and afterwards by *Nero*; but, as he partook of his Brother's Proſperity, when he was in Favour at Court, ſo was he a Sharer in his Misfortunes, when he fell under *Nero*'s Diſpleaſure, and at length was put to Death by the *Tyrant*, as well as his Brother. *Calmet*'s Commentary, *Pool*'s and *Beauſobre*'s Annotations.

† *Criſpus*, we read, was a Ruler of the Synagogue at *Corinth*; and therefore we may ſuppoſe, either that there were more Synagogues in that City than one, or that there might be ſeveral Rulers in one and the ſame Synagogue; or that *Criſpus*, after his Converſion to *Chriſtianity*, might be ſucceeded in that Office by *Soſthenes*; but then we are at a Loſs to know, who the People were, that thus beat and miſus'd him. The *Greek* printed Copies tell us, that they were the *Gentiles*; and thoſe, who read the Text thus, imagine, that when they perceiv'd the Neglect and Diſregard, wherewith the *Pro-Conſul* receiv'd the *Jews*, they, to inſult them the more, fell foul upon the Ruler of their Synagogue, who was at their Head, whether out of Hatred to them, or Friendſhip to St *Paul*, it makes no Matter. But others think, that *Soſthenes*, however Head of the Synagogue, might be a ſecret Friend and Diſciple of St *Paul*, and that the other *Jews*, ſeeing themſelves neglected by *Gallio*, might vent their Malice upon him; for they ſuppoſe, that this was the ſame *Soſthenes*, whoſe Name St *Paul*, in the Beginning of his *Firſt* Epiſtle to the *Corinthians*, written about three Years after this *Scuffle* happen'd at *Corinth*, joins with his own. It muſt be own'd however, that this Opinion was not *univerſally* receiv'd, ſince, in the Time of *Euſebius*, it was thought, that the *Soſthenes*, mention'd in the Epiſtle, was one of the LXX Diſciples, and, conſequently, could not be the Chief of the Synagogue of *Corinth* twenty Years after the Death of *Jeſus Chriſt*. *Beauſobre*'s Annotations, *Calmet*'s Commentary, and Dictionary.

(*b*) 2 Theſſ. paſſim.

“ *Man of Sin)* muſt precede the Approach “ of that Day; and wherein, having “ crav'd their Prayers in *his Behalf*, and “ made his Requeſt to God in *theirs*, “ he concludes with divers Precepts, eſpecially to ſhun Idleneſs and ill Company, and *not to be weary in Well-doing*.”

He goes to Jeruſalem *at the Paſſover by the Way of* Epheſus, *and, after that, returns to that* City *again.*

HAVING thus planted the Church of *Corinth*, St *Paul* reſolv'd to return into *Syria*, and, taking along with him *Aquila* and *Priſcilla*, from *Chenchrea*, (the Port or Road for Ships in the *Archipelago*, belonging to *Corinth)* he ſailed to *Epheſus* †, where he preach'd a while in the Synagogue of the *Jews*; but, being reſolv'd to be at *Jeruſalem* at the *Paſſover*, he could not be perſuaded to ſtay longer. Leaving therefore *Aquila* and *Priſcilla* at *Epheſus*, and promiſing (if God would permit) to return to them again, he ſet ſail for *Cæſarea* in *Paleſtine*, and from thence proceeded to *Jeruſalem*. After he had viſited the Church, and kept the Feaſt, he went down to *Antioch*; and, having there ſtayed ſome Time, he travers'd the Countries of *Galatia* and *Phrygia*, confirming, as he went along, the new-converted *Chriſtians*, and ſo return'd to *Epheſus*.

IN his Abſence, *Apollos*, a *Jew* of *Alexandria*, eminent for his *Eloquence*, and great Knowledge of the *Old Teſtament*, came to *Epheſus*, and, tho' he was only initiated by the Baptiſm of *John* ‖, yet being

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† *Epheſus*, the Metropolis and principal *Mart* of the *Proconſular Aſia*, is ſituated upon the River *Cayſter*, and on the Side of a Hill, which, towards the *Weſt*, has the Proſpect of a lovely Plain, water'd and beautify'd with the pleaſant Circles of the River, turning and winding in ſo many curious Mazes, that ſome Travellers have miſtaken it for the *Meander*, and this the rather, becauſe the *Turks* gave it the Name of the *Leſſer Mendres*. Among heathen Authors this City was once much celebrated for its famous Temple of *Diana*, which, for its Largeneſs, and Workmanſhip, was accounted one of the *ſeven* Wonders of the World. It is ſaid to have been 425 Feet long, 220 broad, and to have been ſupported with 127 Pillars of Marble, 70 Feet high, whereof 27 were moſt curiouſly wrought, and all the reſt poliſh'd. One *Cteſiphon*, a famous Architect in his Time, contriv'd the Model of it, and that with ſo much Art and Curioſity, that it took up two hundred Years before it was finiſh'd, even tho' it was built at the common Charge of all *Aſia peoperly ſo called*. After it was finiſh'd, it was ſeven Times ſet on Fire; but once more eſpecially, on the very ſame Day that *Socrates* was poiſon'd, 400 Years before *Chriſt*; and, at another Time, (when *Eroſtratus* fir'd it only to get himſelf a Name) on the ſame Night, that *Alexander the Great* was born. It was rebuilt however, and beautify'd by the *Epheſians*, to which Work the Ladies of *Epheſus* contributed very largely. In the Time of our Apoſtle, it retain'd a great deal of its former Grandeur; but, at preſent, it is only an Heap of Ruins, and the very Place, where it once ſtood, is ſo little known, that it affords Matter of various Conjecture to Travellers. The only two Buildings, worth Obſervation, are a ſtrong and lofty *Caſtle*, ſituate on an *Eminence*, and a beautiful *Church*, honour'd with the Name of St *John*, but now converted into a *Turkiſh Moſque*. All the reſt of the Place is the Habitation of Herdſmen and Farmers, who live in low and humble Cottages of Dirt, cover'd on the Top with Earth, and ſhelter'd from the Extremity of the Weather, by mighty Maſſes of ruinous Walls, the *Pride* and Oſtentation of former Days, and, in theſe, the *Emblem* of the Frailty of the World, and the tranſient Vanity of human Glory. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

‖ The Account, which St *Paul* gives us of the Baptiſm of *John*, our Saviour's Forerunner, is this:——— John *verily baptized with the Baptiſm of Repentance, ſaying to the People, that they ſhould believe on him, who ſhould come after him*, i. e. *on* Jeſus Chriſt, *Acts* xix. 4. And herein he diſcovers a wide Difference between the Baptiſm of *John*, and that of *Jeſus Chriſt*, viz. that the Baptiſm of *John* was a ſolemn Rite of renouncing Sins, and Profeſſion of Obedience for the future; that it open'd a Way for a more perfect Inſtitution of the like Nature, and exhibited *Chriſt* as the Object of Faith, and the Maſter and Guide, which Men ought to follow. For, being thus baptiz'd, they were thereby led and conſign'd over to him, and qualify'd for the Chriſtian Baptiſm, which vaſtly exceeds the other both in Dignity and Efficacy. For here the Spirit accompanies the Water: *This* confirms, and compleats that Pardon of Sins, and thoſe Aſſiſtances of Grace, which belong'd to no other Waſhings, farther than as they were Approaches to the *Chriſtian*, which is therefore, by Way of Diſtinction and Eminence, ſtiled the *Waſhing of Regeneration, and Renewing of the Holy Ghoſt*, Tit. iii. 5. But, if the Baptiſm of *John* was ſo imperfect, how came it to paſs, that, even twenty Years after our Lord's Aſcenſion, this *Apollos* ſhould have no Knowledge of any other? Or, being ſo well acquainted with the Doctrine of *Chriſt*, to be able to teach others, how could he be ignorant of the Neceſſity of his Baptiſm? Now the only Reply to this is,———That *Apollos* might be one of thoſe *Jews*, who, having receiv'd the Baptiſm of *John*, ſome two or three and twenty Years before, might, ſoon after that, or before the miraculous Effuſion of the *Holy Ghoſt* on the Apoſtles at the Day of *Pentecoſt*, remove from *Judea* to *Alexandria*, where, having not yet ſeen any of the Goſpel-Hiſtories, that might poſſibly be publiſh'd at this Time, nor had an Opportunity of converſing with any of the Apoſtles, to gain farther Information, he acquieſc'd in the Baptiſm

A. M. 4058, *&c.* Ann. Dom. 54. *&c.*

From Acts i. 10. to the End.

being by *Aquila* and *Priſcilla* more fully inſtructed in the Rudiments of the Chriſtian Religion, and baptiz'd, he taught the Word of God with great Boldneſs, and a moſt powerful Zeal. After ſome Stay in *Epheſus*, he obtain'd *commendatory* Letters † from the Brethren, and with them went over to *Corinth*, where he prov'd highly ſerviceable, and *(k) water'd* what St *Paul* had before *planted*, confirming the *Diſciples*, and convincing the *Jews*, that *Jeſus* was the true and only *Meſſias* promis'd in the Holy Scriptures.

Where he baptizes ſeveral Converts, confers on them the Holy Ghoſt, and cures Diſeaſes moſt wonderfully.

At St *Paul*'s Return to *Epheſus*, he found ſeveral Diſciples, as well as *Apollos*, who had receiv'd no more, than the Baptiſm of *John*, and had never once heard of the Gifts of the *Holy Ghoſt*: However, when they were ſufficiently inſtructed in the Principles of *Chriſtianity*, and ſolemnly admitted to *Chriſtian* Baptiſm, upon the Impoſition of the Apoſtle's Hands, they immediately receiv'd the Holy Ghoſt, in the Gift of Tongues, Prophecy, and other miraculous Powers, that were conferr'd on them. For three Months after this, St *Paul* went into the *Synagogues*, and preach'd to the *Jews*, endeavouring, with much Earneſtneſs, to convince them, that *Jeſus Chriſt* was the true *Meſſiah*; but when, inſtead of Succeſs, he met with nothing but Refractorineſs and Infidelity, he left the Synagogues, and, for the Space of two Years, inſtructed the *Heathen* Converts, as well as all others, who reſorted to him in the School of one *Tyrannus* †. By this Means all the Inhabitants of the *Proconſular Aſia* had an Opportunity of having the Goſpel preach'd to them, and of ſeeing it confirm'd by Miracles of an extraordinary Nature, which St *Paul* was enabled to do; inſomuch, that if *Napkins* or *Handkerchiefs* were but touch'd by him, and apply'd to thoſe, who were any ways ſick, or poſſeſs'd with Devils, they immediately receiv'd Cure.

Seven Brothers, the Sons of one *Sceva*, a *Jewiſh* Prieſt, who travelled from Town to Town to cure Diſeaſes, and caſt out Devils by their *Exorciſms* †, obſerving with

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Baptiſm he had receiv'd, until he came to underſtand better: Unleſs we ſuppoſe, with St *Chryſoſtom*, (Hom. 40.) that God vouchſafed him (as he did *Cornelius*) *the Baptiſm of the Spirit*, (which ſupply'd the Want of *external* Baptiſm) both as an Encouragement, and Recompence for his Zeal in preaching the Goſpel. What became of this great Preacher, after his Return from *Corinth* to *Epheſus*, we have no Manner of Account, unleſs we may credit what St *Jerom* tells us of him, *viz.* that being diſſatiſfy'd with the Diviſion, which his Preaching at *Corinth* had occaſion'd, 1 *Cor.* iii. 7. he retir'd into *Crete* with *Zena*, a Doctor of the Law; but that after St *Paul*, by his Letter, had appeas'd that Diſſenſion, he return'd again to *Corinth*, and was made Biſhop of that City. *Stanhope*, on the Epiſtles and Goſpels, and *Calmet*'s Commentary.

† That commendatory Epiſtles, certifying the Piety, and Orthodoxy of the Perſon, to whom they were given, and recommending him to an hoſpitable Reception in the Places, which he travelled to, were an antient Cuſtom in the *Primitive* Church, is evident from the Teſtimony of ſeveral Fathers, and other Eccleſiaſtical Writers; but whether they took their Riſe from *Teſſeræ Hoſpitalitatis* among the *Heathens*, or from the *Jews*, among whom the ſame Cuſtom prevailed, is a Point, wherein the Learned are not agreed. *Hammond*'s and *Whitby*'s Annotations.

(k) 1 Cor. iii. 6.

† Among the *Jews* there were two Kinds of *Schools*, wherein the Law was taught, *private*, and *publick*. Their *private* Schools were thoſe, wherein a Doctor of the Law entertain'd his Scholars, and were uſually ſtiled *Houſes of Learning*. Their *publick* Schools were thoſe, where their *Conſiſtories* ſat to reſolve all Difficulties and Differences of the Law: But it ſeems moſt likely, that the *Tyrannus*, who lent St *Paul* his School to preach in, was not a *Jew*, but a *Gentile*; not a Doctor of the Law, but ſome Philoſopher, or publick Profeſſor of *Rhetorick*, whom the Apoſtle had converted; becauſe, when he *departed from the* Jews, *and ſeparated the Diſciples*, Acts xix. 9. 'tis reaſonable to think, that the Place, made uſe of for their Inſtruction, ſhould appertain to a *Gentile*, rather than a *Jew*. *Howell*'s Annotations.

† The Word comes from the *Greek* ἐξορκίζειν, which ſignifies to *adjure*, or to uſe the Name of God, with a Deſign to drive Devils out of Places, and Bodies, which they poſſeſs. And that the *Jews* had ſeveral Incantations in Uſe and Veneration, which they had in greater Credit, becauſe of an Opinion, common among them, that they had been invented by *Solomon*, is evident from the Teſtimony of *Joſephus*. That even in our Saviour's Time, Exorciſts were very frequent among them, is manifeſt from theſe Words of his, *If I by* Beelzebub *caſt out Devils, by whom do your Children caſt them out? Therefore they ſhall be your Judges*, Matth. xii. 27. And that they practis'd their Exorciſms ſometimes with Succeſs, is plain from the Acknowledgment of *Irenæus*, who ſays, *All Things are ſubject to*

A. M. 4058, *&c.* Ann. Dom. 54, *&c.*

From Acts i. 10. to the End.

Peter's Travels in preaching the Goſpel, and the Contents of his firſt Epiſtle.

with what Facility St *Paul* effected his miraculous Cures and Diſpoſſeſſions, attempted themſelves to do the like, and, to add greater Force to their Charms, preſum'd to change their Form †, by invoking the Name of *Jeſus* over a *Demoniac*: But here it pleas'd God to put a viſible Difference between thoſe, that apply'd this *powerful* Name *regularly*, and with Commiſſion, and others, who, of their own Heads, and for ill Deſigns, dar'd to uſurp it: For the *Demoniac*, falling upon the *Exorciſts*, tore off their Cloaths, wounded their Bodies, and ſcarce ſuffer'd them to eſcape with their Lives. This was an Event, which, when the *Jews* and *Gentiles* in *Epheſus* came to know it, filled them with ſuch a *reverential* Fear, that none dar'd to mention the Name of *Jeſus*, but with a profound Reſpect; and that many, who had addicted themſelves to the Study of *Magick* †, came, and confeſs'd their Sins, and publickly burnt their Books †, which amounted to the Value of above fifteen hundred Pounds in our Money. So prevalent was the Goſpel of God in theſe Parts!

WHILE St *Paul* was thus diligently purſuing his Miniſtry, St *Peter* was preaching the Goſpel to the *Jews* in ſeveral Provinces of the *Leſſer Aſia*, and ſo, travelling *Eaſtward*, came at length to the antient City of *Babylon* † in *Chaldæa*, from whence he wrote his firſt Epiſtle, which is called a *Catholick*, or general Epiſtle, to the converted *Jews*, that were of the Diſperſion; and, "after ſolemn Thankſgiving to God for their Call to *Chri-*
"*ſtianity*, whereby they had obtain'd a
"lively Hope of an eternal *Inheritance* in
"Heaven; he adviſes them to the Prac-
"tice of ſeveral Virtues, as a Means to
"make their *Calling* and *Election ſure*;
"*viz.* That they ſhould live in a conſtant
"Worſhip and Fear of God, and imitate
"their Maſter, *Jeſus Chriſt*, in Holineſs
"and Purity; that they ſhould be diligent
"Hearers of the Goſpel, and grow up
"to Perfection by it; that they ſhould
"lead exemplary Lives among the *Gen-*
"*tiles*, abſtaining from carnal Luſts, and
"behaving themſelves with Modeſty,
"thereby to convince their Enemies, that
"Calumnies were unreaſonable; that they
"ſhould behave themſelves well under
"their reſpective *Relations*, ſubmitting
"themſelves

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to the Moſt High, and, by Invocation of his Name, even before the Advent of our Lord, Men were ſaved from evil Spirits, and all Kinds of Demons. *Calmet*'s Dictionary, and Commentary, on *Acts* xix. 13. and *Whitby* and *Grotius* on *Matth.* xii. 27.

† Their common Form of Incantation was, in the *Name of the God of* Abraham, Iſaac, *and* Jacob.

† *Epheſus*, above all other Places in the World, was noted of old for the Study of *Magick*, and all ſecret and hidden Arts, inſomuch, that the 'Εφέσια γράμματα, or *Epheſian Letters*, ſo often ſpoken of by the Antients, which were certain *obſcure* and *myſtical* Spells and Charms, whereby they endeavour'd to heal Diſeaſes, and drive away evil Spirits) ſeem to have been firſt invented in this City.' *Cave*'s Lives of the Apoſtles.

† Tho' theſe Books were of great Value, yet we find they did not ſell them, becauſe they would not be Gainers by theſe wicked Arts, nor would they contribute, by ſelling them, to the teaching of others the ſame Arts; but they rightly adjudg'd them to the Flames, to which they were condemn'd before by the Laws of the *Empire*: For they prohibited any to keep Books of *Magick*, and, where any ſuch were found, order'd, that their Goods ſhould be forfeited, the Books publickly burnt, the Perſons baniſh'd, and (if of meaner Rank) beheaded. *Whitby*'s Annotations, and *Cave*'s Lives of the Apoſtles.

† Thoſe, who take *Babylon* in a *myſtical* Senſe, underſtand by it *Rome*, from whence they ſuppoſe, that St. *Peter* wrote this *Epiſtle*, not long after his coming thither; and, for the Confirmation of this, they tell us, that St *John*, in his Book of *Revelations*, calls *Rome* by the Name of *Babylon*, either from its Conformity in Power and Greatneſs to that ancient City, or from its Reſemblance of it in *Idolatry*, and Oppreſſion of God's People. Others, who ſtill take it in a figurative Senſe, by *Babylon* had rather underſtand *Jeruſalem*, no longer now the *holy City*, *ſay they*, but a Kind of *ſpiritual Babylon*, in which the Church of God did, at this Time, groan under great Servitude and Captivity; and, to ſupport this Notion of the Word, they produce the Authority of ſome Fathers, who underſtood that of the Prophet, *We would have healed* Babylon, *but ſhe is not healed*, in this Senſe, *Jer.* li. 9. But, as a *myſtical* and *figurative* Senſe does not ſo well agree with the *Date* of a Letter, and, to conceal the Place, from whence they wrote, was never the Practice of any of the Apoſtles, 'tis more natural to underſtand it of *Babylon* properly ſo called, tho' whether it was *Babylon* in *Egypt*, where St *Peter* might preach the Goſpel, or *Babylon*, the antient Metropolis of *Aſſyria*, where, ever ſince the Time of their Captivity, great Numbers of *Jews* were ſettled, we leave the inquiſitive Reader to determine. *Cave*'s Lives of the Apoſtles, and *Beauſobre*'s Preface ſur la 1 Epitre de St *Pierre*.

"themſelves to their Governors, whether "*ſupreme* or *ſubordinate*; that Servants "ſhould obey their Maſters, Wives be "ſubject to their Huſbands, and Huſbands honour their Wives; that they "ſhould all love one another fervently "and unfeignedly, bear Afflictions patiently, live in Union, and ſympathize with each other in their Afflictions; and laſtly, that the *Miniſters* and "*Paſtors* of the ſeveral Churches ſhould "take ſpecial Care of the Flocks committed to their Charge, teach them "diligently, and govern them gently, not "ſeeking their own Gain and Profit, "but the Salvation of the People's Souls." This is the Purport of the Epiſtle, and the Whole is written with a Fervour and Zeal, not unbecoming ſo great an Apoſtle. But to proceed with St *Paul*.

Paul'*s Stay at* Epheſus, *from whence he wrote his firſt Epiſtle to the* Corinthians. *Its Contents.* Acts xix. 21.

AFTER a Stay of above two Years in *Epheſus*, he determin'd to return into *Macedonia* and *Achaia*, and, having winter'd in *Corinth*, to paſs thence to *Jeruſalem*, where he propos'd to celebrate the Feaſt of *Pentecoſt*, and, after that, to proceed in his long intended Journey to *Rome*. In Purſuance to this Deſign, he ſent *Timothy*, and *Eraſtus* [†] before him into *Macedonia*, but himſelf ſtay'd behind at *Epheſus*, very probably to anſwer a Letter, which *Apollos* and ſome other Brethren had brought him from the Church of *Corinth*, deſiring his Reſolution of ſeveral Points relating to Marriage, and Chaſtity, and ſome other Subjects. The *Corinthians* were, at this Time, unhappily divided into Parties and Factions upon Account of their *Teachers*, each one preferring the Perſon, from whom he had receiv'd his Inſtruction, and diſparaging the reſt. They committed great Diſorders in their *Love-Feaſts* [†], and celebrated the Holy Sacrament very irreverently. They were addicted to *Fornication*, and one, in particular, had run into *Inceſt*, in marrying his *Father's Wife*. They were unjuſt, and fraudulent in their Dealings; they went to Law at *Heathen* Tribunals; and, among them, were found ſome, who were bold and profligate enough, to deny the *Reſurrection*. In Oppoſition to all this, the Apoſtle, (in what is called his [†] *firſt Epiſtle to the* Corinthians) "ſhews the *Equality* of "Chriſt's Miniſters, and their Inſufficiency for the Work, to which they are "ordain'd, without the Divine Aſſiſtance; "orders the inceſtuous Perſon to be *excommunicated*, leſt his Example ſhould "infect others; blames their litigious Law-

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[†] *Eraſtus* was very probably born at *Corinth*, and, as the Apoſtle informs us, was made *Chamberlain* of that City, *Rom.* xvi. 23. but being converted by St *Paul*, and reſolving to purſue his Fortune, he reſign'd his Employment, follow'd him all along, until his laſt Voyage to *Corinth*, in the Way to *Rome*, where the Apoſtle ſuffer'd Martyrdom. The *Latin* Writers ſay, that St *Paul* left *Eraſtus* in *Macedonia*; that he made him Biſhop of that Province, and that he dy'd a Martyr at *Philippi*; but the *Greeks*, in their Calendars, make him Biſhop of *Paneas*, near the Sources of the River *Jordan*, give him the Title of an *Apoſtle*, place him in the Number of the *ſeventy* Diſciples, and ſay, that he dy'd in Peace, after having gone over all the Earth, preaching the Faith of Jeſus Chriſt: But not any of theſe produce one Proof of what they ſay. *Calmet*'s Commentary.

[†] Theſe *Feaſts of Charity*, which were in Uſe among the *Primitive* Chriſtians, in Memory of the laſt Supper, which our Bleſſed Saviour had with his Apoſtles, when he inſtituted the Holy *Euchariſt*, were kept in the Church, towards the Evening, after the common Prayers were over, and the Word of Salvation had been heard. When this was done, the whole Congregation eat together what every one had brought with him, in great Simplicity and Union, ſo that there was no Diſtinction between Rich and Poor; and, after a frugal and modeſt Supper, they partook of the *Sacrament*, and gave each other a *Kiſs of Peace*, and ſo departed. But this Cuſtom, as good and laudable as it was in its *Original*, came, in a ſhort Time, to be abus'd. *Calmet*'s Dictionary, under the Word *Agape*.

[†] That this was an Epiſtle written by St *Paul* the Apoſtle, as is aſſerted in the firſt Verſe, was never once doubted in the Church of God; but whether it was his *firſt* Epiſtle to the *Corinthians*, has been a Matter of Diſpute; becauſe he ſays in it, *I have written to you an Epiſtle*, Chap. v. 9. which ſeems plainly to relate to a former Epiſtle. But, as none of the *Antients* ever aſcrib'd to St *Paul* more than *fourteen* Epiſtles, even including that to the *Hebrews*, no Chriſtian Writer ever cited any Thing from an Epiſtle of his to the *Corinthians*, ſuppos'd to be loſt; and all the *Greek Scholiaſts* declare, that the Apoſtle, in theſe Words, ſpeaketh not of another, but of this very Epiſtle; the Words ἔγραψα ὑμῖν, which we tranſlate *I wrote*, ſhould rather be render'd *I had wrote*, (it being a common Obſervation of *Grammarians*, that the *Aoriſt* is ſo called, becauſe it is of an *indefinite* Signification, ſometimes us'd for the *perfect*, and ſometimes for the *pluſquam perfect Tenſe*, *I had wrote*) but made ſome Alteration in my Letter, before I ſent it. *Whitby*'s Preface to the firſt Epiſtle to the *Corinthians*.

“Suits, as thinking it much better to refer their Differences to ſome of their own Body; propounds the firſt Inſtitution of the *Sacrament*, and a previous Examination of their Lives, to bring them to a right Uſe of it; anſwers their Queſtions, relating to Marriage, Celibacy, and Meats offer'd to Idols; and, having added ſeveral Things, concerning a decent Behaviour, both of Men and Women, in their Churches; concerning the Gifts of the Holy Ghoſt; the Excellency of Charity; the Gift of Tongues, and Prayer in an unknown Language; he proves the Truth of the Goſpel, and the Certainty of a future Reſurrection, almoſt to a *Demonſtration*.”

His Epiſtle to the Galatians, *and its Contents.*

ABOUT the ſame Time it was, that St *Paul*, in like Manner, wrote his Epiſtle to the *Galatians* [†]: For being inform'd, that, ſince his Departure, ſeveral *Impoſtors* had crept in among them, who ſtrongly inſiſted on the Neceſſity of *Circumciſion*, and other *legal* Rites, and greatly diſparag'd his *Authority*, as being but a *ſecond-hand* Apoſtle, in Compariſon of *Peter*, *James*, and *John*, from whom they pretended to derive their Inſtructions; in this Epiſtle, “He reproves them with ſome neceſſary Warmth and Severity, for ſuffering themſelves ſo eaſily to be impos'd upon by crafty Artifices of *Seducers*. He largely refutes thoſe *Judaical* Opinions, wherewith they were infected, and, by ſeveral Arguments, proves, that the *Slavery* of the Law brought a Curſe with it; was deſtructive of their *Chriſtian* Liberty, and incapable of procuring their *Juſtification* in the Sight of God. Among theſe Reproofs, and Arguments however, he mingles ſeveral Exhortations full of *paternal* and *apoſtolick* Charity; and, towards the Concluſion, gives them many excellent Rules and Directions, for the Conduct of their Lives and Converſations.”

The Tumult, which Demetrius *rais'd at* Epheſus, *pacify'd by the Recorder's Speech.* Acts xix. 23.

A LITTLE before St *Paul*'s Departure from *Epheſus*, one *Demetrius*, a Silver-Smith, who dealt in making little *Models* [†], of the Temple of *Epheſus*, with the Image of *Diana* included in them, perceiving, that, if the *Chriſtian* Religion prevailed, this gainful Employment of his would be totally ruin'd, called together a great Number of the ſame *Profeſſion*, and, having repreſented to them the Injury, which St *Paul*, by his Preaching every where againſt *Idolatry*, was like to do, not only to the Trade, whereby they ſubſiſted, but to the Honour and Reputation likewiſe of the great

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[†] St *Luke*, in his Hiſtory of the *Acts*, acquaints us with two Journeys, which our Apoſtle took to *Galatia*; but his Account of them is very ſhort. He only ſays, that *Paul*, *Silas*, and *Timothy*, went *through* Phrygia, *and the Region of* Galatia, *Acts* xvi. 6. without relating any Thing, that there paſs'd; from whence we may ſuppoſe, that his Stay there was not long, either becauſe he was called away by the Spirit into *Macedonia*, or becauſe his Preaching there, at firſt, was attended with ſuch Succeſs, that they, *received him as an Angel of God, or even as Chriſt Jeſus* himſelf, tho' he had *then a great Infirmity of the Fleſh*, occaſion'd, very probably, by ſome bodily Sickneſs. This Apoſtle, without all Doubt, was the firſt, who preach'd to the *Gentiles* in *Galatia*; but there is Reaſon to believe, that, before him, St *Peter* had preach'd to the *Jews* of that Province, as appears from the Inſcription of his Epiſtle, *to the Strangers, ſcattered throughout* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, 1 *Pet*. i. 1. and 'twas certainly the *Jews*, whom St *Peter* here converted, who, among the *Gentile* Converts, rais'd the Troubles, which occaſion'd our Apoſtle's writing this Letter. *Beauſobre*'s and *Calmet*'s Pref. ſur. L' Epitre aux Galates.

[†] In the Idolatry of the *Heathens*, they us'd to carry the Images of their Gods in Proceſſion from one City to another, which they did in a *Chariot* conſecrated for that Purpoſe. But, beſides this greater, there was a leſs *Frame*, wherein it was plac'd, by the *Romans* called *Ferculum*, not much unlike that, which the *Greeks* called ναὸς, a *little Chapel*, repreſenting the Form of a Temple with an Image in it, which being ſet upon the Altar, or other ſolemn Place, and the Leaves of the Door open'd, the Image appear'd, ſitting or ſtanding in State, and ſo was repreſented to the Spectators. The making of theſe Temples and Images in Miniature, was certainly a very profitable Employ at *Epheſus*, becauſe few People of Diſtinction came to viſit this great *Wonder of the World*, who did not carry home with them ſome of theſe little *Models* of it, not only as an Evidence of the *Pilgrimage* they had perform'd, but as a Means likewiſe to incite their Devotion to the Goddeſs *Diana*. *Hammond*'s, *Beauſobre*'s, and *Pool*'s Annotations.

Goddeſs *Diana* *, whom all the World ador'd, he ſo inflam'd them with his Speech, that immediately they cry'd out, *Great is Diana of the Epheſians!* And, as the Spirit of *Mutiny* ſoon ſpread from the *Workmen* to the *Rabble*, it was not long before the whole City was in an Uproar.

In this Confuſion, the People, ſeizing upon *Gaius* and *Ariſtarchus* †, two of St *Paul*'s Companions, hurry'd them to the *Theatre*, with a Deſign, very probably, to throw them to the wild Beaſts, as their Cuſtom was to treat *Malefactors*; which when *Paul* underſtood, he would have ventur'd himſelf among them, had not the *Chriſtians* then preſent, and even ſome of the *Prefects* of the *Theatrical Games* †, (well knowing what Danger this would have expos'd him to) earneſtly diſſuaded him from it; and to this, without Doubt, he alludes, when elſewhere he tells us, that *(i) he fought with Beaſts at* Epheſus ‖.

The Tumult, in the mean Time, increas'd, rather than diminiſh'd; when a certain *Jew*, nam'd *Alexander* †, breaking through the Croud, and making a Sign with his Hand for Silence, would have made a Speech to the People, with a Deſign, very probably, to excuſe the *Jews*, and throw the Odium upon the *Chriſtians*; but they, perceiving him to be a *Jew*, and thereby ſuſpecting him to be one of *Paul's* Aſſociates, began to raiſe an Out-cry for near two Hours together, wherein nothing was heard, but *Great is Diana of the Epheſians!* When the Noiſe was a little abated, however, the *Recorder of the City* came out, and calmly told them, "That it was ſufficiently known to all the World, what a mighty Veneration the City of *Epheſus* had for their great Goddeſs *Diana*, and the famous Image †, which fell down from Heaven; ſo that there needed not any Diſturbance to vindicate and aſſert it; that they had ſeiz'd on Perſons, who were not guilty either of Sacrilege, or Blaſphemy againſt their Goddeſs; that, if *Demetrius* and his Company had any juſt Charge againſt them, the *Courts* were ſitting, and they might enter their Accuſation; or, if the Controverſy was about any other Matter, there were proper *Judicatures* to determine it in; that therefore they ſhould do well to be pacify'd, having done more already, than they could anſwer, and being in Danger of incurring a ſevere Puniſhment, if they ſhould be called to an Account (as very likely they might) for that Day's riotous Aſſembly." And, with this prudent Diſcourſe, he appeas'd and diſpers'd the Multitude.

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* The *Heathens*, who had their *ſuperior* and *inferior* Gods and Goddeſſes, always plac'd *Diana* in the Number of the former, which are all included in the two Verſes of *Ennius*:

Juno, Veſto, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

Theſe were worſhipp'd by the *Gentiles* of all Nations; but the *inferior* Kind, who were called *Dii minorum Gentium*, were only known and worſhipp'd in ſome particular Countries and Places. *Calmet*'s Commentary.

† He was a *Macedonian*, and Native of *Theſſalonica*, who, adjoining himſelf to St *Paul*, accompany'd him to *Epheſus*, and there continu'd with him for the two Years of his Abode, partaking in all the Labours and Dangers of the *Apoſtleſhip*. From *Epheſus* he follow'd him into *Greece*; from *Greece* into *Aſia*; from *Aſia* into *Judea*; and from *Judea* to *Rome*; where (as ſome ſay) he was beheaded with him in *Nero*'s Reign. *Calmet*'s Commentary.

† Among the *Heathens*, there were Games inſtituted in Honour of the Good *Deities*, even as Sacrifices and Victims were to appeaſe the *Bad* and *Angry*. Of theſe Games, at *Rome* the *Pontifices*, or High-Prieſts, were *Preſidents*, and, in other Places the Prieſts, and chief Magiſtrates, who, from their Provinces, were called *Aſiarchæ*, *Syriarchæ*, *Bithyniarchæ*, &c. They were generally choſen out of the chief Cities, and beſt Families in the Province, and had the Regulation, not only of what concern'd the Worſhip of their Gods, but of ſeveral other publick Affairs, particularly of the *Games* and *Combats*, which were exhibited to the People on their *Theatres*. Thus, in the Martyrdom of *Polycarp* at *Smyrna*, the People aſk'd *Philip*, the Ruler of the Games there, to let out a Lion upon the aged Biſhop, which he refus'd to do, becauſe (as he tells them) the *Games were ended*; from whence it appears, that it belong'd to the *Aſiarchæ*, here mention'd, to let looſe the wild Beaſts upon the Malefactors; and therefore, having ſome Kindneſs for St *Paul*, (a great Work of God's Providence that they had) they ſent him Word to keep cloſe, and not venture himſelf upon the *Theatre*, knowing, that the full Purpoſe of the People was to ſet him to the θηριομαχία, or *Combating with wild Beaſts*, if he did. *Whitby*'s, *Beauſobre*'s, and *Hammond*'s Annotations.

(i) 1 Cor. xv. 32.

‖ That St *Paul*, in this Place, does actually refer us to what befel him at *Epheſus*, is manifeſt from his own Words, in another Epiſtle to the *Corinthians*, where he mentions his great Perſecution in *Aſia*, (whereof *Epheſus* was the *Metropolis*) and a *Preſſure ſo heavy, that he deſpair'd even of Life, having the Sentence of Death in himſelf; but that, truſting in God, who raiſed the Dead, he was delivered from ſo great a Death*, 2 Cor. i. 8, *&c.* But then the Queſtion is, whether *theſe Beaſts at* Epheſus are to be taken in a *literal*, or *metaphorical* Senſe? That cruel and bloody-minded Men are often repreſented, under the *Metaphor* of Beaſts, cannot be deny'd; and that St *Paul* was actually expos'd to Beaſts, but they would not touch him, thoſe, (ſays *Nicephorus* Hiſt. Eccl. lib. ii. c. 25.) who wrote the Life of this Apoſtle, do affirm. Either of theſe Senſes therefore may be true; but, as we read no where in the *Acts*, or in the Catalogue of his Afflictions, 2 *Cor.* xi. that St *Paul* did really fight with wild Beaſts, our beſt Way is to render the preceding Words κατ' ἄνθρωπον, not *according to the Manner*, but *according to the Intention of Men*, and then the Senſe will be,——that, according to the Intention of the Men of *Epheſus*, he had fought with Beaſts, becauſe, in the Tumult, which *Demetrius* had rais'd, the People's Deſign was to have dealt ſo with St *Paul*'s Companions, and much more ſo with him, had not his Friends diſſuaded him from entering into the *Theatre*. *Hammond*'s and *Whitby*'s Annotations.

† Who this *Alexander* was, whether a *Jew*, or a *Jewiſh* Convert, and whether *for*, or *againſt* St *Paul*, it no where appears from the *Sacred* Hiſtory; and therefore ſome have imagin'd, that this was the *Alexander*, who afterwards revolted from the Chriſtian Faith, of whom St *Paul* complains ſo loudly, 1 *Tim.* i. 20. 2 *Tim.* iv. 14. but that being now a Friend, and Retainer to the Apoſtle, he was about to ſtand up in his Defence, and make his *Apology*. We can ſcarce think however, that, had the Thing been thus, the *Jews* would have encourag'd, or *put him forward*, Acts xix. 33. and therefore the more probable Conjecture is, that he was a *Jew*, who, perceiving his Countrymen involv'd in this Affair, at their Sollicitation, was for addreſſing himſelf to the Multitude, in order to excuſe them, and to lay all the Blame of the Tumult upon the *Chriſtians*. *Beauſobre*'s Annotations.

Paul *makes* Timothy *Biſhop of* Epheſus, *and writes his ſecond Epiſtle to the* Corinthians. *Its Contents.* Acts xx. 1.

AS ſoon as this Storm was diſpers'd, St *Paul*, having called the Church together, and conſtituted *Timothy* Biſhop of the Place, took his Leave, and departed by *Troas* for *Macedonia*; where, having inſtructed ſome, and confirm'd others in the Principles of a ſound Faith and holy Life, he continu'd his Preaching all over the Country, even as far as *Illyricum* †. While he was in *Macedonia*, *Titus* came to him, and gave him an Account of the good Effects, which his Epiſtle had at *Corinth*, and how great *Reformation* it had wrought; but, as ſeveral vain-glorious Teachers ſtill perſiſted in their Contumacy, vilifying his Authority, and miſrepreſenting his Words and Actions; charging him, particularly, with *Levity*, in not coming according to his Promiſe; with *Severity*, in his Dealings with the inceſtuous Perſon; with *Imperiouſneſs* in his Writings, *Abjectneſs* in his Perſon, and ſome ſmall Tincture of *Irreligion*, in overthrowing the *Moſaick* Law, (all which he underſtood from *Titus*) he thought it neceſſary to write a *ſecond* Epiſtle to the *Corinthians*: "Wherein he excuſes his not coming directly to *Corinth*, for Fear of occaſioning their Sorrow, and giving himſelf Uneaſineſs, in being oblig'd to treat with Severity

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† The Image of this *Diana* was not ſet out in an *Hunting-dreſs*, with a Bow and Arrows in her Hand, and a *Creſcent* upon her Head; but it was cover'd with Breaſts, ſometimes from Head to Foot, and ſometimes her Boſom only, and Belly was cover'd with them, and all beſides was a Kind of *Pedeſtal*, adorn'd, at proper Diſtances, with the Heads of Stags and Dogs, having about Half of their Bodies prominent. The Multitude of her Breaſts denoted her *Fertility*, as being called the *Nurſe* of all living Creatures; and the Dogs and Stags, which belong'd to her, were the Indication of her being the Goddeſs of *Hunting*. This Image, as *ſingular* as it was, is ſaid to have been the Work of one *Canetias*, whoſe Name is ſtill upon Record; but, as it had ſubſiſted long beyond the Memory of Man, the crafty Prieſts perſuaded the credulous Multitude that *it fell from Heaven*, that thereby they might advance both its Honour, and their own Profit. *Calmet*'s Commentary, and *Pool*'s Annotations.

† This is a Province of *Europe*, lying to the *North*, or *North-Weſt* of *Macedonia*, along the *Adriatick Sea*, now called the Gulph of *Venice*; and its antient Boundaries were, to the *Eaſt*, the *Upper Mæſia* and *Macedonia*; to the *Weſt*, *Iſtria*; to the *North*, the two *Pannonia's*; and to the *South*, the *Adriatick Sea*. It was commonly diſtinguiſh'd into two Parts; *Lyburnia* to the *North*, where now lies *Croatia*; and *Dalmatia* to the *South*, which ſtill retains its Name. St *Paul* tells us, that, *from* Jeruſalem, *and round about unto* Illyricum, *he had fully preached the Goſpel of* Chriſt, *Rom.* xv. 19. So that he muſt have travelled into *Syria*, *Phœnicia*, *Arabia*, *Cilicia*, *Pamphylia*, *Piſidia*, *Lycaonia*, *Galatia*, *Pontus*, *Paphlagonia*, *Phrygia*, *Troas*, *Aſia*, *Caria*, *Lyſia*, *Ionia*, *Lydia*, the Iſles of *Cyprus* and *Crete*, *Thracia*, *Macedonia*, *Theſſalia*, and *Achaia*. So juſtly, and without Oſtentation, might he ſay, that, in relation to the other Apoſtles, *he laboured more abundantly than them all*, 1 Cor. xv. 10. *Wells*'s Geography of the New Teſtament, and *Calmet*'s Dictionary.

“ thoſe, who had not yet amended their Faults: Wherein he commends their Zeal againſt the *inceſtuous* Perſon, but now, that he had ſuffer'd, and ſorrow'd enough for his Tranſgreſſion, allow'd them to be reconciled to him: Wherein he juſtifies his Conduct, vindicates the Dignity and Miniſtry of the Goſpel, and proves its great Excellency above the Law: Wherein he diſclaims thoſe falſe Teachers, who, to eſtrange them from him, made it their Buſineſs to traduce and vilify him, and threatens them with his *Apoſtolick* Authority, whenever he came among them: Wherein he ſpeaks of himſelf with ſome Advantage, and, tho' he mentions his *ſupernatural* Gifts and *Revelations*, yet ſeems to glory moſt in his *extraordinary* Labours, and Sufferings for the Goſpel; and wherein he exhorts them all to the Works of *Penance* and *Mortification*, leſt, when he comes, he ſhould be oblig'd to uſe his *Power* againſt Offenders; and to have their Alms in Readineſs, that they may not be an Hindrance to him at his Arrival at *Corinth*.”

From Corinth, *he writes his Epiſtle to the* Romans. *Its Contents.*

HAVING paſs'd over *Macedonia*, St *Paul* came into *Achaia* †, and continu'd there for the Space of three Months, reſiding principally at *Corinth*, from whence he wrote his famous Epiſtle to the *Romans* †: “Wherein he ſtates and determines the great Controverſy between the *Jews* and the *Gentiles*, about the *Obligation* of the *Rites* and *Ceremonies* of the *Moſaick* Law, and thoſe *main* and material Doctrines of *Chriſtianity*, which depend on it, ſuch as that of Chriſtian Liberty, and the Uſe of indifferent Things, &c. Wherein he diſcovers the Effects of *Original* Sin, and the Power it has even in the *Regenerate*; and then explains the profound Queſtions concerning *Election* and *Reprobation*, in his Diſcourſe of the Calling of the *Gentiles*, and the Rejection of the *Jews*; and wherein he intermixes ſeveral admirable Inſtructions and Exhortations to the Duties of an holy and religious Life, ſuch as the Chriſtian Doctrine does naturally tend to produce.”

He paſſes through Macedonia, *and at* Troas *recovers a young Man killed with a Fall.* Acts xviii. 12.

FROM *Corinth*, St *Paul*, being to carry the *Alms*, which he had gather'd in *Macedonia* and *Achaia*, to the poor Chriſtians in *Judea*, intended, at firſt, to have taken the ſhorteſt Cut into *Syria*; but, upon Intimation of a Conſpiracy, that the *Jews* had form'd againſt his Life, he alter'd his Courſe, and determin'd to go through *Macedonia*. Accordingly, he, and his Company, ſet forward, and came to *Philippi*, where he ſtay'd for ſome Time, and there celebrated the Feaſt of the *Paſſover*. From *Philippi* he went on board, and, in five Days, landed at *Troas*, where having tarry'd a Week, on the *Lord's-Day* †, when the *Chriſtians* of the Place met together to receive the *Sacrament*, he preach'd to them,

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† *Achaia*, in the largeſt Senſe, comprehends *Greece*, properly ſo called, and ſo is bounded on the *Eaſt*, by the *Ægean Sea*; on the *Weſt*, by *Epirus*; on the *North*, by *Macedonia*; and on the *South*, by the *Peloponneſe*; but *Achaia*, ſtrictly ſo called, is the *Northern* Region of the *Peloponneſe*, bounded on the *North* by the Gulph of *Corinth*; on the *South* by *Arcadia*; on the *Eaſt*, by *Sycinia*; and on the *Weſt*, by the *Ionian Sea*. *Whitby*'s Alphabetical Table.

† It is a general Obſervation of the antient *Commentators*, that, tho' this Epiſtle has obtain'd the firſt Place and Rank, it is far from being the *firſt*, that St *Paul* wrote; that thoſe to the *Theſſalonians*, *Corinthians*, and the *Galatians* were prior; nay, that it was the very laſt of all, that he compos'd, before his firſt Journey to *Rome*; and therefore they think, that it had the firſt Place aſſign'd it in the *Canon*, either from the *Majeſty* of the Imperial *City*, to which it was ſent, or from the *Excellency* of the *Doctrine*, which it contain'd. *Hammond*'s and *Whitby*'s Annotations.

† The Words in the *Original* are, ——— Ἐν δὲ τῇ μιᾷ τῶν Σαββάτων, which we render, *on the firſt Day of the Week*; and, that this *firſt Day of the Week* was our *Lord's-Day*, or the Day of our Lord's Reſurrection from the Dead, is obvious from the Account of all the Evangeliſts. Vid. *Matth.* xxviii. 1. *Mark* xvi. 9. *Luke* xxiii. 56, and *John* xx. 1. And from hence we may obſerve, that, from the very Beginning, *Chriſtians* us'd to aſſemble on the *Firſt Day* of the Week, to perform their religious Worſhip; for *Pliny*, in his Epiſtle to the Emperor *Trajan*, tells him, that he found nothing to alledge againſt the Chriſtians, *but their Obſtinacy in their Superſtition, and that it*

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A. M. 4062, &c. Ann. Dom. 58, &c.

From Acts i. 10. to the End.

them, and, intending to be gone next Morning, continu'd his Diſcourſe till Midnight; ſo that a young Man, nam'd *Eutychus*, ſitting in a Window, and being over taken with Sleep, fell down from the third Story, and was taken up dead. But *Paul* went down, and ſoon recover'd him; and ſo, going up again, he reſum'd his Diſcourſe, and, in the Celebration of the *Sacrament*, and other Divine Offices, continu'd until Break of Day, and then departed.

Thence he goes by Sea, and at Miletus *gives the* Epheſian *Clergy his paſtoral* Charge. *Its Contents.*

FROM *Troas* he went on Foot to *Aſſos* *, where, with St *Luke*, and the reſt of the Company, that were come thither by Sea, he embark'd, and from thence came to *Mitylene* †; then, paſſing by *Chios* §, he arriv'd at *Samos* ‡; and, having ſtay'd a ſhort while at *Trogyllium* †, the next Day came directly to *Miletus* *, not ſo much as putting in at *Epheſus*, becauſe he was reſolv'd, if poſſible, to be at *Jeruſalem* at the Feaſt of *Pentecoſt*. From *Miletus* he ſent to *Epheſus* to aſſemble the Biſhops and Paſtors of the neighbouring Churches, and, at their Arrival, put them in mind, "With what Uprightneſs and Integrity, with what Affection and

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was their Cuſtom to meet together on a ſet Day, before it was light, Ep. lib. x. Ep. 97. And what that ſet Day was, *Juſtin Martyr* who wrote not a great many Years after *Pliny*, has taken care to inform us; for *on Sunday*, ſays he, *all Chriſtians, in the City, or Country, meet together, becauſe that is the Day of our Lord's Reſurrection; and then we have read unto us the Writings of the Prophets and Apoſtles. When this is done, the Preſident makes an Oration to the Aſſembly, to exhort them to imitate, and do the Things, which they have heard, and then we all join in Prayer, and, after that, celebrate the Sacrament*, Apol. 2. *Whitby*'s Annotations.

* This is a Sea-port Town, ſituate on the *South-Weſt* Part of the Province of *Troas*, and over-againſt the Iſland *Leſbos*. By Land, it is a great deal nearer *Troas*, than it is by Sea, becauſe of a *Promontory* that runs a great Way into the *Ocean*, and muſt be doubled before we can come to *Aſſos*, which was the Reaſon that the Apoſtle choſe rather to *walk* it. *Wells*'s Geography of the New Teſtament, and *Calmet*'s Commentary.

† This was one of the principal Cities of the Iſle *Leſbos*, ſeated in a *Peninſula*, with a commodious Haven on each Side, and ſoon became ſo conſiderable, as to give Name to the whole Iſland (at preſent called *Metelin*) many Years ago. The Iſland (which is one of the largeſt in the *Archipelago*) was, in former Times, renown'd for the many eminent Perſons it had produc'd; ſuch as *Sappho*, the Inventreſs of *Sapphic* Verſes; *Alcæus*, a famous *Lyric* Poet; *Pittacus*, one of the *ſeven* wiſe Men of *Greece*; *Theophraſtus*, the noble *Phyſician* and *Philoſopher*; and *Arion*, the celebrated *Muſician*; and the *Turks*, who have it now in Poſſeſſion, think it ſtill a Place of Conſequence enough to deſerve a Fortreſs and Garriſon to defend it. *Wells*'s Geography of the New Teſtament.

§ This is an Iſland in the *Archipelago*, next to *Leſbos*, or *Metelin*, both in its Situation and Bigneſs. It lies over-againſt *Smyrna*, and is not above four Leagues diſtant from the *Aſiatic* Continent. It is celebrated by *Horace*, and *Martial*, for the Wine, and Figs, that came from thence; but, at preſent, its Renown is, that it produces the moſt excellent *Maſtick* in the World, wherein the People pay their Tribute to the *Grand Seignior*. Nor is it leſs remarkable for what Sir *Paul Ricaut*, in his *preſent State of the* Greek *Church*, tells us of it, *viz.* that there is no Place in the *Turkiſh* Dominions, where Chriſtians enjoy more Freedom in their Religion and Eſtates, than in this Iſle, to which they are intitled by an antient *Capitulation* made with *Sultan Mahomet* II. which, to this Day, is maintain'd ſo faithfully, that no *Turk* can ſtrike, or abuſe a *Chriſtian*, without ſevere Correction. *Wells*'s Geography of the New Teſtament.

‡ This is another Iſle in the *Archipelago*, lying *South-Eaſt* of *Chios*, and about five Miles from the *Aſiatic* Continent. It is famous among Heathen Writers for the Worſhip of *Juno*; for one of the *Sibyls*, called *Sibylla Samina*; for *Pherecydes*, who foretold an Earthquake, that happen'd there, by drinking of the Waters; and more eſpecially, for the Birth of *Pythagoras*, who excelled all the *ſeven* Wiſe-Men, ſo renown'd among the *Greeks*. It was formerly a *free* Commonwealth, and the Inhabitants were ſo powerful, that they managed many proſperous Wars againſt their Neighbours; but, at preſent, the *Turks* have reduc'd it to ſuch a mean and depopulated Condition, that a few *Pirates* dare land, and plunder it as they pleaſe; ſo that, ever ſince the Year 1676, no *Turk* has ventur'd to live upon it, for Fear of being carry'd into Captivity by theſe *Rovers*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† It is a *Cape*, or *Promontory*, on the *Aſiatic* Coaſt, oppoſite to *Samos*, and not much below *Epheſus*, having a Town of the ſame Name. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

* This is a Port Town on the Continent of *Aſia Minor*, and in the Province of *Caria*, memorable for being the Birth-Place of *Thales*, one of the ſeven *Wiſe-Men* in *Greece*, and Father of the *Ionic* Philoſophy; of *Anaximenes*, his Scholar; *Timotheus*, the Muſician; and *Anaximenius*, the Philoſopher. At preſent it is called, by the *Turks*, *Melas*; and not far diſtant from it, is the true *Meander*, which, tho' it encircles all the Plain it runs thro' with many wanton Mazes, and innumerable Windings, yet, in ſome Places, it goes with ſuch a Current, as ſtirs up the Earth and Gravel from the Bottom, which make its Water not ſo clear and cryſtalline, as might be expected. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

A. M. 4062, *&c.* Ann. Dom. 58, *&c.*

From Acts i. 10. to the End.

“ and Humility, and, with how great “ Danger and Trouble, he had been “ converſant among them, and preach'd “ the Goſpel to them, ever ſince his “ coming into thoſe Parts: That he had “ not fail'd to acquaint them both *publickly* and *privately*, with whatſoever “ might be profitable to their Souls, urging both *Jews* and *Gentiles* to Repentance and Reformation, and an hearty “ Entertainment of the Faith of *Chriſt:* “ That now he was determin'd to go to “ *Jeruſalem*, where he did not know what “ particular Sufferings would befal him, “ only that he had been foretold by thoſe, “ who were endu'd with the *prophetick* “ Gifts of the *Holy Ghoſt*, that, in every “ Place, Afflictions and Impriſonment “ would attend him; but that he was not “ concern'd at this, no, nor unwilling to “ lay down his Life, if ſo be he might “ but ſucceſsfully propagate the Goſpel, “ and triumphantly finiſh his Courſe: “ That he knew that, from henceforth, “ they ſhould ſee his Face no more; but “ that this was his particular Comfort and “ Satisfaction, that they themſelves could “ bear him Witneſs, that he had not, “ by concealing any Part of the Chriſtian “ Doctrine, betray'd their Souls: That, “ ſince therefore he was finally to bid “ them *Adieu*, and the whole Care of the “ Church was to devolve upon them, he “ conjur'd them to be infinitely careful “ both of themſelves, and of that Flock, “ over which the † *Holy Ghoſt himſelf had* “ *made them Overſeers*, and for which “ Chriſt had paid no leſs a Purchaſe, than “ his own Blood: That all their Care, “ in this Reſpect, would be no more than “ neceſſary, becauſe it was certain, that, “ after his Departure, not only *heretical* “ Teachers * would break in upon them, “ and endanger the Ruin of Mens Souls, “ but that, even among themſelves, there “ would ariſe ſome, who, by their crafty “ Methods, and unſound Doctrines, would “ make Rents and *Schiſms* in the Church, “ even as he, with much Grief and Sorrow of Heart, for theſe three Years “ paſt, had forewarn'd them: That, to “ this Purpoſe, he now recommended “ them to God's ſpecial Care and Protection, wiſhing them all the Benefits “ of the Goſpel, Perfection of Knowledge, and an heavenly Inheritance “ hereafter; cautioning them againſt *Avarice*, and making a Prey of their “ Flocks; and referring them to his own “ Example, what Pains they ought to “ take to ſupport the Weak, and relieve “ the Poor, in Remembrance of that “ excellent Saying ‖ of our *Saviour*, “ *It is more bleſſed to give, than to* “ *receive.*”

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† That, in theſe early Times of Chriſtianity, the Divine Spirit did enable the *Apoſtles* to diſcern, who were fit to be *Governors* of the Church, and that, by its Movement, or Inſpiration, they were accordingly choſen into that Office, ſeems to be evident from ſeveral Paſſages in Scripture. Thus the Spirit, in the Prophets at *Antioch*, ſaid, *Separate me* Barnabas *and* Saul *for the Work, whereunto I have called them*, Acts xiii. 2. and thus the Holy Ghoſt is ſaid to have *conſtituted the Biſhops and Preſbyters in* Aſia, *Acts* xx. 28. becauſe, (as *Clemens Romanus* ſays) *they made Trial of them by the Holy Ghoſt*, or, (as *Clemens Alexandrinus* has it) *they were ſignified to them by the Spirit*; and therefore *Ignatius* teſtifies of the Biſhops of his Time, that *they were not appointed by Men, but by the Counſel of Chriſt Jeſus*, even as St *Cyprian* ſays of thoſe *in his*, that they were conſtituted, *not only by the Conſent of the People, and the Sufferings of their Fellow Biſhops, but by the Judgment and Teſtimony of God:* And, therefore, we need not doubt, but that to this Kind of Election it is, that the Words of the Apoſtle refer. *Whitby*'s Annotations.

* What we have term'd *heretical Teachers* St *Paul* deſcribes by the Metaphor of *grievous Wolves, not ſparing the Flock*, Acts xx. 29. and well may they be compar'd to *Wolves*, for their Craft and Cruelty, their mortal Hatred to all good *Chriſtians*, and lying in wait to circumvent and deſtroy them. The Prophets likens them *to Evening Wolves*, Zeph. iii. 3. which come ſecretly in the Dark, and are very hungry, zealous, and paſſionately deſirous to pervert harmleſs and unwary Souls; and, leſt their Malice ſhould be perceiv'd, theſe *ravenous Wolves diſguiſe themſelves in Sheeps Cloathing*, i. e. they pretend to great Innocence and Simplicity, they ſeem to pity the Miſtakes, and deſire the Salvation of ſuch, as they would inſinuate into, and, under this Vail, they are taken for Friends, tho' ſtill they remain the worſt of Enemies. *Comber*, on Ordination.

‖ 'Tis certain, that this *Saying* does not occur in any of the four *Evangeliſts*, nor does the Apoſtle mention it, as an *Inference* from our Lord's ſeveral Diſcourſes in Commendation of *Charity*, but as his own expreſs Words; and therefore we muſt neceſſarily conclude, that he came to the Knowledge of it, either by the Information of

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“*receive* †.” After this *farewel Sermon*, the Apoſtle kneeled down, and concluded all with a ſolemn Prayer; whereupon they all melted into Tears, and, with the greateſt Expreſſions of Sorrow, attended him to the Ship; tho' that which made the deepeſt Impreſſion upon them, was his having told them that *they ſhould ſee his Face no more*.

He purſues his Journey, and arrives at Jeruſalem. Acts xxi. 1.

FROM *Miletus*, *Paul* and his Companions came in a ſtraight Courſe to *Coos* *, the next Day to *Rhodes* ‖, and thence to *Patara* §, where, finding a Ship, that was bound for *Phœnicia*, they went on board, and arriv'd ſafe at *Tyre*. Here they made a Stop for ſeven Days; and St *Paul*, being adviſ'd by ſome Chriſtians of the Place (who had the Gift of Prophecy) not to go up to *Jeruſalem*, would, by no Means, liſten to their Propoſal ‡; but, as they, together with their Wives and Children, accompany'd him to the Ship before he went on board, he embrac'd them all, and pray'd with them on the Shore, as he had done before at *Miletus*. From *Tyre* they

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ſome Diſciple, who had convers'd with our Saviour in the Days of his Fleſh, or by a particular Revelation vouchſafed to himſelf; which ſome think more probable, becauſe they cannot perceive, how ſuch a remarkable Sentence ſhould be forgot, and, if not forgot, why it ſhould not be recorded in ſome of the Goſpels. But, how uncertain ſoever the firſt Conveyers of this Saying may be, the Author of it is unqueſtionable, ſince the Apoſtle aſſures us, that it came from Chriſt. *Calmet*'s Commentary, and *Collier*'s Sermons.

† Theſe Words are to be expounded according to the Meaſures and Limitations of other *proverbial* Sayings in Scripture. For tho', generally ſpeaking, they are true, yet, in ſome Caſes, they will admit of an Exception. If he that gives, for Inſtance, does it out of a Principle of Intereſt, or Vain-Glory, to get a Reputation, or ſtrengthen a Faction; if he does it to encroach upon the Liberty of the *Oblig'd*, to upbraid him with his Neceſſities, to betray him into any ſinful Compliance, and make him obnoxious to his Humour, it is not to be doubted, but that, in this Caſe, a grateful and benevolent *Receiver* is much a greater Man, than ſuch a pretended *Benefactor*; but then, if we ſuppoſe the *Giver* and *Receiver*, purely conſider'd as ſuch, to be both free from every ill *Principle* and *moral* Indiſpoſition, the Circumſtances of the *Giver* are more deſirable, than thoſe of the *Receiver*: 1ſt, Becauſe *Giving* includes more Perfection in it, and is a more ſecure and honourable Condition. 2dly, Becauſe, generally ſpeaking, it is a clearer Evidence of a virtuous Diſpoſition. 3dly, Becauſe *Charity* is a nobler Virtue than *Gratitude*, and will be more conſider'd in another World: And, 4thly, Becauſe there is more Pleaſure in giving, than receiving. *Collier*'s Sermons.

* This was an Iſland in the *Archipelago*, lying near the *South-Weſt* Point of *Aſia Minor*, and having a City of the ſame Name. At preſent it is commonly called *Lango*, and was formerly celebrated for the Birth of *Hippocrates* the famous Phyſician, and *Apelles* the famous Painter; for a ſtately Temple dedicated to *Apollo*, and another to *Juno*; for the Richneſs of its Wines, and the Fineneſs of a *Stuff* made here, which was perfectly *tranſparent*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

‖ This Iſland (which is ſuppos'd to have took its Name ἀπὸ τῶν ῥόδων, from the many *Roſes*, which are known to grow there) lies *South* of the Province of *Caria*, in *Leſſer Aſia*; and, among the *Aſiatic* Iſles, is accounted, for Dignity, next to *Cyprus* and *Leſbos*. It was remarkable among the Antients for the Expertneſs of its Inhabitants in the Art of *Navigation*; for a *College*, in which the Students were eminent for Eloquence and Mathematicks; for the Clearneſs of its *Air*, inſomuch, that there was not a Day in the Year, wherein the Sun did not ſhine upon it; for its pleaſant and healthy Climate, which induc'd the *Roman* Nobility to make it a Place of their Receſs; and more eſpecially, for its prodigious Statue of Braſs, conſecrated to the Sun, and called his *Coloſſus*. This Statue was ſeventy Cubits high, had every Finger as big as an ordinary Man, and, ſtanding aſtride over the Mouth of the Harbour ſo that the Ships ſailed between its Legs, on Account of its vaſt Bulk, was reckon'd one of the *ſeven Wonders of the World*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

§ This is a Sea-Port of *Lycia*, formerly beautify'd with a fair Harbour, and many Temples, whereof one was dedicated to *Apollo*, and had an Oracle in it, for Wealth and Credit not inferior to that of *Delphi*. *Wells*'s Geography of the New Teſtament.

‡ But, if the Perſons, who diſſuaded St *Paul* from going to *Jeruſalem*, were really mov'd by the *Holy Ghoſt* to do this, how could he act contrary to their Advice, without oppoſing what the *Spirit* of God requir'd, and running himſelf raſhly into what it did forbid? Now to this it may be ſaid, That all that the Spirit diſcover'd to the Diſciples of *Tyre* was, that, if St *Paul* purſu'd his Journey, he would certainly meet with very cruel Uſage; and therefore, out of pure Kindneſs and Concern for his Welfare, they entreated him to conſult his own Safety, and not expoſe himſelf to the Malice of his Enemies, by going to a Place, where they were ſo violently bent againſt him. Their Diſſuading him therefore was properly the Effect of their Love, and the Reſult of what the Spirit had foretold them, but no Part of the Spirit's Inſtructions to St *Paul* to deſiſt from his Journey. Himſelf tells us, *That the Holy Ghoſt witneſſeth, in every City, that Bonds and Afflictions abode him*, Acts. xx. 23. But this, we may be ſure, was not to prevail with him to abandon the Work of the Goſpel, but rather to arm him with Strength and Reſolution to accompliſh it, without giving himſelf any Pain about the Perils, that would enſue. *Whitby*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

they ſailed to *Ptolemais* [†], and there having but juſt ſaluted the Brethren they came by Land the next Day to *Cæſarea* of *Paleſtine*, and lodg'd at the Houſe of *Philip*, the *Deacon* and *Evangeliſt* [†], who had four Daughters all endu'd with the Gift of Prophecy. During their Stay in this Place, the Prophet *Agabus* came from *Jeruſalem* and, taking St *Paul*'s Girdle [*], bound his own Hands and Feet with it, thereby intimating, that the *Owner* of it ſhould be ſerv'd in the ſame Manner by the *Jews* at *Jeruſalem*, and by them be deliver'd over into the Hands of the *Gentiles*; but St *Paul*'s Conſtancy was not in the leaſt ſhaken by all theſe Predictions, being ready, (as he told thoſe, who were diſſuading him from going) not only to ſuffer *Bonds*, but *even Death itſelf*, for the Sake of *Chriſt*, and his Religion; ſo that, finding his Reſolution immoveable, they importun'd him no more, but left the Event to the Will of God: Whereupon he and his Companions ſet forwards on their Journey, and, having arriv'd at *Jeruſalem* before the Feaſt of *Pentecoſt*, were receiv'd by the Chriſtians there with the utmoſt Demonſtrations of Joy.

He complies with the Requeſt of the Apoſtles.

Acts xxi. 18.

THE next Day, *Paul* and his Company went to the Houſe of St *James*, the Apoſtle, and Biſhop of *Jeruſalem*, where the reſt of the Elders and Governors of the Church were met together. After mutual Salutations, he gave them an Account of the Succeſs, he had met with in the Propagation of Chriſtianity among the *Gentiles*, for which they all glorify'd God; but withal told him, "That, ſince he was "now come to a Place, where there were "many Thouſands of *Jewiſh Converts*, "who all retain'd a mighty Zeal and "Veneration for the Law of *Moſes*, and "who had been inform'd of him, that, in "every Place, he taught the *Jews*, whom "he had converted, to renounce *Circumciſion*, and other *ritual* Obſervances, the "beſt Expedient, to obviate their Clamours, would be for him to [‖] join "himſelf

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[†] This City was anciently called *Accho*; but, when *Ptolemy* I. had enlarg'd it, it took its Name from him; tho', ſince its Subjection to the *Turks*, it has recover'd ſome Reſemblance of its former Name, in being now called *Acca*, or *Acra*. As to its *Situation*, it enjoys all poſſible Advantages both by Sea and Land; for, on its *North* and *Eaſt* Sides, it is compaſs'd with a ſpacious fertile Plain; on the *Weſt*, it is waſh'd by the *Mediterranean* Sea; and on the *South*, by a large *Bay*, which extends itſelf from the City, as far as Mount *Carmel*. This made it one of the faireſt and moſt commodious Cities in *Galilee*, and for a long Time, it was the *Theatre* of Contention between the *Chriſtians* and *Infidels*, till, having divers Times chang'd its Maſters, it was at laſt, after a long Siege, finally taken by the *Turks*, A. D. 1291, and by them deſtroy'd in ſuch a Manner, that, beſides a large *Kane*, wherein the *French* Factors have taken up their Quarters, one *Moſque*, and a few poor Cottages, there is nothing to be ſeen, but a vaſt ſpacious *Ruin*; tho', even here, there are ſome Remains, (ſuch as thoſe of the Church of St *Andrew* and St *John*, the Convent of the *Knights Hoſpitallers*, and the Palace of the *Grand Maſter* of that *Order*) which diſtinguiſh'd themſelves from the general Heap, by certain Marks of ſuperior Strength and Magnificence. *Maundrell*'s Journey from *Aleppo* to *Jeruſalem*.

[†] An *Evangeliſt* is a Preacher of the Goſpel, who, being ſettled in no particular Place, was by the Apoſtles ſent into different Parts of the World, either to confirm the Churches, which they had founded, or, by his own Labour and Application, to found new ones himſelf. St *Paul* makes mention of this Order of Men, and ranks them next to the Apoſtles and Prophets, *Eph.* iv. 2. And, to let us know, that Marriage is not inconſiſtent with any ſacred Function, St *Luke* acquaints us, that this *Deacon* and *Evangeliſt* had four Daughters. And indeed the Rules, which St *Paul* gives *Timothy*, are a ſufficient Demonſtration, that he allow'd *Biſhops*, as well as *Deacons*, to be marry'd Men; nor is there any Thing, either in Scripture or Antiquity, that denies them that Liberty. For it is evident, that St *Peter* had a Wife, *Matth.* viii. 14. and that St *Paul* aſſerts his Right to marry, if he pleas'd, 1 *Cor.* ix. 5. *Ignatius* affirms, that he had a Wife as well as St *Peter*, and others of the Apoſtles; and St *Ambroſe* teſtifies, that all the Apoſtles were marry'd Men, except St *John* and St *Paul*. *Beauſobre*'s Annotations. *Calmet*'s Commentary, and *Comber*, on Ordination.

[*] It was a common Practice among the antient Prophets (to give their Predictions a ſtronger Impreſſion) to foretel future Events by *figurative* or *ſymbolical* Actions. Thus *Iſaiah* went *naked* and *barefoot*, to ſhew what the People of *Iſrael* ſhould meet with under the Kings of *Aſſyria*, Iſai. xx. 2. and *Ezekiel* was to pack up his *Houſhold-Goods*, and remove, to ſignify their being carry'd away into Captivity, *Ezek.* xii. 3. and, in like Manner, here *Agabus* uſes a Sign. He takes St *Paul*'s Girdle, and binds his own Hands and Feet with it, thereby denoting, that the *Jews* at *Jeruſalem* would ſo bind the Apoſtle, and deliver him to the *Gentiles*, firſt to the *Roman* Governor of *Judea*, and afterwards to *Nero*, the *Roman* Emperor. *Calmet*'s Commentary, and *Burkitt*'s Annotations.

[‖] The better to underſtand this, we muſt obſerve, that, among the *Jews*, it was accounted a Kind of meritorious Action to contribute to the Expence of the Sacrifices and Offerings, which thoſe who had taken upon them a

Vow

“ himſelf to four Men, who were juſt “ then going to accompliſh a Vow of “ *Nazaritiſm*; to perform the uſual Rites “ and Ceremonies with them; to be at “ the Charge of having their Heads “ ſhav'd; and to provide ſuch Sacrifices, “ as the Law directed; whereby it would “ appear, that the *Reports* ſpread of him “ were groundleſs, and that himſelf was “ an *Obſerver* of the *Moſaick* Inſtitutions.” To this Advice *Paul* conſented, and, taking the four *Nazarites* with him to the Temple, told the Prieſts, that, as the Time of their Vow was now expir'd, and their Purification regularly perform'd, they were come to make their *Oblations* according to Law.

Is apprehended by the Jews, *reſcu'd by* Lyſias, *and makes his Defence.* Acts xxi. 27.

THESE Oblations were to be continu'd for ſeven Days, which were now almoſt ended, when certain *Jews* from *Aſia*, who had there been Oppoſers of St *Paul*, finding him in the Temple, began to raiſe an Uproar, and laying hold on him, called out to the reſt for Help, becauſe *this is the Fellow*, ſaid they, *who, in all Places, vents Doctrines, injurious to the Prerogative of the* Jewiſh *Nation, deſtructive to the Inſtitutions of the Law, and abhorrent to the Sacredneſs of this Place, which, by his bringing uncircumciſed* Greeks *into it, he has groſly profaned.* (This they affirm'd, becauſe they had ſeen *Trophimus* [*] in the City with him) and hereupon they ſeiz'd him, dragg'd him out of the Temple, ſhut the Gates upon him, and would certainly have killed him, had not *Claudius Lyſias*, Commander of the *Roman* Garriſon in the Caſtle of *Antonia* [†], come with a conſiderable Force to his Reſcue and Deliverance. As he was going into the *Caſtle*, *Paul*, addreſſing himſelf to the Governor [‖] in *Greek*, deſir'd the Liberty to ſpeak to him; but the Governor, ſuppoſing him to be the *Egyptian* [§], who, not many Years before,

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Vow of *Nazaritiſm*, were to make, when the Time of their Vow came to be accompliſh'd. Thus *Joſephus*, to magnify the Zeal and Devotion of *Herod Agrippa*, King of the *Jews*, tells us, *that he cauſed ſeveral* Nazarites *to be ſhaved*, whereby he means, that he bore the Expence of the whole Ceremony; and *Maimonides* informs us, that he, who would partake of the Merits of another's *Nazaritiſm*, went to the Temple, and ſaid to the Prieſt, “ ſuch an “ one will finiſh his Vow, and I intend to defray the Charge of his Tonſure, either in Part, or in the Whole;” and, whoever did ſo, was reputed to partake in the Merits of him, who had fulfilled his Vow. *Calmet*'s Commentary, and Dictionary.

[*] This *Trophimus* was a Diſciple of St *Paul*, a *Gentile* by Religion, and an *Epheſian* by Birth. After his Converſion, he accompany'd our Apoſtle wherever he went, and, very probably, follow'd him to *Rome*, and forſook him not in his Bonds. After that St *Paul* obtain'd his Liberty, ſome pretend, that he went into *Spain*, and paſſing through the Country of the *Gauls*, left *Trophimus* there in the Capacity of their *Biſhop*. But it is not a little difficult to reconcile this with what the Apoſtle writes to *Timothy*, viz. *that he had left* Trophimus *ſick at* Miletus, 2 Tim. iv. 20. unleſs we can ſuppoſe, that he return'd into *Aſia* again, about a Year after that St *Paul* had left him at *Arles*, and (as the *Greeks* will have it) accompanying him to *Rome* again, at the ſame Time that the Apoſtle ſuffer'd, had his Head likewiſe ſtruck off by *Nero*'s Command. *Calmet*'s Commentary, and Dictionary.

[†] This was a Tower, or Fortreſs, where the *Romans* kept a conſtant Garriſon at *Jeruſalem*. It was originally built by the *Aſmonæan* Princes, who called it *Baris*; but *Herod the Great*, having repair'd it, chang'd its Name in Honour of his Friend *M. Anthony*. It was ſituated towards the weſt Angle of the Temple, upon an *Eminence* cut ſteep on all Sides, and encloſ'd with a Wall three hundred Cubits high. It was built in the Form of a large Square, having *within* the Magnificence of a Palace, and the Conveniencies of a City; and *without* ſeveral Fortifications, and a Tower at each Corner to ſtrengthen and defend it. So that, conſidering its Form and Situation, we may be allow'd to ſay, that it was a *Citadel* to the *Temple*, even as the Temple was, in ſome Sort, a *Citadel* to the *Town*. *Calmet*'s Dictionary, and *Fleury*'s Eccleſiaſtical Hiſtory.

[‖] That *Lyſias* was no *Roman* is plain from his telling St *Paul*, that *with a great Sum he had purchaſed his Freedom*, Acts xxii. 28. but that he was a *Greek*, we may, in ſome Meaſure, learn from the common Analogy of his Name; and therefore it was no bad Policy in our Apoſtle to addreſs the Governor in his own Language; and the Governor might be the rather pleas'd with it, becauſe that, by this Means, he might have an Opportunity of knowing from St *Paul* himſelf the Cauſe of the preſent Tumult. *Calmet*'s Commentary.

[§] “ While *Felix* was *Procurator* of *Judea*, there came a certain *Perſon* (ſays *Joſephus*) out of *Egypt* to *Jeruſalem*, “ ſetting up for a Prophet, and perſuading the People to follow him to the Top of Mount *Olivet*, ſome five “ Furlongs from the City; for, when he came thither, *(he told them)* he would but ſpeak the Word, and immediately “ they ſhould ſee the Walls of *Jeruſalem* fall flat to the Ground, and make way for them to enter the City. But “ when *Felix* came to hear of this Adventure, he fell upon them with his Horſe and Foot, killed four Hundred upon “ the before, had rais'd a Sedition in *Judea*, and headed a party of four Thouſand profligate Wretches, ſeem'd to refuſe him that Favour, until the Apoſtle informing him, that he was a *Jew* of *Tarſus*, a *Freeman* of a rich and honourable City, and therefore humbly hop'd, that he would not deny him the Privilege of vindicating himſelf, the Governor conſented; and the Apoſtle, ſtanding upon the Stairs, and making Signs for Silence, began his Speech * in the *Hebrew* Language, which when the People heard, they were a little pacify'd, and ſtood attentive to him, while he gave them a particular Account of his *Birth* and *Education*; of his extraordinary *Zeal* for the Rites and Cuſtoms of their Religion; of his violent Perſecution of the Chriſtians in all Parts, whereof the *Sanhedrim* could bear him witneſs; of the *miraculous* Manner of his Converſion; and of the *Commiſſion*, which he immediately receiv'd from God to preach Salvation to the *Gentiles*. Thus far the People heard him with Patience; but, when he proceeded to defend his Practice in preaching to the *Gentiles*, they could contain themſelves no longer, but unanimouſly cry'd out to have the Villain put to Death; and the more to expreſs their Indignation, threw off their Clothes, and caſt Duſt into the Air, as if they had intended that Moment to ſtone him. But *Lyſias*, to avoid farther Tumult, order'd him to be carry'd into the Caſtle, and to be examin'd by *Scourging* †, until he confeſs'd, what

Acts xxii. 1.

" the Spot, took two hundred, and put the *Egyptian*, to Flight," 'Tis to this Story, no doubt, that *Lyſias* alludes; and therefore it ſeems to be a Miſtake in *Grotius*, and others, to ſay, that the *Egyptian*, mention'd by *Joſephus*, was later than theſe Times; for it is apparent from *Joſephus* himſelf, both in his *Antiquities*, lib. xx. and his *Hiſtory of the* Jewiſh *Wars*, lib. ii. that this *Egyptian* march'd his Rabble up to *Jeruſalem*, in the firſt, or ſecond Year of *Nero*; whereas, it was not till the fourth of *Nero*, that St *Paul* made this his laſt Journey to *Jeruſalem*. *Hammond*'s, and *Whitby*'s Annotations.

* To give ſome Account of the Apoſtle's Conduct in this Particular, we muſt obſerve, that there were two Sorts of *Jews* at this Time, ſome, who us'd no other Language, in their common Diſcourſe, nor allow'd of any Bible in their religious Aſſemblies, but the *Hebrew*, and theſe St *Chryſoſtom* calls, οἱ βαθεῖς Ἑβραῖοι, profound *Hebrews*; others that ſpake *Greek*, and us'd the *Greek* Tranſlation of the Bible in their Places of Worſhip, and theſe were ſtiled *Helleniſts*. Of this latter Sort was St *Paul*, becauſe, as we may obſerve in his Writings, he always makes uſe of the *Greek* Tranſlation of the *Old Teſtament*, ſo that, in this Reſpect, he might not be ſo acceptable to the other Sort. Thoſe of them, who were converted to *Chriſtianity*, had great Prejudices againſt him, *Acts* xxi. 21. which is ſaid to be the Reaſon, why he concealed his Name in the Epiſtle written to the *Hebrews*: And as for thoſe, who were not converted, they could not ſo much as endure him; and this is the Reaſon, which St *Chryſoſtom* gives, why he preach'd to the *Helleniſts* only, *Acts* ix. 28. That therefore he might avert the great Diſpleaſure, which the *Jews* had conceiv'd againſt him, he here ſpeaks to them in the Language, which they beſt knew, and moſt eſteem'd, and they, by his Compliance in this Reſpect, were ſo far pacify'd, as to give him Audience. For they were well enough pleas'd to hear him diſcourſe of Matters relating to Religion, and eſpecially of the Vocation of the *Gentiles*, in a Language which the *Romans* did not underſtand; whereas, had he, in the Courſe of his *Apology*, expos'd the Contempt and Hatred, which the *Jews* entertain'd of all *Heathens*, in a Language, which the chief Captain, and his Men were acquainted with, and in ſuch a *Light*, as his known Eloquence would have enabled him to do; it is not to be imagin'd, what Terror, or Confuſion at leaſt, he would have brought upon his Enemies. So that, it was a *Point of Charity*, as well as *Prudence* in him, to ſpeak to them in *Hebrew*, that thereby he might both ſcreen them from the Reſentment of the Soldiery, and cure them, if poſſible, of their falſe Prejudices againſt them. *Hammond*'s Annotations, and *Calmet*'s Commentary.

† As *Lyſias* did not underſtand *Hebrew*, he could not tell what the Purport of St *Paul*'s Speech to the People was; but, by their mad and outrageous Behaviour, he gueſs'd, that he muſt have ſaid ſomething very provoking, either againſt the Authority of their Law, or the Dignity of their Nation, and therefore he was willing to know the Truth of it from himſelf. *Scourging* was a Method of Examination us'd by the *Romans*, and other Nations, to force ſuch, as were ſuppos'd guilty, to confeſs what they had done, what were their Motives, and who were acceſſary to the Fact. Thus *Tacitus* tells us of *Herrenius Gallus*, that he receiv'd ſeveral Stripes, that it might be known for what Price, and with what Confederates, he had betray'd the *Roman* Army. It is to be obſerv'd however, that the *Romans* were puniſh'd in this wiſe, not by Whips and Scourges, but by *Rods* only, and therefore it is, that *Cicero* (in his Oration *pro Rabirio)* ſpeaking againſt *Labienus*, tells his Audience, that the *Porcian* Law permitted a *Roman* to be whipp'd with Rods, but he, like a good and merciful Man, (ſpeaking *ironically)* had done it with *Scourges*: And, what is farther obſervable, neither by Whips, or Rods, could a Citizen of *Rome* be puniſh'd, unleſs he were firſt adjudg'd to loſe his Privilege, to be *uncitizen'd*, and declar'd an Enemy to the Common-Wealth, and then he might be either ſcourg'd, or put to Death: For the From of *diſfranchizing* him was this, ———

Lictor,

what it was he had done, that ſo much exaſperated the *Jews* againſt him.

Eſcapes Scourging, and, by profeſſing himſelf a Phariſee, *eludes the Malice of the* Jews. Acts xxii. 25.

WHILE the *Lictor* was binding him in order to his Puniſhment, *Paul* aſk'd the *Centurion* that ſtood by, *whether the* Roman *Laws permitted them to treat in this Manner a Citizen, even before any Sentence was paſſed upon him?* Which when the *Centurion* heard, without making any Reply, he went directly to the Governor, and adviſ'd him to act cautiouſly in this Affair, becauſe the Priſoner, as he underſtood, was a *Roman Citizen*; and a Citizen indeed he was by *Birth-Right* [†], whereas the Governor himſelf was ſuch only by Purchaſe [*]. This made him wave all farther Thoughts of *ſcourging* him, as being not a little afraid, that he had already done more, than he could anſwer; but being deſirous to know the Bottom of the Matter, the next Day he conven'd the *Sanhedrim*, and brought down *Paul*, and ſet him before them.

THE Sight of ſo awful an Aſſembly ſtruck no Terror into the Apoſtle, who began his Apology, with an open Declaration of the Integrity, and good Intentions of his Heart: *Men, and Brethren, I have liv'd in all good Conſcience* [‖] *before God, until this Day.* This aſſerting of his Innocency, *Ananias* [§], the High-Prieſt, look'd upon as a Kind of Reflection upon the Juſtice of their *Tribunal*, and therefore order'd the Officers, that ſtood near him, to *ſtrike him on the Face*; an Indignity this, which the Apoſtle reſented with Severity of Language [‡]; but when the Standers-by

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Lictor, colliga Manus, or *Caput obnubito, infelici reſte ſuſpendito, verberato, vel intra Pomærium, vel extra Pomærium: Lictor, bind his Hands, or cover his Face, hang him, ſcourge him, either within or without the Suburbs:* All which ſhews the great Propriety of the Apoſtle's Queſtion to the *Centurion, Is it lawful for you to ſcourge a Man, that is a* Roman, *and uncondemned?* Acts xxii. 25. *Calmet*'s Commentary. *Whitby*'s and *Hammond*'s Annotations.

[†] In what Manner St *Paul* obtain'd this Privilege, the Learned are not agreed; but it ſeems to make fair for the Opinion of thoſe, who think, that the People of *Tarſus* had it beſtow'd on them by the Favour of ſome Emperor, that *Dion Caſſius*, lib. xlvii. reports, that they ſided ſo far with *Julius Cæſar* in the Civil War, and afterwards with *Octavius*, that their City obtain'd the Name of *Juliopolis*, and was honour'd with the greateſt Privileges; which makes *Cathuſianus*, and the Gloſs upon 2 *Tim.* iv. 12. ſay more fully, that the Inhabitants receiv'd this Freedom, becauſe they met the *Roman* Embaſſadors with Peace and Crowns, and that then *Paul*'s Father, going out with them, receiv'd the *Penula*, or *Cloak*, as a Mark and Enſign of a *Roman* Citizen, 2 *Tim.* iv. 13. *Whitby*'s Annotations.

[*] *Photius*, in one of his Letters, tells us, about what Time it was, that the Privileges of a *Roman* Citizen came to be enjoy'd, not only by thoſe, who were Natives of the Place, but by as many, as, either by Favour, or Money, were made Partakers of that Appellation; and ſeveral Hiſtorians have obſerv'd, that under the firſt Emperors, it was highly valu'd, and coſt dear, but that, in the Reign of *Claudius*, it came to be diſeſteem'd, and purchas'd at a very low Rate. *Hammond*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

[‖] The Apoſtle, by a *good Conſcience*, does not mean here a Conſcience void of all Error and Offence; for he owns himſelf to have been guilty of a great Sin in *perſecuting the Church of Chriſt*, 1 Tim. i. 13. but ſuch a Conſcience, as acted according to his Perſuaſion that he ought ſo to act; in which Senſe he ſays, that when he blaſphem'd againſt Chriſt, and perſecuted his Church, he did it out of a Belief, that *he ought to do many Things contrary to the Name of Jeſus*, Acts xxvi. 9. ſo that the Senſe of the Apoſtle is,——— "While I was perſuaded, that the *Chriſtian* Religion "was falſe, I perſecuted it with the utmoſt Vigour; but as ſoon as I came to perceive its Divine Inſtitution, I de-"clar'd for it, and have, ever ſince, maintain'd it, even to the Hazard of my Life. The Religion of the *Jews* I did "not forſake out of any Hardſhips, that it requir'd, or any Prejudice, I had conceiv'd againſt its Precepts; nor did "I embrace that of the Chriſtians upon any other Account, than a full Conviction of its Truth and Veracity. I "was a good *Jew*, in ſhort, as long as I thought it my Duty to be ſo; and, when I thought it my Duty to be other-"wiſe, I became a zealous *Chriſtian*; in all which God knows the Sincerity of my Heart, and is Witneſs of my Up-"rightneſs." *Whitby*'s Annotations, and *Calmet*'s Commentary.

[§] He was the Son of *Nabedæus*, and ſucceeded *Joſeph*, the Son of *Camith*, as himſelf was ſucceeded by *Iſhmael*, the Son of *Fabæus*, in the High-Prieſthood. Upon a Quarrel between the *Jews* and *Samaritans*, *Quadratus*, Governor of *Syria*, ſent him in Chains to *Rome*, to give an Account of his Conduct to the Emperor *Claudius*; but, after a fair Hearing, which was procur'd him by the Intereſt of young *Agrippa*, he was acquitted, and return'd home, tho' we read nothing of his Reſtoration to the *Pontificate*. 'Tis evident, from the Account of *Joſephus* himſelf, that *Ananias*, at this Time, was not the High-Prieſt, and yet he ſtill retain'd the Titles and Honours belonging to it, even as *Annas* did in the Time of *Caiaphas*. *Joſeph.* Antiq. lib. xx. c. 5. and *Fleury*'s Eccleſiaſtical Hiſtory.

[‡] The Apoſtle's Words are theſe——— *God ſhall ſmite thee, thou whited Wall.* A *whited Wall* was a *proverbial* Expreſſion, denoting an *Hypocrite* of any Kind, and the Propriety of it appears in this:———That, as the Wall had

Standers-by accus'd him with calumniating the High-Prieſt, he excus'd himſelf, by ſaying, that he did not know, or could not well believe, that a Perſon who had given ſuch unjuſt Orders, could be inveſted with ſo ſacred a Character. Perceiving however, that the Council conſiſted partly of *Sadducees*, and partly of *Phariſees*, to elude the Malice of his Enemies, he made open Declaration, that he was a *Phariſee*, even as his Father was before him, and that the great Offence taken againſt him was his Belief of a future *Reſurrection*; which ſo divided the *Council*, that, however the *Sadducees*, who were violent Oppoſers of this *Article*, were bent againſt him, the *Phariſees*, who were zealous Maintainers of it, were for acquitting him: So that the Diſſention among them grew ſo high, that the Governor fearing leſt *Paul* ſhould be torn in Pieces among them, commanded the Soldiers to take him from the *Bar*, and to return him back to the *Caſtle*, where to comfort him after all his Frights and Fears, God was pleas'd to appear to him that Night in a *Viſion*, encouraging him to Conſtancy and Reſolution, and aſſuring him, that, as he had borne Teſtimony to his Cauſe at *Jeruſalem*, ſo, in Deſpite of all his Enemies, he ſhould live to do the ſame Thing at *Rome*.

Is ſafely conducted from Jeruſalem *to* Cæſarea, *where he defends himſelf againſt the Accuſations of the* Jews. Acts xxiii. 12.

THE next Morning, above forty *Jews* enter'd into a wicked Confederacy, which they ratify'd with an *Imprecation*, never to eat or drink, until they had killed *Paul*; and having acquainted the *Sanhedrim* with their Deſign, they thought it adviſable, that ſome of their Body ſhould ſollicit the Governor to bring him down before them, under Pretence of enquiring more accurately into his Caſe, and that then, before he reach'd the *Court*, they would not fail to way-lay, and diſpatch him. This Conſpiracy however was diſcover'd to St *Paul* by a Nephew of his, and by him imparted to *Lyſias*, who immediately commanded two Parties of Foot, and one of Horſe, to be ready by nine o'Clock that Night, in order to conduct *Paul* firſt to *Antipatris* *, and thence to *Cæſarea*, where *Felix* †, the Governor of the Province, had his Reſidence.

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had a fair Outſide, but nothing but Dirt, or Sticks and Stones within, ſo the *High-Prieſt* had the outward Appearance of a righteous Judge, ſitting as one, that would paſs Judgment according to Law, and yet commanding him to be puniſh'd for ſpeaking the Truth, and ſo condemning the Innocent, againſt the Law of Nature, as well as that of *Moſes*, Lev. xix. 15. Our Bleſſed Saviour makes uſe of a Compariſon much of the ſame Nature, when he calls the *Scribes* and *Phariſees whited Sepulchres, which appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanneſs*, Matth. xxiii. 27. and we need but look into the Hiſtory of the antient Prophets, and there obſerve, with what an Air of Authority *Elijah* and *Eliſha* ſpeak to the Kings of *Iſrael*, and with what Boldneſs *Iſaiah*, *Jeremiah*, and *Ezekiel*, reproach the Prieſts, the Princes, and the People of *Judah*, with their Tranſgreſſions, to juſtify our Apoſtle, in taking the ſame Freedom with this proud *Pontiff*, who bely'd his Character by his unjuſt Proceedings. It is to be obſerv'd however, in further Vindication of St *Paul*, that theſe Words of his, *God ſhall ſmite thee*, are a *Prediction*, and not an *Imprecation*; and a Prediction, which (according to *Joſephus*) was fulfilled in a ſhort Time: For, when (in the Government of *Florus*) his Son *Eleazar* ſet himſelf at the Head of a Party of *Mutineers*, who, having made themſelves Maſters of the Temple, would permit no Sacrifices to be offer'd for the Emperor, and, being join'd by a Company of *Aſſaſſins*, compelled Perſons of the beſt Quality, to fly for their Safety into Sinks, and Vaults, *Ananias*, and his Brother *Hezekias*, were both drawn out of one of theſe Places, and murder'd; tho' Dr *Lightfoot* will have it, that he periſh'd at the Siege of *Jeruſalem*. *Calmet*'s Commentary. *Whitby*'s Annotations, and *Joſeph* de Bello Jud. lib ii. c. 17, 18.

* This Place, which was formerly called *Capharſalama*, 1 Maccab. vii. 31. ſtood upon the Sea-Coaſt, between *Joppa*, and *Cæſarea Paleſtinæ*, but was of little or no Repute, until it was rebuilt, or at leaſt repair'd and beautify'd by *Herod the Great*, who, in Honour of his Father *Antipater*, chang'd its Name. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† *Claudius Felix*, who, in *Tacitus*, is likewiſe called *Antonius*, becauſe he was a Slave both to the Emperor *Claudius*, and his Mother *Antonia*, was the Brother of *Pallas*, the Freed Man, and firſt Favourite of the Emperor, by whoſe Intereſt he obtain'd the Government of *Judea*; but, in the Adminiſtration of it, practis'd all Manner of Violence, Avarice, and Luſt. The above-cited Hiſtorian tells us of him, that *he made his Will the Law of his Government, and ruled the Province with all the Authority of a King, and the Inſolence of a* Free-Slave, *whom neither Shame nor Fear could reſtrain*. He ſtuck at no Manner of Cruelty or Injuſtice, having caus'd *Jonathan*, the High-Prieſt, to be aſſaſſinated, merely becauſe he ſometimes reminded him of his Male-Adminiſtration; and to gratify his Debauchery, he ſcrupled not to violate all Laws, both *human* and *divine*. For, being in love with *Druſilla*, who was marry'd to *Azizus*, King of the *Emiſenes*, by the Help of *Simon* the *Magician*, a *Jew* of *Cyprus*, he took her

Reſidence. *Lyſias*, at the ſame Time, ſent a Letter to the Governor, ſignifying, "That the Perſon, whom he had ſent, was a Freeman of *Rome*; that the *Jews* had evil-treated him, and conſpir'd againſt his Life; that he had taken that Method to ſecure him againſt their Violence; and had order'd his Enemies to appear before him at *Cæſarea*, to manage their Charge and Accuſation." This Letter the Governor receiv'd with great Civility, and, finding that *Paul* belong'd to the Province of *Cilicia*, promis'd him a fair Hearing, as ſoon as his Accuſers ſhould come down, and, in the mean Time, order'd him to be ſecur'd in a Place called *Herod's Judgment-Hall* ‖.

Acts xxiv. 1.

ABOUT five Days after this, *Ananias* the High-Prieſt, with others of the *Sanhedrim*, came down to *Cæſarea*, and brought with them an Advocate, nam'd *Tertullus* *, who, in a Speech, ſet off with all the inſinuating Arts of Eloquence, to prepoſſeſs the Governor † in their Favour, accus'd St *Paul* "of being a ſeditious Perſon, and a Diſturber of the publick Peace; who had ſet himſelf at the Head of the Sect of the *Nazarenes* ‖, and made no Manner of Scruple even to prophane even the Temple itſelf." But, to the ſeveral Parts of this Accuſation, the Apoſtle (when permitted by *Felix* to make his Defence) anſwer'd diſtinctly. The Charge of *Sedition* he utterly deny'd, and challeng'd them to prove, that they had ever found him, ſo much as diſputing in the Temple, or ſtirring up the People in the Synagogues, or any other Place of the City. The Charge of what they called *Hereſy* he readily admitted; but, then he affirm'd, that, long before him, this was the *Way*, in which all the *Patriarchs* of the *Jewiſh* Nation worſhipp'd

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her from her Huſband's Bed; and, in Defiance of all Law and Right, kept her for his own Wife. In ſhort, his Government was ſo grievous to the *Jews*, that they procur'd his Re-call, A. D. 60. And, as ſeveral of them went to *Rome* after him, to complain of his Extortions, and other Acts of Violence, he had undoubtedly been executed, had not his Brother's Credit preſerv'd him. *Calmet*'s Commentary, *Beauſobre*'s Annotations, and *Joſeph.* Antiq. lib. xx. c. 5, 6.

‖ The Word Πραιτώριον, which we render *Judgment-Hall*, is properly of *Latin* Extract, and ſignifies the Houſe, where the chief *Roman* Governor liv'd; and this, in *Cæſarea*, is called *Herod*'s *Prætorium*, becauſe it was a magnificent Palace, which *Herod the Great* had built for his own Habitation, whenever he ſhould go to *Cæſarea*, but which, in After-Times, the *Roman* Governors made uſe of for the Place of their Abode, as well as a Place of Confinement for ſome particular Priſoners. *Calmet*'s Commentary.

* It ſeems very likely, that this *Tertullus*, whoſe Name is properly *Latin*, was a *Roman* Orator, or Advocate, whom the *Jewiſh* Rulers employ'd in this Cauſe againſt *Paul*, as being a Perſon better vers'd in the *Roman* Language, and Formalities of *Roman* Courts, than they were. *Beauſobre*'s Annotations.

† In this Preamble, which *Tertullus* makes to *Felix*, there is a great deal of groſs Flattery, mixt with ſome Truth: For, tho' it be true, that *Felix* did ſome Kindneſs to the *Jewiſh* Nation, in delivering them from the Thieves and Magicians, that infeſted them; in deſtroying *Eleazar*, in particular, who was at the Head of one of theſe Bands of *Robbers*, and in defeating the *Egyptian* Impoſtor, who drew ſo many Thouſands of poor People after him; yet, had the Orator been minded to have told the *whole* Truth, he might have accus'd him of numberleſs Injuries done the Province, ſince no Governor was ever known to exerciſe his Authority with more Injuſtice and Cruelty, than he; but this was not the Buſineſs of one, who, in the Beginning of his Speech, was to inſinuate himſelf into his Favour. *Whitby*'s and *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

‖ This is the only Place of Scripture, wherein Chriſtians are called *Nazarenes*, tho' the Author and Founder of their Religion is frequently ſo called from *Nazareth*, a City of *Galilee*, the Place of his Nativity, (as ſome ſuppos'd) becauſe it was *that* of his uſual Abode. At the firſt Appearance of the Goſpel, *Chriſtians* were generally look'd upon as a particular Sect of the *Jews*, even as the *Phariſees* and *Sadducees* were. The *Heathens* almoſt always confounded them with the *Jews*, nor was the Diſtinction properly made, till after the Deſtruction of the *Jewiſh* Temples, and the large Increaſe of *Pagan* Converts: But as the Word αἵρεσις, or *Sect*, bears often an indifferent Senſe, both in the Holy Scriptures, and in antient *Jewiſh* Writers, we might poſſibly ſuppoſe it ſo here, did not *Juſtin Martyr* (*cont. Tryp.* p. 234.) inform us, that the *Jews* very early ſent their *Emiſſaries* to all Nations againſt the *Chriſtians*, repreſenting them as αἵρεσις ἄθεος, ϗ ἄνομος, an *Atheiſtical, and wicked Hereſy*; and therefore we have Reaſon to believe, that, in this Senſe, they accus'd St *Paul*, as being a *Ring-Leader of the Sect of the* Nazarenes. *Calmet*'s Commentary, and *Whitby*'s Annotations.

ſhipp'd God, firmly believing another Life, and a future Reſurrection; and, as to the Charge of *prophaning the Temple*, he allow'd indeed, that ſeveral Times ſince his coming to *Jeruſalem*, he had been there, but then, it was without any Multitude, and only to purify himſelf according to the *Moſaic* Law. *Felix* gave both Sides the Hearing, but refus'd to make any final Determination, until *Lyſias* himſelf came down, of whom he might be more fully inform'd in the Controverſy; but, in the mean Time, he commanded, that, tho' *Paul* ſhould be kept under a Guard, yet his Cuſtody ſhould be ſo free and eaſy, that none of his Friends ſhould be hinder'd from viſiting, or doing him any Office of Kindneſs.

Terrifies Felix *with his Diſcourſe.*

Acts xxiv. 24.

A FEW Days after this, when his Wife *Druſilla* * (who had been a *Jeweſs*) was come to *Cæſarea*, *Felix* being minded to have her hear *Paul*, order'd him to be brought before them, and gave him Leave to ſpeak freely concerning the Doctrines of *Chriſtianity*. In his Diſcourſe he took occaſion particularly to inſiſt upon the great Obligation, which the Laws of *Chriſt* lay upon Men to Juſtice and Righteouſneſs towards one another, and to Sobriety and Chaſtity both towards themſelves and others, from this Conſideration more eſpecially, *viz.* the ſtrict and impartial Account that muſt be given, in the Day of Judgment, of all the Actions of their paſt Lives, to be either eternally puniſh'd, or rewarded for them. *Subjects*, that were wiſely adapted to the Governor's Condition and Circumſtances, and what ſtung his Conſcience ſo feelingly, that he could not forbear *trembling*, which made him break off the Apoſtle's Diſcourſe with a *Go thy Way for this Time, when I have a convenient Seaſon, I will call for thee.*

Defends himſelf before Feſtus, *and appeals unto* Cæſar.

Acts xxv. 1.

WHEN *Portius Feſtus* * ſucceeded to the Government of *Judea*, he found *Paul* ſtill in Priſon, left there by his *Predeceſſor* to gratify the *Jews* †. Upon his firſt coming to *Jeruſalem*, the *High-Prieſt*, and other Members of the *Sanhedrim*, exhibited freſh Accuſations againſt him, and, in order to his Trial, deſir'd that he might be ſent for up to *Jeruſalem*, meaning to *aſſaſſinate* ‖ him by the Way; but *Feſtus*, unwilling to grant their Requeſt, order'd them to come down to *Cæſarea*, where he himſelf would ſhortly be, and then he would not fail to do them Juſtice. The *Jews*, accordingly, went down, and, when *Feſtus* was ſeated on the *Tribunal*, they renew'd their Charge, and produc'd their Articles againſt him, which differ'd not much from what they had accus'd him of before *Felix:* But *Paul* defended himſelf ſo well, by making it appear, *that he had neither offended againſt the Jewiſh Laws, nor againſt the Temple, nor againſt the Emperor*, that their Charge ſoon fell to the Ground for want of ſufficient Proof. *Feſtus* however, being willing to oblige the *Jews* at his firſt coming to the Government, propos'd to the Apoſtle his going up to *Jeruſalem*, there to be judg'd of the Matters, that were alledg'd againſt him; but he, knowing full well the Malice of his Enemies, and being unwilling to truſt himſelf in their Power, boldly declar'd, "That, as he then ſtood at the Emperor's *Judgment-Seat*, where he ought to have a final Trial, if he had done any Thing worthy of Death, he did not at all decline it; but that, as he had injur'd none of the *Jews*, and they could prove nothing *criminal* againſt him, he ought not to be made a Victim to their Fury; and therefore, as he was a *Roman*, he *appealed*[†] to the Emperor himſelf." Whereupon *Feſtus*, being not a little ſtartled, firſt conferr'd with his own Council[*], and then, with ſome ſeeming Emotion, told the *Apoſtle*, that ſince he *had appealed unto* Cæſar, *unto* Cæſar *he ſhould go*.

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* This *Druſilla* was the Daughter of that *Agrippa*, who put St *James* to Death, and impriſon'd St *Peter*, and was himſelf miraculouſly ſmitten, in the Midſt of his Oration at *Cæſarea*, whereof we have given a full Account before. This Daughter of his paſs'd for one of the greateſt Beauties of her Age, but was far from being remarkable either for her Piety, or Chaſtity. At firſt ſhe was promis'd in Marriage to *Epiphanes*, the Son of *Antiochus*, King of *Comagene*, upon Condition that he would ſubmit to be *circumciſed*; but, when he refus'd to comply with that, the Match broke off, and ſhe afterwards was marry'd to *Azizus*, (as we ſaid before) who accepted of the Condition. When ſhe left him, and took it in her Head to live with *Felix*, who was a *Gentile*, ſhe forſook her *own*, and conform'd to *his* Religion, according to the Teſtimony of *Joſephus*, Antiq. lib. xx. c. 5. and therefore, when St *Luke* calls her a *Jeweſs*, he muſt be underſtood thereby to denote her Birth and Parentage, rather than the Form and Profeſſion of her Religion. *Calmet*'s Commentary.

* When *Feſtus* came into *Judea*, (which was in the ſixth, or ſeventh Year of *Nero*) he found all in Deſolation and Diſtreſs; the Country laid waſte; the People forc'd from their Habitations; their Houſes expos'd to Fire and Pillage; and all at the Mercy of a brutal *Rout* of Vagabond *Free-booters*, who, in great Numbers, ravag'd up and down at Pleaſure. In theſe Days there was a famous Impoſtor likewiſe, with a Train of credulous Rabble at his Heels, whom he had deluded into an Opinion, that if they did but follow him into ſuch a Wilderneſs, no Harm ſhould ever befal them. Both theſe Sorts of People the Governor endeavour'd to ſuppreſs, and the latter he did effectually; but had not Time to accompliſh the other, becauſe, in the Space of two Years, he dy'd, and was ſucceeded in the Province by *Albinus*. *Joſeph*. Antiq. lib. xx. c. 7, 8.

† He had ſorely exaſperated them by his unjuſt and violent Proceedings, while he continu'd in the Government, and therefore, upon his Diſmiſſion, he thought to have pacify'd them, in ſome Meaſure, by leaving *Paul* (whom he might have diſcharg'd long before) ſtill in Cuſtody, and ſtill liable to become a Prey to their greedy Malice: But herein he found himſelf ſadly miſtaken; for, no ſooner was his Diſgrace at Court known, than ſeveral of the principal *Jews* of *Cæſarea* took a Journey to *Rome* on Purpoſe to accuſe him, and (as we ſaid before) would certainly have wrought his Ruin, had not his Brother *Pallas* (who was now in equal Favour with *Nero*, as formerly he had been with *Claudius*) interceeded for his Pardon. *Joſeph*. Antiq. lib. xx. c. 7.

‖ Which might eaſily be done by any of the Bands of Robbers and *Aſſaſſins*, (thoſe Perſons, whom *Joſephus* calls *Sicarii*, from *Sica*, or the *ſhort Sword* they wore, ſomething betwixt the *Perſian Scymitar*, and the *Roman Faulchion*) which, at that Time, infeſted the whole Province, and would have done it for a ſmall Sum of Money, without any Suſpicion upon the true Authors of his Murder. *Calmet*'s Commentary.

He defends himſelf and the Chriſtian Cauſe bravely before Feſtus, *and King* Agrippa.

NOT many Days after, King *Agrippa*[†], with his Siſter *Berenice*[‖], and a numerous Train,

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[†] This Way of appealing was frequent among the *Romans*, introduc'd to defend and ſecure the Lives and Fortunes of the Populace, from the unjuſt Incroachments and over-rigorous Severities of the Magiſtrates; whereby it was lawful, in Caſes of Oppreſſion, to appeal from them for Redreſs and Reſcue; a Thing, more than once ſettled by the Sanction of the *Valerian* Laws. Theſe Appeals were generally made in Writing by *appellatory Libels* given into the Court, and containing an Account of the *Appellant*, the Perſon againſt whom, and from whoſe Sentence, he did appeal; But where the Caſe was done in open Court, it was enough for the Criminal verbally to declare that *did appeal*. In great and weighty Caſes, the Appeal was made to the Prince himſelf; whereupon not only at *Rome*, but in all the Provinces of the Empire, every *Pro-Conſul*, and Governor was ſtrictly forbidden to execute, ſcourge, bind, or put any Badge of *Servility* upon a *Citizen*, or any that had the Privilege of a *Citizen*, who had made his Appeal; or any Ways to hinder him from going to *Rome* to obtain Juſtice at the Hands of the Emperor, *who had as much Regard to the Liberty of his Subjects* (ſays the Law itſelf) *as they could have for their Good-Will, and Obedience to him.* And this was exactly St *Paul*'s Caſe; who, knowing that he ſhould have no fair and equitable Dealing at the Hands of the Governor, when once he came to be ſway'd by the *Jews*, his ſworn and inveterate Enemies, appealed from him to the Emperor, which was a Privilege, ſo often, ſo plainly ſettled by the *Roman* Laws, that *Feſtus* durſt not deny his Demand. *Cave*'s Lives of the Apoſtles.

[*] Some *Annotators* are of Opinion, that the Perſons, with whom the Governor adviſ'd upon this Occaſion, were Part of the *Sanhedrim*, who were come to *Cæſarea* to proſecute *Paul*; but we can ſcarce think, that any of this Body of Men would have counſelled him to admit of St *Paul*'s Appeal, or to ſend him to *Cæſar* out of their Reach; and therefore we ſuppoſe, that, as theſe Governors of Provinces were not always great *Lawyers*, though they might ſometimes have very nice Controverſies come before them, they were uſually provided with Men of ſufficient Abilities in the *Roman* Laws, who, ſitting behind a Veil, or Curtain, drawn between them, and the Governor's Tribunal, were ready, in all difficult Caſes, to aſſiſt him with their Advice. *Whitby*'s Annotations, and *Calmet*'s Commentary.

[†] This Prince, who was the Son of *Agrippa*, ſirnam'd *Herod*, of whom we read ſo much in the xiith Chapter of the *Acts*, was at *Rome* with the Emperor *Claudius*, when he dy'd. The Emperor was inclin'd to have given him all the Dominions which his Father poſſeſs'd; but thoſe, who were about him, diſſuaded him from it, ſo that, ſending *Cuſpius Fadus* as Procurator to *Judea*, he kept *Agrippa* ſtill at Court, until he was in a Condition to reign. When *Herod*, King of *Chalcis*, his Uncle by his Father's Side, dy'd, he gave him his Dominions, but, ſoon after, tranſlated him to a larger Kingdom; for he beſtow'd on him, not only all the Territories formerly belonging to *Philip* the *Tetrarch*, but added likewiſe the Country of *Abilene*, which belong'd to *Lyſanias*. After the Death of *Claudius*, his Succeſſor *Nero*, who had a great Affection for *Agrippa*, to his other Dominions added *Julius* in *Perea*, and that Part of *Galilee*, to which *Tarichæa* and *Tiberias* belong'd. When the War broke out between the *Jews* and *Romans*, this Prince was conſtrain'd to join his Troops with thoſe of *Rome*, to reduce his Countrymen, and aſſiſt in the Taking of *Jeruſalem*. After the Deſtruction of that City, he retir'd to *Rome* with his Siſter *Berenice*, with whom he had always liv'd in an *indiſcreet* Manner, and there dy'd, at about ſeventy Years of Age. *Calmet*'s Commentary, and Dictionary, *Echard*'s and *Fleury*'s Eccleſiaſtical Hiſtories.

[‖] She was at firſt marry'd to *Herod*, King of *Chalcis*, her own Uncle by her Father's Side, but after his Death, ſhe betook herſelf to her Brother, and with him continu'd for ſome conſiderable Time, till, at length, being cenſur'd,

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Train, came to *Cæſarea*, to make a Viſit and Compliment to the new Governor; who, upon ſome Occaſion or other, took an Opportunity to entertain them with *Paul*'s Caſe; telling them, "That *Felix*, "upon his parting with the Government, "had left a certain Priſoner, againſt whom "ſome of the chief of the *Jews* had "brought an Information, and immediately demanded Judgment, which, "according to the *Roman* Law †, could "not be done without firſt hearing the "Cauſe, and bringing the Parties Face to "Face; that to this Purpoſe, he had "order'd his Accuſers to come to *Cæſarea*, "but, upon the Reſult, found, that the Diſpute between them was about Matters "of their own *Superſtition* ‡, and whether a perſon (whom they call *Jeſus*) "was really dead or alive; that, being "himſelf unacquainted with ſuch Kind of "Controverſies, he had referr'd the Priſoner to the *Jewiſh Sanhedrim*, but "that he, declining their Judgment, had "appealed to *Cæſar*; and that therefore "he kept him ſtill in Priſon, until he "could meet with a convenient Opportunity to ſend him to *Rome*."

THIS Account excited the Curioſity of *Agrippa*, who was very deſirous to ſee, and hear the Priſoner; and, accordingly, the King, and his Siſter, accompany'd with *Feſtus*, and other Perſons of Quality, came into the Court, with a pompous and magnificent Retinue, aod, when *Paul* was brought forth before them, *Feſtus* acquainted the King, and the whole Aſſembly, "how much he had been ſollicited by the *Jews*, both at *Cæſarea* and "*Jeruſalem*, concerning the *Priſoner* at "the Bar, that, as a notorious Malefactor, he might be put to Death; but "that, having found him guilty of no "*capital* Crime, and the Priſoner himſelf "having appealed to *Cæſar*, he was determin'd to ſend him to *Rome*; that he "was willing however to have his Cauſe "again diſcuſs'd before ſo judicious a Perſon as *Agrippa*, that he might be furniſh'd with ſome material Inſtructions "to ſend along with him, ſince it ſeem'd "abſurd to him to ſend a Priſoner to "the Emperor, without ſignifying his "Crimes." When *Feſtus* had ended, and *Agrippa* had ſignify'd to St *Paul*, that he had Liberty to anſwer for himſelf; after Silence was made, he addreſs'd himſelf chiefly to *Agrippa*, and thus began his Speech.

Acts xxvi. 2. *I THINK myſelf happy, O King* Agrippa, *in that I am permitted to make my Defence, againſt the Accuſations charged upon*

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as having an inceſtuous Familiarity with him, in order to juſtify himſelf, and wipe off the Diſgrace, ſhe thought proper to be marry'd again to *Polemon*, King of *Cilicia*, who, for the Sake of her Riches, was perſuaded to be *circumcis'd*, that he might have her: But they did not live long together, and, when ſhe left her Huſband, ſhe return'd to her Brother, with whom ſhe behav'd in ſuch a Manner, as made all the World, as well as the *Satyriſt*, take Notice of her.

——Deinde Adamas notiſſimus, & Bereinces
In Digito factus pretioſior: Hunc dedit olim
Barbarus, inceſtæ dedit hunc *Agrippa* Sorori. JUV. Sat. vi.

Joſephus's Antiquities, lib. xx. c. 5.

† Of this Law and Cuſtom of the *Romans*, *Philo Judæus*, ſpeaking of their *Prefects*, gives us this Account: ——*They yielded themſelves to be common Judges, hearing equally the Accuſers and Defendants, condemning no Man unheard, prejudging no Man, but judging without Favour or Enmity, according to the Nature of the Cauſe.* *Hammond*'s Annotations.

‡ The Word in the Original is Δεισιδαιμονία, i. e. *a vain and groundleſs Fear of the Gods*: For the *pious Man* (according to *Varro*) *honours and fears God, but the* ſuperſtitious *Man dreads him, and is ſeiz'd with Terror before him*; and to the ſame Purpoſe, *Maximus Tyrius* tells us, that a Man truly *pious* looks upon God as a Friend, full of Goodneſs; but the *ſuperſtitious* Man ſerves him with Sentiments of baſe and ſervile Flattery. Now, conſidering that *Feſtus* was addreſſing himſelf to *Agrippa* and *Berenice*, who were certainly *Jews*, one may be apt to think it a Breach of good Manners for him to call the Religion they profeſs'd, by no better a Name, than that of *Superſtition*; but then we muſt obſerve, that he is ſuppos'd to ſpeak here in the common Strain of *Heathens*, who generally look'd upon all *Jewiſh* Ceremonies as *ſuperſtitious* Uſages; and that he made it no Scruple to expreſs himſelf in this Manner, as, either accounting himſelf ſo much ſuperior to ſuch petty Princes, that, he thought, he might make free with them, or as judging, that themſelves would not be offended at his repreſenting the particular Points in Diſpute between St *Paul* and his Adverſaries, in ſuch a contemptuous Light. *Calmet*'s Dictionary and Commentary.

upon me by the Jews, *before a Perſon ſo exactly verſ'd in all the Rites and Cuſtoms, the Queſtions and Controverſies of the* Jewiſh *Law; for which Reaſon I intreat* your Majeſty *to hear me with Patience.*

MY Manner of Life, from my Youth, which was among the Jews *at* Jeruſalem, *they all know, and that I was brought up under the Inſtitution of the* Phariſees [*], *a Sect, the ſtricteſt of all others in the* Jewiſh *Religion. Accordingly, now I am accuſ'd for aſſerting the Reſurrection* [‖] *of the Dead, which is not only a Doctrine acknowledg'd by the* Phariſees, *but a fundamental Promiſe made by God of old, which the Generality of the* Jews [‖] *depend upon, and, in Hopes of which, they ſpend their Time in conſtant Piety, and Obedience to God: And yet for believing, and expecting this,* O King, *I am accuſ'd, and perſecuted by the* Jews: *But why ſhould it be thought an incredible Thing, that* God, *who is* Omnipotent, *ſhould raiſe the Dead? I confeſs indeed, that once I was of Opinion, that I was bound in Conſcience to perſecute this Profeſſion, and Doctrine of Chriſt; and, accordingly, having obtain'd a Commiſſion from the High-Prieſt, many holy Men and Women in* Jeruſalem *I not only hurry'd to Priſon, but, when any of them were put to Death, was myſelf not a little aſſenting and aſſiſting in it. Nay, in other Places too, I brought them before Courts of Judicature; by ſeveral Methods of Severity, forced them to deny Chriſt; and was ſo much enrag'd againſt them, that I compelled them to flee to*

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[*] That, of the three Sects, which were then of greateſt Credit in *Judea*, the *Phariſees* were the moſt ſtrict, and held in the greateſt Veneration, we have the Teſtimony of *Joſephus*, who, in more Places than one, informs us, *that this Sect was thought to be more pious than others, and more exact in their Knowledge of the Cuſtoms of their Fathers, and in the Interpretation of their Laws.* For, as for the other two famous Sects, the *Sadducees*, by denying the Reſurrection, and all future Puniſhments, took away the Rewards of a *virtuous*, and gave Licence to a *vicious* Life; and the *Eſſenes*, by being *Jews*, and yet ſeparating themſelves entirely from the Worſhip of the Temple, were guilty of a great *Schiſm*, and, by making their Prayers, and religious Addreſſes to the SUN, (as *Joſephus*, who liv'd three Years among them, teſtifies) were chargeable with Idolatry, De Bello Jud. lib. ii. c. 7. *Whitby*'s Annotations.

[‖] But why ſhould St *Paul* ſay, that he was accuſ'd for aſſerting the *general* Reſurrection, when it was only the *Reſurrection* of *Chriſt*, that he was called in Queſtion for? Now, in Anſwer to this, it muſt be obſerv'd, that, before our Saviour's Paſſion, the Doctrine which he preach'd, was chiefly levelled againſt the vain Traditions of the *Scribes* and *Phariſees*, but that, after his Reſurrection, the Teſtimony of the Apoſtles being this, *that Chriſt was riſen from the Dead*, which was directly contrary to the Notion of the *Sadducees*, theſe People became their hotteſt Enemies, *being grieved* (as the Text expreſſes it) *that they preached the Reſurrection of the Dead through* Jeſus, *Acts* iv. 1, 2, as eaſily perceiving, that the Proof of the one, *viz. that Chriſt was riſen*, was a Confirmation of the general Reſurrection. As therefore the Reſurrection of Chriſt was a Pledge and Aſſurance of a general Reſurrection, it was impoſſible for the Apoſtles to atteſt the one, without aſſerting the other, ſince, in the Truth of the Thing, and according to the Sentiments of the *Jews* themſelves, the Reſurrection was to be effected by the *Meſſiah*, for which Reaſon we find St *Paul* ſtiling our Lord *the Firſt-Fruits of them that ſlept*, and declaring farther, that *as in* Adam *all die, even ſo in Chriſt ſhall all be made alive.* 1 Cor. xv. 20, 22. *Whitby*'s Annotations.

[‖] That the *Jews* had Grounds ſufficient, in the Writings of the *Old Teſtament*, to expect a future Reſurrection, is evident from our Saviour's Application of God's own Words, *I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, Exod. iii. 6. *God is not the God of the Dead, but of the Living*, Matth. xxii. 32. Wherever God is ſtiled *the God of any one*, it always ſignifies, that he either *is*, or *will* be, the Benefactor of that Perſon; and, in naming *Abraham*, *Iſaac*, and *Jacob*, he muſt mean it of their complete Perſons, which conſiſted of Bodies, as well as Souls; and from hence it will follow, that, as the Troubles and Afflictions, which theſe three Patriarchs underwent in their Life-time, did not anſwer thoſe Favours and Kindneſſes, which are included in the Phraſe of his *being the God of any one*, God was ſtill engag'd to make them happy after this Life, and compleatly happy in their whole Perſons, *i. e.* both in Body and Soul, which could only be effected by their Reſurrection. This is the Deduction which our Saviour makes; but, when we read in the Prophets, *that the Earth ſhall caſt out the Dead, and thoſe, that dwell in the Duſt, ſhall ariſe*, Iſa. xxvi. 19. and more expreſsly ſtill, *that many of them, who ſleep in the Duſt, ſhall awake, ſome to everlaſting Life, and ſome to everlaſting Confuſion*, Dan. xii. 2. we need leſs wonder that we find the *Martyrs* in the *Jewiſh* Church not doubting, *but that the Creator of the World would give them Breath and Life again, and would raiſe thoſe up, who died for his Laws, unto everlaſting Life*, 2 Maccab. vii. 9, 23. Good Reaſon therefore had the Apoſtle to repreſent this as the *Hope of their Tribes*; for, tho' the *Sadducees* deny'd it, yet (as *Joſephus* informs us) they were but *an Handful of Men in Compariſon*, and, whenever they came to bear Offices, they were forc'd to profeſs the Doctrine of the *Phariſees*, otherwiſe the common People would not have endur'd them. Antiq. lib. xviii. c. 2. *Whitby*'s Annotations.

to Heathen *Cities, and even thither purſu'd them. To this Purpoſe, having receiv'd Authority from the Sanhedrim to go to* Damaſcus, *at Noon-Day,* O King, *I ſaw a Light from Heaven, far exceeding that of the Sun, which ſtruck me, and thoſe that accompany'd me, to the Ground; and heard a Voice, in the* Hebrew *Tongue, calling me by Name, and admoniſhing me to forbear my cruel and perſecuting Temper, becauſe, from that Time, I was choſen to be a Preacher and Promoter of that Doctrine, which I was then labouring to deſtroy, and particularly commiſſion'd to preach the Goſpel to the* Gentiles, *in order to convert them from their idolatrous Worſhip, to the Service of the True God. In Obedience therefore to this heavenly* Viſion, *I have ever ſince been very diligent in preaching the Doctrines of Repentance and Reformation, not in* Judea *only, but in other Nations, and not to the* Jews *only, but likewiſe to the* Gentiles. *This,* O King, *is my great Crime; and for this it was, that the* Jews *apprehended me in the Temple with a Deſign to have murther'd me; but, being ſupported by a Divine Power, I continue in my Duty to this Day, aſſerting nothing, but what is agreeable to* Moſes *and the Prophets, who have plainly foretold, that the Meſſiah ſhould be put to Death, and riſe again, and, by his Doctrine, enlighten both* Jews *and* Gentiles. While he was thus diſcourſing, *Feſtus*, who happen'd to be no great Maſter of the Argument, was ready to think, that his Talking in this abſtruſe Manner muſt be the Effect of ſome *Deliriouſneſs*, and therefore told him abruptly, that his too much Learning * had made him mad. But to this he calmly reply'd: *I am in my perfect Senſes, moſt noble* Feſtus, *and what I ſay, without Exceſs or Tranſport, is literally true. For this I appeal to* Agrippa, *before whom I take this Freedom of Speech, and am confident, that he knows it to be true. The Life, Death, and Reſurrection of* Chriſt *were Things of publick Note, and cannot be a Secret to him, who was a* Jew *born. Believeſt thou the Prophets,* O King? *I am ſatisfy'd thou doſt, and therefore cannot but know, that their* Predictions *are fulfilled in* Chriſt. This moving and perſuaſive Eloquence ſo wrought upon *Agrippa*, that he could not forbear declaring, that the Apoſtle had almoſt perſuaded him *to be a Chriſtian* *: To which he readily reply'd, "That he heartily wiſh'd, that not "only he, but the whole Company then "preſent, were not only *almoſt*, but *altogether*, † (tho' not Priſoners) as much "*Chriſtians*, as himſelf was." Upon this the Aſſembly broke up; and, when *Agrippa* and *Feſtus* had conferr'd together about *Paul*'s Caſe, they freely own'd, that the Accuſation laid againſt him amounted neither to a *capital* Offence ‖, nor any Thing

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* *Feſtus* muſt have known, from ſome other Hand, that *Paul* was a learned Man; becauſe, in this Speech of his, he gives us no Indication of his Proficiency either in the *Greek*, or *Roman* Literature; tho' he might think, from the Terms which he heard him make uſe of, that the Subject of his Diſcourſe muſt be vaſtly myſterious; for to hear him ſpeak of the *Reſurrection of the Dead*, of a *Viſion and Voice from Heaven*, of *Faith in Chriſt*, of *Converſion from Darkneſs to Light*, of *Deliverance from the Power of Satan*, of *an Inheritance among them that are ſanctified*, and of Chriſt's *ſhewing Light unto the People, and to the* Gentiles, which were ſo many *Ænigma's* to the Governor, was enough to make him think, that there poſſibly might be ſome Diſorder in the Apoſtle's Brain, that made him talk in ſo unintelligible a Manner. *Calmet*'s Commentary.

* This ſeems to imply, that, ſince the Time that they took it upon themſelves at *Antioch*, the Name of *Chriſtians* was become their common Appellation. *Beauſobre*'s Annotations.

† When *Felix* underſtood that St *Paul* was a Citizen of *Rome*, the Text tells us, that *he commanded the Centurion to ſet him at Liberty*, Acts xxiv. 23. But whether that Liberty extended ſo far, as to releaſe him from his Bonds, is the Matter in doubt. It muſt be allow'd, that the Words, *except theſe Bonds*, Acts xxvi. 29, would ſound with a better *Grace*, and be a finer Compliment to the Company, if ſo be, that the Apoſtle, at this Time, had his Fetters on, and actually pointed at them when he ſpake; but, as *Bonds* may not improperly ſignify a Priſon, 'tis enough to juſtify that Expreſſion, that he was ſtill kept in Durance, and under the Cuſtody of a Guard. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

‖ *Claudius* indeed, towards the latter End of his Reign, had publiſh'd an *Edict* againſt the *Jews*, to baniſh them out of *Italy*, Acts xviii. 2. and by that the *Chriſtian Jews* (but then as *Jews*, not as *Chriſtians*) fell under that

A. M. 4064, &c. Ann. Dom. 60, &c.

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Thing deſerving Impriſonment, but that, had he not appealed unto *Cæſar*, he might have been legally diſcharg'd.

He is ſent to Rome *by Sea, and being ſhipwreck'd, is caſt upon the Iſland of* Mileta.

HIS Journey to *Rome* therefore being thus finally determin'd, he, and ſome other Priſoners of Note, were committed to the Charge of one *Julius*, a *Centurion*, or Captain of the *Legion*, called *Auguſta*, having *Luke* the Evangeliſt, *Ariſtarchus*, *Trophimus*, and ſome others, to accompany him in his Voyage. † About the latter End of *September*, they went on board a Ship of *Adramyttium* ‡, and coaſting along *Aſia*, arriv'd at *Sidon*: where *Julius*, who all along treated *Paul* with great Civility, gave him Leave to go aſhore, and refreſh himſelf. From *Sidon* they ſet ſail, and came in Sight of *Cyprus*, and, having paſs'd over the Seas of *Cilicia* and *Pamphylia*, landed a *Myra* †, a Port in *Lycia*, where this Ship finiſh'd its Voyage. At *Myra*, *Julius*, and the Priſoners that were under his Care, went on board a Ship of *Alexandria*, bound for *Italy*; and, having paſſed by *Cnidus* *, with much ado they made for *Salmone*, a Promontory on the *Eaſtern* Shore of *Crete*, from whence, by many Days ſlow Sailing, they arriv'd at a Place called the *Fair Havens*, on the Coaſt of the ſame Iſland. Here St *Paul* adviſ'd the *Centurion* to put in, and winter, becauſe the Seaſon of the Year was far advanc'd, and Sailing *, in thoſe Seas eſpecially, was now become dangerous; but he preferring the Judgment of the Maſter of the Ship, and

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that Interdict. As yet there were no *penal* Laws againſt *Chriſtians* as ſuch. He, who firſt *dedicated Perſecution*, (as *Tertullian* expreſſes it) and made the Profeſſion of *Chriſtianity* a *capital* Offence, was *Nero*. But now this Appearance of *Paul* before *Agrippa* was before this Rage of his broke out, and, accordingly, we find that St *Paul* had appealed to his Tribunal, as well knowing that the Difference between him and the *Jews* was a Thing of that Nature, that no Law of the *Romans* would take hold of it; but it is eaſy to perceive, that his Appeal would have ſtood him in no Stead, if Chriſtianity, at this Time, had been under any *Imperial Interdict*. *Hammond*'s Annotations.

† *When the Faſt was now already paſt*, is the Signification of Time in the Text, Acts xxvii. 9. and, without all Controverſy, this was the great annual Faſt of *Expiation* for the Sins of the People of *Iſrael*, Lev. xvi. 29. which began on the *tenth* Day of the Month *Tizri*, anſwering to the *twenty-fifth* of our *September*. This was the Commencement of their *Civil* Year; and therefore it is no Wonder, that St *Luke* ſhould make uſe of this *Epocha*, *the Faſt being already paſt*, to denote a particular Part of the Year, ſince he wrote his Goſpel for the Uſe of Chriſtians, who, at this Time, were chiefly *Jewiſh* Converts, and, conſequently, no Strangers to this Kind of Language. *Hammond*'s and *Whitby*'s Annotations, and *Calmet*'s Commentary.

‡ Some of the *Antients* are of Opinion, that this was a City of *Egypt*, built by *Alexander the Great*, as a Monument of his Triumphs at the *Canopic* Mouth of the *Nile*, and is by *Livy*, and ſome others, made the ſame with *Thebes*; but the *Adramyttium*, here ſpoken of, muſt be that *Sea-Port* in *Myſia*, a Province in *Aſia Minor*, lying over-againſt the Iſle of *Leſbos* or *Metelin*, and not far from *Troas*: For whoever looks into a *Map*, may ſee, that, from *Cæſarea*, where the Ships ſet out, to *Myra* in *Lycia*, where it touch'd, lies the direct Courſe to *Adramyttium* in *Myſia*. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† *Lycia* was a Province of *Aſia Minor*, bounded on the *Eaſt*, by *Pamphylia*; on the *Weſt*, by *Caria*; on the *North*, by *Phrygia*; and on the *South*, by the *Mediterranean* Sea: Its *Metropolis* was *Myra*, which, when it was *Chriſtian*, was an *Archbiſhop*'s See; but at preſent there is nothing remarkable in the whole Province, except that *Taurus*, the chief and moſt famous Mountain of all the *Aſiatick* Continent, takes its firſt Riſe here. *Wells*'s Geography of the New Teſtament.

* This is a City which ſtands on a *Promontory*, or Foreland of the ſame Name, in that Part of the Province of *Caria*, which was more peculiarly called *Doris*, remarkable among the Antients for the Worſhip of *Venus*, (thence called by *Horace Regina Cnidi*) and for the celebrated Statue of that Goddeſs, which was made by the great Artificer *Praxiteles*. *Wells*'s Geography of the New Teſtament, and *Whitby*'s Alphabetical Table.

* It is a common Obſervation of *Mariners*, that for ſome Weeks before and after *Michaelmas*, there are, at Sea, ſudden and frequent Storms, commonly called *Michaelmas Flawers*, which at that Time of the Year make Sailing (eſpecially in the *Mediterranean*) dangerous. Nor is this any new Obſervation, but as old as *Heſiod* himſelf, who tells us, that at the Going down of the *Pleiades*, which was at the End of *Autumn*, Navigation was hazardous:

Δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται.

And again ——— νότοιό τε δεινὰς ἀήτας,
Ὅς τ' ὤρινε θάλασσαν, ὁμαρτήσας Διὸς ὄμβρῳ
Πολλῷ, ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔθηκεν. De Op. lib. ii.

The very ſame Thing, that the Apoſtle here aſſerts. *Hammond*'s Annotations.

A. M. 4064, &c. Ann. Dom. 60, &c.

From Acts i. 10. to the End.

and the Wind, at this Inſtant, blowing gently at *South*, they put again to *Sea*, in Hopes of reaching *Phœnice*, another Harbour of *Crete*, where there was ſafe Riding, and there to winter. It was not long however, before they found themſelves diſappointed; for the calm *Southerly* Gale, which blew before, ſuddenly chang'd into a ſtormy and † tempeſtuous *North-Eaſt Wind*, which bore down all before it, ſo that they were forc'd to let the Ship *drive*; but, to ſecure it from ſplitting, they *under-girt* it; and, to prevent its running aground on the *Shallows*, threw out a great Part of its *Lading* and *Tackle*.

Acts xxvii. 20. For fourteen Days the Company continu'd in this Condition, without ever ſeeing either Sun or Stars, and began all now to give up their Lives for loſt; when St *Paul*, having a little blam'd them for not taking his Advice, deſir'd them however to be of good Courage, becauſe he had Aſſurance from Heaven, that, whatever became of the Ship, they ſhould eſcape to an *Iſland*, and not one of their Lives be loſt. On the *fourteenth* Night, as the Sailors were throwing the Lead, and ſounding, they found themſelves nigh ſome Coaſt; and, apprehending they might ſtrike upon ſome Shelves in the dark, thought proper to come to an *Anchor*, till the Morning might give them better Information: But, not ſtaying for that, they were attempting to ſave themſelves by getting into the Boat, when St *Paul*, perceiving it, told the *Centurion*, that, unleſs they all ſtay'd in the Ship, none could be ſafe; whereupon the Soldiers cut the Ropes, and let the Boat drive. A little before Daybreak, St *Paul* perſuaded them to take ſome Nouriſhment, becauſe, in all that Time of Danger, which had been ‖ for fourteen Days, they had eaten in a Manner nothing; and, to encourage them to do this, he aſſur'd them again, that *not a Hair of their Heads ſhould periſh*. In the Morning, they diſcover'd Land, and, diſcerning a *Creek*, which ſeem'd to make a Kind of Haven, they reſolv'd, if poſſible, to put in there; but, in their Paſſage, unexpectedly fell into a Place, where two Seas met, and where the *Fore-part* of the Ship ſtriking upon a Neck of Land, that ran out into the Sea, the *Hinder-part* was ſoon beaten in Pieces by the Violence of the Waves. When the Soldiers ſaw this, they propos'd putting all the Priſoners to the Sword, leſt any of them ſhould ſwim to Land, and make their Eſcape; but the *Centurion*, who was willing to ſave *Paul*, by no Means allowing of that, gave Orders that every one ſhould ſhift for himſelf; and the Iſſue was, that ſome by Swimming, others on Planks, and others on Pieces of the broken Ship, (to the Number of two hundred and ſeventy-ſix Perſons) they all got ſafe to Shore.

Where he does ſeveral Miracles and Cures. Acts xxvii. 1.

The Country upon which they were caſt, as St *Paul had* foretold, was an Iſland called * *Melita*, now *Malta*; and † the Natives of the Place received them with great Civility and Kindneſs, making them Fires to dry their wet Clothes, and cheriſh their benumbed Limbs; but, as St *Paul* was throwing ſome Sticks upon the Fire, ‖ a Viper, diſlodged by the Heat, came out of the Wood, and faſtened on his Hand; which when the Natives ſaw, they immediately concluded, that he was ſome notorious *Malefactor* or *Murtherer*, whom the Divine Vengeance (tho' it ſuffer'd him to eſcape the Sea) had reſerved for a more publick and ſolemn Execution. But when they ſaw him ſhake off the venomous Creature into the Fire, and no Manner of Harm enſue, they changed their Sentiments to the other Extreme, and cried out, that † *he was a God*.

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† The Words in their Original are, Ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐροκλύδων Acts xxvii. 14. *Ventus Typhonicus* is a *Whirl-wind*, which *Pliny* with great Elegance has thus deſcrib'd, ——— *Typhon defert ſecum aliquid abruptum è Nube gelidâ, convolvens verſanſque, & locum ex loco mutans rapidâ Vertigine; præcipua Navigantium peſtis, non antennas modo, verum ipſa navigia contorta frangens*, l. 2. c. 48. But then we cannot but think, that the proper Name of this Wind was not Εὐροκλύδων, which is a Word we read no where elſe, and whoſe Signification we are no ways certain of, but Εὐρακύλων, or *Euro Aquilo*, a Wind, which blew from *Eaſt and by North*; becauſe, if we obſerve the Courſe, that the Ship made from the *Fair Havens*, which lie on the *Eaſtern* Point of *Crete*, to the Iſland of *Malta*, we ſhall ſoon perceive, that it required exactly ſuch a Wind to drive it thither. *Calmet*'s Commentary and *Hammond*'s Annotations.

‖ The Words in the Text are——— *This is the fourteenth Day that ye have continu'd faſting, having taken nothing*, Acts xxvii. 33. Now, becauſe it was impoſſible for them, without a Miracle, to continue faſting *fourteen Days without eating any Thing*, ſome have been induc'd to render the Words thus, *Ye have continu'd expecting this Day, which is the fourteenth Day*, i. e. waiting to ſee the Succeſs of it, which, it ſeems, in the Opinion of the *Mariners*, was a *critical* Day to them, wherein their Danger was at the higheſt, and therefore *they eat nothing* all *that Day*, as having no Leiſure to conſider *Hunger*, when their greater Danger, and more immediate Fear was *Drowning*. But, as we read nothing of this *critical Day*, ſo the *long Faſting* mention'd in Ver. 21. determines the Senſe otherwiſe, and makes St *Paul*'s Words indeed amount to no more, than a common *familiar* Expreſſion, that may, almoſt every Day, be heard at any Table, where there happens to be a puny Stomach: *You have eat nothing*, ſays the Maſter of the Houſe to ſuch an one, *very little, or next to nothing*. *Whitby*'s, *Hammond*'s, and *Beauſobre*'s Annotations.

Not far from this Place, was the Reſidence of * *Publius*, the Governor of the Iſland, who entertained this ſhip-wrecked Company with great Hoſpitality for three Days; in Acknowledgement of which,

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* This Iſland is ſuppoſed to have had its Name at firſt from the great Quantity of *Honey*, (in the *Greek* Language called μέλι) which it produced. It yielded likewiſe Cotton-wool in Abundance, which the People uſed to ſow, as we do Corn, and no ſmall Store of excellent Fruits, both for Taſte and Colour; and yet the whole Iſland is one continued Rock, and has not above three Feet Depth in Earth. It is computed to be about *twelve* Miles broad, and *twenty* long; lies diſtant from *Sicily* about *ſixty* Miles, and much more from the Coaſt of *Africk*, ſo that no other Reaſon can be given, why ſome *Geographers* have reckoned it among the *African* Iſles, but that it once belonged to *Carthage*. At preſent it is called *Malta*, and is remarkable on account of its being granted to the *Knights* of St *John of Jeruſalem* (formerly called the Knights of *Rhodes*, but now Knights of *Malta)* by *Charles* V. after that the *Turks* had beaten them out of *Rhodes*, in the Year of our Lord 1530. Theſe Knights, according to their Inſtitution, are in Number a *Thouſand*, whereof five Hundred are to be reſident in the Iſland, and the other five Hundred are diſperſed through *Chriſtendom*, in their ſeveral *Seminaries*, which are in *France*, *Italy*, and *Germany*, as there was one likewiſe in *England*, before it was ſuppreſſed by *Henry* VIII. Each of theſe Seminaries have over them a *Grand Prior*. He that is Chief of the whole Order, is ſtiled *Great Maſter of the Hoſpital of St* John *of* Jeruſalem, and the others commonly called *Knights Hoſpitallers*, from whom many Places that formerly belonged to them here in *England*, do ſtill retain ſomething of their Name, by being called in ſhort *Spitals*. *Wells*'s Geography of the New Teſtament.

† That the People of *Malta* were originally a Colony of the *Carthaginians*, is manifeſt from ſeveral old *Inſcriptions*, that are there to be ſeen in the *Punick* Character, and from the preſent Language of the Natives, which differs very little from *Arabick*. At *Valette* indeed, which is the principal City in this Iſland, the Inhabitants ſpeak *Italian* likewiſe, and the Reaſon of this is, becauſe the *Knights Hoſpitallers* have ſettled their Abode here; but the Country People have no Knowledge of this Tongue, and tho' in this Place, there are two *Greek* Pariſhes, yet theſe are only for the *Grecians*, Deſcendants of thoſe, who quitted *Rhodes*, when theſe Knights were expelled by the *Turks*, and followed their Fortune to *Malta*. The *Sicilians* and *Africans* had a long Conteſt for the Property of this Iſland; but at length the *Romans* became Maſters of it, tho', when they had it, they never attempted to introduce their own Language. They however, as well as the *Greeks*, held all Nations in a Kind of Contempt, that did not ſpeak their Language, or that did not ſpeak it correctly, and without the *Mixture* of any other *Dialect*; and this is the Reaſon why St *Paul*'s Company, who were all *Greeks* or *Latins*, called the *Malteſe*, *Barbarians*. *Calmet*'s Commentary, and *Beauſobre*'s Annotations.

‖ *Vipera, quaſi vivipara*, (a Sort of Serpent, ſo called becauſe *it brings forth its Young alive)* is but a ſmall Creature, (the largeſt not above half an Ell long, and an Inch thick) but ſo very poiſonous, that the Bite of it will ſometimes kill a Perſon in a Moment, or cauſe a ſudden Inflammation all over the Body, as the People of *Malta* we ſee expected of St *Paul*, Acts xxviii. 6. The People of that Iſland however have a Tradition, that ever ſince the Time, that the Apoſtle was bitten by one, whatever Vipers are found there, have no Venom in them, and that ſome of them, when, out of Curioſity, carried into *Sicily*, become as poiſonous as others, but, when brought back to *Malta* again, loſe all their venomous Quality. Nay, they add farther, that as there are great Numbers of petrified Vipers, and other Serpents in this Iſland, thoſe, who carry Pieces of theſe about them, will be preſerved from the Biting of any venomous Animal; and that thoſe, who for want of them, chance to be bit, may certainly be cured, by taking ſome of the Powder of one of the Petrifactions mingled in a little Water. *Calmet*'s Commentary and Dictionary, under the Word *Malta*.

† *Hercules* was one of the Gods, whom the People of this Iſland worſhipped, and to him they aſcribed the Power of curing the Bite of Serpents. *Beauſobre*'s Annotations.

* That he was Governor of the Iſland is highly probable from an Inſcription found there, and ſet down by *Grotius*, wherein the ΠΡΩΤΟΣ ΜΕΛΙΤΑΙΩΝ, is reckoned among the *Roman* Officers, and that both he, and moſt of the People under him, were converted to the *Chriſtian* Faith is the joint Opinion of St *Chryſoſtom*, and ſome other *Greek* Authors; whereas *Ado*, with ſeveral *Latin* Writers, affirms, that *Publius*, joining himſelf to St *Paul*, was by him made a Biſhop, and ſent to preach the Goſpel; and that coming to *Athens*, he there ſettled, governed that Church in the Quality of their Biſhop for ſome Time, and then ended his Life by Martyrdom. But this is a miſtaken Piece of Hiſtory, ſince the *Publius*, who was the Biſhop of *Athens*, did not ſuffer Martyrdom till the Time of *Marcus Aurelius*. *Cave*'s Lives of the Apoſtles, and *Calmet*'s Commentary.

St *Paul*, by his Prayers and the Impoſition of his Hands, recovered his Father from a *Fever* and *Bloody-Flux*; and ſeveral others of the Inhabitants afflicted with any Kind of Diſeaſe, he reſtored to their former Health and Strength; for which they not only ſhewed him the higheſt Marks of their *Eſteem*, but furniſhed both him and his Company with all *Neceſſaries* proper for the reſt of their Voyage.

He purſues his Journey, and is conducted into Rome *by the Brethren.*

After three Months Stay in this Iſland, the *Centurion*, and his Charge, went on board the † *Caſtor* and *Pollux*, a Ship of *Alexandria* bound for *Italy*. At ‖ *Syracuſe* they put in, and tarried three Days; thence ſailed to † *Rhegium*, and ſo to ‡ *Puteoli*, where they landed; and, finding ſome Chriſtians there, at their Requeſt, ſtaid a Week with them, and then ſet forward in their Journey to *Rome*. The Chriſtians of this City, hearing of the Apoſtle's coming, went out to meet him,

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† Theſe were two Brothers, Sons of *Jupiter* and *Leda*, who (as the Poets fable) ſprung from the ſame Egg, and are therefore repreſented, as having each the half of an Egg-ſhell in his Hand, becauſe it is pretended, that *Jupiter* converſed with their Mother in the Form of a Swan. Theſe two Brothers were of great Reputation for their Valour, and, particularly, for the Wars, which they waged againſt the *Corſairs* and Pirates, for which they had divine Honours paid them, being the peculiar Deities of *Mariners*, to whom they made their *Vows* in every *Voyage*, and whoſe *Aſſiſtance* they implored in every *Storm*. Among the Ancients it was the Cuſtom to have the Image of ſome Creature or other painted, or engraven upon the *Prow* of every Ship of Burden, from which the Veſſel had its Name: And hence the *Poets* have given it out, that *Europa* was carried away by a *Bull*, and *Ganymede* by an *Eagle*, and that *Phryxus* rode over the *Euxine* Sea on a *Ram*, becauſe the Ships, employ'd in the Voyages, had ſuch Creatures for their *Enſigns*, and from them borrowed their Names. But, beſides all this, it was uſual with the Ancients to have ſome God or other generally painted upon the *Stern*, as the *Patron*, or *tutelary God* of the Veſſel; and therefore we may obſerve, that the ſame Ship, which *Virgil* calls the *Tiger*, becauſe of the Image of that animal on its *Prow*,

——— Ærata Princeps ſecat Æquora Tigri,

had, on its *Stern*, the Image of *Apollo*,

——— Aurato fulgebat Apolline Puppis. Æneid. x.

But whether this *Caſtor* and *Pollux* was *painted*, or *engraven* on the *Prow* or *Stern* of the Ship, 'tis plain, that St *Paul* was not ſo *ſuperſtitious*, as to refuſe to ſail in it, nor St *Luke* to make mention of it, upon that Account. *Calmet*'s Dictionary and Commentary, *Hammond*'s and *Whitby*'s Annotations.

‖ This was a City of *Sicily*, ſeated on the *Eaſt* Side of the Iſland, with a fine Proſpect from every Entrance both by Sea and Land. Its Port, which had the Sea on both Sides of it, was almoſt all of it environed with beautiful Buildings, and all that Part of it, which was without the City, was on both Sides banked up, and ſuſtained with very fair Walls of Marble. The City itſelf, while in its Splendor, was the largeſt and richeſt, that the *Greeks* poſſeſſed in any Part of the World. For (according to *Strabo*) it was two and twenty Miles in *Circumference*, and both *Livy* and *Plutarch* informs us, that the Spoil of it was equal to that of *Carthage*. It was called *Quadruplex*, as being divided into four Parts, *Acradino*, *Tyche*, *Neapolis*, and the Iſland of *Ortygia*. The *firſt* of theſe contained in it the famous Temple of *Jupiter*; the *ſecond*, the Temple of *Fortune*; the *third*, a large *Amphitheatre*, and a wonderful Statue of *Apollo* in the Midſt of a ſpacious Square; and the *fourth*, the two Temples of *Diana* and *Minerva*, and the renowned Fountain of *Arethuſa*. About two hundred and ten Years before the Birth of Chriſt, this City was taken and ſacked by *Marcellus*, the *Roman* General, and, in ſtorming the Place, *Archimedes*, the great *Mathematician*, who is eſteemed the firſt Inventor of the Sphere, and who, during the Siege, had ſorely galled the *Romans* with his *military* Engines, was ſlain by a common Soldier, while he was intent upon his Studies. After it was thus deſtroy'd by *Marcellus*, *Auguſtus* rebuilt that Part of it, which ſtood upon the Iſland, and, in Time, it ſo far recovered itſelf as to have three Walls, three Caſtles, and a Marble Gate, and to be able to ſet out twelve thouſand Horſe, and four hundred Ships. But the Blow, which the *Saracens* gave it, A. D. 884, when they razed it to the Ground, it even feels to this Day. *Whitby*'s Alphabetical Table, and *Wells*'s Geography of the New Teſtament.

† *Rhegium*, now called *Reggio*, is a Port Town in *Italy*, oppoſite to *Meſſina* in *Sicily*, and is thought to have had this Name given it by the *Greeks*, who ſuppoſe, that much about this Place *Sicily* was broken off from the Continent of *Italy* by the Sea. At preſent it is an *Archbiſhop*'s See, and a conſiderable Place for Trade, tho' it has ſeveral Times formerly been ſurprized and plundered by the *Turks*. *Wells*'s Geography of the New Teſtament.

‡ This Place, which is now commonly called *Pozzuoli*, is a City in *Terra di Lavoro*, a Province in the Kingdom of *Naples*) ſituated upon a Hill, in a Creek of the Sea, and juſt oppoſite to *Baiæ*, (on the other Side of the Creek) a Place of great Renown among the *Roman* Writers. Within the Bounds of this City there are five and thirty natural *Baths* of different Sorts of warm Waters, very uſeful for the Cure of ſeveral Diſeaſes; and from theſe Baths, or Pits of Water, called in *Latin*, *Putei*, the Town is ſaid to have taken its Name. At preſent it is a *Biſhop*'s See, under the *Archbiſhop* of *Naples*, and in it are to be ſeen many *Roman* Antiquities, and natural Rarities, not eaſily to be found elſewhere. *Wells*'s Geography of the New Teſtament.

A. M. 4065, &c. Ann. Dom. 61, &c.

From Acts i. 10. to the End.

him, ſome as far as* *Apii-forum*, and others as far as the † *Three Taverns*; which when he ſaw, he *bleſſed God, and took Courage*. They all conducted him, in a Kind of Triumph, into the City, where, when they were arrived, the reſt of the Priſoners were delivered over to the || Captain of the Guard, but *Paul* was permitted to ſtay in a *private* Houſe, only † with one Soldier for his Ward.

Confers with the Jews, *and preaches* Chriſtianity *to them, but with different Succeſs.*

Acts xxviii. 17.

THREE Days after his Arrival at *Rome*, St *Paul* ſent for the Heads of the ‡ *Jewiſh Conſiſtory* there, and to them related the Cauſe of his Coming; *viz.* "That, tho' "he had been guilty of no Violation "of the Laws of their Religion, yet, by "the *Jews* at *Jeruſalem* he had been "delivered into the Hands of the *Roman* Governors, who more than once "would have acquitted him, as innocent "of any *capital* Offence, but that, by "the Perverſeneſs of his Perſecutors, he "was conſtrained (not with any Intention to accuſe his own Nation, but only to clear and vindicate himſelf) to "make his Appeal to the Emperor." Having thus removed a popular Prejudice, and inſinuated the Cauſe of his Suffering to be that, which their own Religion had taught him, *viz. the Belief, and Expectation of a future Reſurrection*, he gained ſo far upon their Affections, as to have a ſecond Conference, by their own Appointment, for explaining the Principles of *Chriſtianity* to them. Accordingly, when they were met together, he diſcourſed to them from Morning to Night, concerning the Religion and Doctrine of the Holy *Jeſus*, proving, from the Promiſes and Predictions of the *Old Teſtament*, that he was the true *Meſſias*: But the Succeſs of his Diſcourſe was different, ſome being convinced, and others perſiſting in their Infidelity; ſo that they parted with no ſmall Difference, and Diſagreement among themſelves.

FOR two whole Years *Paul* dwelt at *Rome*, in an Houſe, which he hired for his own Uſe, wherein he conſtantly employed himſelf in preaching, and writing for the Good of the Church. He preached daily without Interruption, and with

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* This Place, at preſent called *Caſſarilla di St Maria*, was an antient City of the *Volſci*, about fifty Miles diſtant from *Rome*, and is probably thought to have had its Name from the Statue of *Apius Claudius*, (that *Roman* Conſul, who paved the famous Way from *Rome* to *Capua)* which was ſet up here. *Wells*'s Geography of the New Teſtament, and *Calmet*'s Commentary.

† This was another Place, that ſtood upon the *Apian Way*, about thirty Miles diſtant from *Rome*; and, that it was a *City*, properly ſo called, and not a Parcel of *Inns* only for the Reception and Entertainment of Travellers, is evident from its being an *Epiſcopal See* in the Time of *Conſtantine*; for, among the nineteen Biſhops, who were delegated by that Emperor to decide the Controverſy between *Donatus* and *Cæcilianus*, *Felix à tribus Tabernis*, *Felix* Biſhop of the City, called, *Tres Tabernæ*, was one. And indeed, if we will allow of *Sclagier*'s Interpretation of the Word *Tabernæ*, *viz.* that it was the Name of the Frontier-Towns, which were built againſt the Incurſions of the *Barbarians*; *Zoſimus* [Hiſt. l. 2. pt. 65.] acquaints us, that *Diocleſian* every where erected *ſuch*, on the Borders of the *Roman* Empire, and we have Reaſon to think, that the like was done in earlier Times, by other Emperors; and that therefore, the *Tres Tabernæ*, where the *Sauromatæ* (as *Auſonius* tells us) had their Habitations aſſigned them, in order to garriſon and defend theſe Places, were ſuch. *Hammond*'s Annotations.

|| This στρατοπεδάρχης, or *chief Commander* of the Emperor's Guards, is generally ſuppoſed to have been *Burrhus*, whom *Claudius* made his *Prætorian Prefect*, A. D. 51. He had a great Hand in advancing *Nero* to the Empire, and while he lived, had ſo much Influence or Authority over him, as to keep his evil Inclinations under ſome Sort of Reſtraint; but he died A. D. 62, about two Years after St *Paul*'s Arrival at *Rome*, leaving behind him (according to the Account of *Hiſtorians)* a great Reputation for Wiſdom and Moderation. *Echard*'s Eccleſiaſtical Hiſtory, and *Calmet*'s Commentary.

† The Manner of the Soldier's guarding the Priſoner among the *Romans*, was, by having a Chain, at one End faſtened to the Priſoner's *Right*-Hand, and, that the other, to the Soldier's *Left*, and this made ſo long, that they might conveniently go together: But ſometimes, for greater Security, the Priſoner was guarded with two Soldiers, and ſo had two Chains, one of them made faſt to one Soldier, and the other to the other, *Acts* xii. 6, 7. and *Acts* xxi. 33. *Whitby*'s and *Hammond*'s Annotations.

‡ Hence it appears, that the Edict of *Claudius*, which baniſhed the *Jews* from *Rome*, was of no long Continuance. but probably expired with his Life; becauſe we find, by St *Paul*'s Epiſtle to the *Romans*, which he wrote about two Years before his going among them, that there were great Numbers both of *Jews* and *Chriſtians*, then reſiding at *Rome*. *Beauſobre*'s Annotations, and *Calmet*'s Commentary.

with good Succeſs, inſomuch, that his Impriſonment very much redounded to the Propagation of the Goſpel, and made him famous, even in the * Emperor's Court, where he converted ſeveral to *Chriſtianity*.

Here he writes his Epiſtle to Philemon. *Its Contents.*

Among other of the Apoſtle's Converts at *Rome*, was one † *Oneſimus*, who had formerly been a Servant to ‖ *Philemon*, a Perſon of Diſtinction † in *Coloſſe*, but had run away from his Maſter, and taken Things of ſome Value with him. He rambled as far as *Rome*; where, by St *Paul*'s Means, he was converted, inſtructed, and baptized, and afterwards became highly ſerviceable to him in his Impriſonment. But being another Man's Servant, he ſent him back to *Coloſſe*, and at the ſame Time, wrote ‡ a ſhort Letter to his Maſter, [†] "Earneſtly deſiring him to pardon him, and, notwithſtanding his former Faults, to treat him kindly, and uſe him as a Brother; and promiſing withal, that, if he had wrong'd, or ow'd him any Thing, he himſelf would not fail to re-pay it."

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* Among theſe the *Roman Martyrology* reckons *Terpes*, an Officer of prime Note in *Nero*'s Palace, and afterwards a Martyr for the Faith; and St *Chryſoſtom* (if *Baronius* cites him right) tells us of *Nero*'s Cup-bearer, and one of his Concubines, ſuppoſed by ſome to have been *Poppæa Sabina*, of whom *Tacitus* gives us this Character:——*That ſhe wanted nothing to make her one of the moſt accompliſhed Ladies in the World, but a chaſte and virtuous Mind:* And I know not how far it may ſeem to countenance her *Converſion*, at leaſt *Inclination* to a better Religion than that of *Paganiſm*, that *Joſephus* ſtiles her *a pious Woman*, and tells us, that ſhe effectually ſollicited the Cauſe of the *Jews* with her Huſband *Nero*; and what Favours *Joſephus* himſelf received from her at *Rome*, he relates in his own Life. *Cave*'s Lives of the Apoſtles.

† This was no uncommon Name given to Slaves, and, as it ſignifies in the Original *profitable*, the Apoſtle may be ſuppoſed to allude to it, when he tells *Philemon*, concerning this Servant of his, *in Time paſt he was to thee unprofitable, but now profitable both to thee and me*, Phil. *ver.* 11. and indeed ſo he proved: For, not long after his Return to his Maſter, he was ſent back again to *Rome*, that he might be of Service to St *Paul* in his Priſon. The Epiſtles, which St *Paul* wrote in his Confinement, were by his Hand conveyed to their reſpective Churches. After the Apoſtle's Releaſe from Priſon, he was Aſſiſtant to him in the Propagation of the Goſpel, and (according to the *Apoſtolick Conſtitutions*) was by him made Biſhop of *Berea* in *Macedonia*, where he ſuffered Martyrdom; tho' others ſay, that he ſucceeded *Timothy* in the Biſhoprick of *Epheſus*, and that, being taken into Cuſtody, and carried to *Rome*, he was there ſtoned to Death for his Faith in *Jeſus Chriſt*. That he was a true Convert to *Chriſtianity*, and a ſincere Penitent for his *private* Offences, is evident from the Appellations which St *Paul* gives him, of *his Son*, the Son of *his Bonds*, *his own Bowels*, Phil. *ver.* 10, 12. and *his faithful and beloved Brother*, Col. iv. 9. but that he was either *Biſhop* or *Martyr*, St *Chryſoſtom*, St *Jerom*, and *Theodoret*, who have all wrote *Commentaries* upon the Epiſtle to *Philemon*, make not the leaſt Mention. *Calmet*'s and *Beauſobre*'s Pref. ſur l'Epitre a *Philemon*.

‖ He was a Perſon of ſome Conſideration in *Coloſſe*, a City of *Phrygia*; for his Family was there remaining in the Time of *Theodoret*, who flouriſhed in the *fifth* Age of the Church. St *Paul*, we read, was twice in *Phrygia*, and yet we do not find that he was ever at *Coloſſe*; nay, he ſeems to declare himſelf that he was never there, *Col.* ii. 1. and therefore we muſt ſuppoſe, that either he converted *Philemon* (as he ſeems to intimate he did, *ver.* 19.) at *Epheſus*, or ſome other Place in *Aſia Minor*, (while he was preaching the Goſpel there) or that *Epaphras*, who was St *Paul*'s Diſciple, and by him appointed Evangeliſt to the *Coloſſians*, was the Perſon who converted him. However this be, 'tis certain, that upon his Converſion, he became a *Fellow-labourer* in the Goſpel, *ver.* 1. and (as the *Apoſtolick Conſtitutions* tell us) by St *Paul* was made the Biſhop of the Church of *Coloſſe*, which, by his extenſive *Charity*, Phil. *ver.* 5, 6. he edified, as much as by his Preaching of the Goſpel, until he and his Wife *Appia* both ſuffered Martyrdom in the Time *ero.* *Calmet*'s and *Beauſobre*'s Pref. ſur l'Epitres a *Col.* et *Philemon*.

† This was a great City of *Phrygia* in *Aſia Minor*, built by the River *Lycus*, near the Place (as *Herodotus* informs us, l. 7. c. 30.) where it begins to run under Ground, as it does for five Furlongs before it riſes again, and empties itſelf into the *Meander*. This City was ſituated at an equal Diſtance between *Laodicea* and *Hierapolis*, and therefore we find St *Paul* (in his Epiſtles to the *Coloſſians*, Chap. iv. 13.) making mention of the Inhabitants of all theſe three Cities together; which (according to the Account of *Euſebius*) were all deſtroyed by an Earthquake, in the tenth of *Nero*, about two Years after that this Epiſtle was ſent to them. *Wells*'s Geography of the New Teſtament, and *Whitby*'s Alphabetical Table.

‡ This Epiſtle may paſs for a Maſter-piece of Eloquence in the perſuaſive Way. For therein the Apoſtle has recourſe to all the Conſiderations, which Friendſhip, Religion, Piety, and Tenderneſs can inſpire, to reconcile a Servant to his Maſter; and yet ſome of the *Antients* were of Opinion, that it did not deſerve a Place in the *Canon* of Scripture, becauſe it was wrote on a particular Occaſion, and with a Deſign, not ſo much to *inſtruct Chriſtians* in general, as to *recommend* a *fugitive* Servant. But tho' the Subject of this Epiſtle be a private Affair, yet it contains ſuch general Inſtructions as theſe. 1*ſt*. That no *Chriſtian*, tho' of the meaneſt Condition, is to be contemned. 2*dly*, That *Chriſtianity* does not impair the Power of Maſters over their Servants. 3*dly*, That Servants ought to make Satisfaction for any Wrong or Injury done to their Maſters. 4*thly*, That Maſters ought to be reconciled to their Servants, upon their Repentance, and Acknowledgment of their Faults: And 5*thly*, That there is, at all Times, a Love and Affection due from a Maſter to a *profitable* Servant. And who then (ſay the *Greek* Interpreters) would refuſe to number an Epiſtle, ſo profitable and ſo inſtructive, with the reſt of St *Paul*'s Works? *Chryſoſt.* Argum. Epiſt. ad *Philem.* *Calmet*'s, *Beauſobre*'s and *Whitby*'s Pref. ad eandem.

His Epiſtle to the Philippians. *Its Contents.*

THE Chriſtians of *Philippi*, having heard of St *Paul*'s Impriſonment at *Rome*, and not knowing what *Straits* he might be reduc'd to, rais'd a Contribution for him, and ſent it by *Epaphroditus*[*], their Biſhop, by whom he return'd an Epiſtle[†] to them: "Wherein he gives ſome Account of the State of his Affairs at *Rome*; gratefully acknowledges their Kindneſs to him; warns them againſt the dangerous Opinions, which the *Judaizing* Teachers began to vent among them; and adviſes them to live in continual Obedience to Chriſt; to avoid Diſputations, to delight in Prayer, to be courageous under Afflictions, united in Love, and cloth'd with Humility, in Imitation of the Bleſſed *Jeſus*, who ſo far humbled himſelf, as to *become obedient to Death, even to the Death of the Croſs*."

His Epiſtle to the Epheſians. *Its Contents.*

St PAUL had, for three Years, liv'd at *Epheſus*, taking great Pains in preaching the Goſpel, and was thoroughly acquainted with the State and Condition of the Place; and therefore now, taking the Opportunity of *Tychicus*'s [‖] going thither, he wrote his Epiſtle [†] to the *Epheſians*; "Wherein he endeavours to countermine the *Principles*,

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[†] For the Caſe of Servants in thoſe Days was very hard. All Maſters were look'd upon, not only by the *Roman* Laws, but by the Laws of all Nations, as having an unlimited Power over them; ſo that, without aſking the Magiſtrates Leave, or any publick or formal Tryal, they might adjudge them to any Work or Puniſhment, even to the Loſs of Life itſelf, if they pleas'd. The Exorbitancy of this Power however was, in ſome Meaſure, curb'd by the Laws of ſucceeding Emperors, (eſpecially after they became *Chriſtian*) which make better Proviſion for Perſons in that Relation and Capacity, and, in caſe of unjuſt and over-rigorous Uſage, enabled them to appeal to a more righteous Tribunal, where Maſter and Servant ſhall both ſtand upon even Ground, *where he, that doth wrong, ſhall receive for the Wrong which he hath done, and there is no Reſpect of Perſons*, Col. iii. 25. *Cave*'s Lives of the Apoſtles.

[*] St *Paul* calls him the *Apoſtle of the Philippians*, which ſome taking the Word *Apoſtle* in its literal Senſe for a *Meſſenger* only, do ſuppoſe that *Epaphroditus* is ſo called, becauſe he was appointed by the *Philippians* to *carry* Money to St *Paul*, who was then in Priſon at *Rome*, and in their Name, to be ſerviceable to him in his Perſon. But *Theodoret*, and others of the Fathers, who have written upon the Epiſtle to the *Philippians*, tell us, that he was the Perſon ᾧ τῶν ψυχῶν αὐτῶν ἐπιστεύθη ἐπιμέλεια, *to whom the Care of their Souls had been committed*, and, conſequently their Biſhop; for it is more feaſible, to make him Biſhop of *Philippi*, than of any other Place, as ſome have done. *Whitby*'s Preface to the Epiſtle to the *Philippians*, and *Calmet*'s Commentary on Chap. ii. 25.

[†] Of all the Epiſtles which St *Paul* wrote, there is none ſo full of Affection, and tender Sentiments, as this to the *Philippians*, who, (it muſt be own'd) upon the Account of their Conſtancy in the Faith, as well as their Zeal for the Apoſtle, and Concern for his Sufferings, deſerv'd ſuch kind Treatment; and therefore, ſo far is he from cenſuring, or reproving them, (as he uſually does other Churches) that we find him abounding in their Praiſe and Commendation. A good Argument this (as St *Chryſoſtom* remarks) of their virtuous Behaviour, that they gave their Teacher no Cauſe to complain, but that the whole Epiſtle, which he ſent them, contains nothing but kind Exhortations and Encouragements, without the leaſt Mixture of Sharpneſs or Reproof. *Beauſobre*'s Preface ſur l'Epitre aux Philip.

[‖] *Tychicus* was of the Province of *Aſia*, and a diſciple of St *Paul*, whom he frequently employ'd to carry his Letters to ſeveral Churches, as that to the *Coloſſians*, written in 61; that to the *Epheſians*, written in 65; and the firſt to *Timothy*, written in 64. Nor did he employ him merely to carry his Letters, but to learn likewiſe the State of the ſeveral Churches to which he ſent him, and to bring him proper Intelligence from thence; and for this Reaſon he calls him his *dear Brother, a faithful Miniſter in the Lord, and his Companion in the Service of God*, Eph. vi. 21, 22. and Col. iv. 7, 8. For this Reaſon he had once Thoughts of ſending him to *Crete*, to preſide over that Church in the Abſence of *Titus*, Chap. iii. 12. as it is probably ſuppos'd, that, when he ſent him with his Letter to *Epheſus*, he order'd him to abide there, and to govern that Church, while *Timothy*, their proper Biſhop, was abſent with him at *Rome*. But when St *Paul* was reſtor'd to his Liberty, whether this Diſciple of his attended him in his Travels, or was conſtituted Biſhop of *Colophon*, in the Province of *Aſia*, as ſome report, we have no Account, that may be depended on. *Calmet*'s Dictionary under the Word.

[†] The Heretick *Marcion* (as *Tertullian*, adv. Mar. lib. v. c. 17. informs us) pretended, that this Epiſtle was not written to the *Epheſians*, but to the *Laodiceans*, for which he produces his own Copy, inſcrib'd *to the Saints, which were at* Laodicea, and not at *Epheſus*, as the Generality of *Manuſcripts* and *Verſions* now have it; and, to ſupport this, ſeveral Paſſages are cited out of the Epiſtle itſelf, which ſeem not ſo well to agree with the Circumſtances of

A. M. 4066, *&c.* Ann. Dom. 62, *&c.*

“*Principles*, and *Practices* both of the *Jews* and *Gentiles*; to confirm them in the Belief and Obedience of the *Chriſtian* Doctrine; and to inſtruct them fully in the great *Myſteries* of the Goſpel; their *Redemption* and *Juſtification* by the Death of Chriſt; their gratuitous *Election*; the Calling of the *Gentiles*; their Union with the *Jews* in one *Body*, of which *Jeſus* was the Head; and the glorious *Exaltation* of that Head above all Creatures, both ſpiritual and temporal, together with many excellent *moral* Precepts, both as to the *general* Duties of Religion, and the Duties of their particular *Relations*.”

From Act i. 10. to the End.

His Epiſtle to the Coloſſians. *Its contents.*

St PAUL himſelf had never been at *Coloſſe*, but *Epaphras* *, who was then at *Rome*, a Priſoner with him, had preach'd the Goſpel there with good Succeſs; and from him he might learn, that certain *falſe Teachers* had endeavour'd to perſuade the People, that they ought not to apply to God by *Jeſus Chriſt*, who, ſince his *Aſcenſion*, was ſo far exalted above them, but by *Angels*, who were now become the proper *Mediators* between God and Man; and therefore, in Oppoſition to this, as well as ſome other *Seductions* of the like Nature, he wrote his Epiſtle to the *Coloſſians* †; “Wherein he magnificently ſets forth the *Meſſiah*, and all the Benefits flowing

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of St *Paul*, who had liv'd and preach'd for the Space of three Years at *Epheſus*, vid. Chap. i. 15. iii. 1, 4. iv. 21. but, as it would be raſh and imprudent upon the Account of a few ambiguous Texts, to deny the Authority of all *Antiquity*, and eſpecially that of St *Ignatius*, who, in his Letter to the *Epheſians*, Sect. xii. makes mention of that which St *Paul* had wrote to them, ſo (if we are minded to compromiſe the Matter) we may, with Archbiſhop *Uſher*, ſay, that this was a *circular* Letter, and deſign'd for the Uſe of all the Churches of *Aſia*, inſomuch, that St *Paul* did not inſert the Name of any particular Church, but ſent it with this general Title, Paul *the Apoſtle of Jeſus Chriſt, to the Saints which are at* ———. But then, as *Epheſus* was the *Metropolis* of the Province, the Epiſtle in moſt of the Copies, went under its Name, tho' others there might be, (even as late as St *Baſil*'s Days) inſcrib'd to no Church at all, from whence the *Laodiceans* might pretend, that it belong'd originally to them, and *Marcion* (who was of the Kingdom of *Pontius*, in the Confines of *Phrygia*, wherein *Laodicea* was) might, accordingly, cite it under their Name. *Calmet*'s and *Beauſobre*'s Preface ſur l'Epitre aux Epheſiens.

* While St *Paul* was preaching in *Phrygia*, whereof *Coloſſe* was one of the principal Cities, he very likely met with this *Epaphras*, but when, where, or upon what Occaſion he converted him from the *Heathen* to the *Chriſtian* Religion, we no where find. This only we know, that, after his own Converſion, he contributed very much to that of his Fellow-Citizens, the Inhabitants of *Coloſſe*, and that while St *Paul* was in Bonds at *Rome*, coming, very probably, to pay him a Viſit, himſelf was likewiſe made a Priſoner with him for the common Cauſe of *Chriſtianity*, Philem. ver. 23. Underſtanding however, that falſe Teachers, taking the Advantage of his Abſence, had ſown *Tares among the Wheat*, he engag'd St *Paul* (whoſe Name and Authority were reverenc'd through all *Phrygia*) to ſend a Letter to the *Coloſſians*, in order to ſet them right in Matters, wherein they were miſtaken, and to give them a true Knowledge of their falſe Teachers. This the Apoſtle very readily did; and, the more to recommend the Merit, and ſupport the Authority of *Epaphras*, ſtiles him *his dear Fellow-Servant, and faithful Miniſter of Chriſt*, Col. i. 7. being then (as tis ſaid of him) a *Biſhop*, and, long after, a *Martyr* at *Coloſſe*. *Calmet*'s Commentary in Locum.

† The better to underſtand the chief Deſign of this Epiſtle, we may obſerve, that the Followers of *Plato* always looked upon *Angels* (whom they honour'd with the Name of *Demons*) as the great *Mediators* between God and Men, who carry'd up their Prayers to him, and reconvey'd his Bleſſings to them. To theſe they committed not only the Direction of the Stars and Elements, but the Adminiſtration likewiſe of all *ſublunary* Things, and from thence they concluded, that they were to be honour'd, for the ſame Reaſon, that we uſually do honour the *Governors* of Provinces, or the chief Miniſters of any State. The Followers of *Simon Magus* aſcrib'd the Creation of the World even to the meaneſt Kind of Angels, but thoſe of a ſuperior Order they held in the higheſt Veneration: For their Maſter, who (according to his Fancy) had ſtock'd the Heavens with theſe *Intelligencies*, made it one of his Principles, that none could be ſav'd without uſing ſuch and ſuch *Myſteries*, and ſacrificing to the God of all Things by the *Mediation* of theſe Celeſtial Powers. Nay, the *Jews* themſelves, after their Return from the *Babyloniſh* Captivity, began to entertain high Conceptions of the Angels, inſomuch, that in the Prophecy of *Daniel*, and other Books, written after that Captivity, we find the ſeveral Orders of them rang'd under their proper Names; and, among them, there was a famous Sect, called the *Eſſenes*, who, together with other Things, oblig'd themſelves to *preſerve* the *Books*, which were peculiar to them, and the *Names of the Angels*, which they held in great Eſteem. It is to be obſerv'd farther, that among the *Jews* there were ſeveral Sects very ſuperſtitious in their Abſtinences; that the *Eſſenes* deny'd themſelves the Uſe of Wine; the *Nazarens* held it a Crime to eat Fleſh; and the *Therapeutæ* would drink nothing but Water, and made Bread and Salt their common Food, except ſome *more delicate Perſons*, (as they called them) who us'd Honey and Hyſſop. From all which it ſeems very probable, that the *Eſſenes*, who were reputed the *Philoſophers* of the *Jews*, or ſome other Sects of the like Nature, having embrac'd the Chriſtian Religion, were for engaging others in the Worſhip of *Angels*, the Obſervation of the *Jewiſh* Ceremonies, and ſome particular *Abſtinences*, wherein they

A. M. 4066, &c. Ann. Dom. 62, &c.

From Acts i. 10. to the End.

“flowing from him, as being the *Image* of his Father, the *Redeemer* of all Mankind, the *Reconciler* of all Things to God, and the *Head* of the Church, which gives Life and Vigour to all its Members; wherein he commends the Doctrine preach'd to them by *Epaphras*, and exhorts them, not to be led away by the *Reaſonings* of *human* Philoſophy, by the *ſuperſtitious* Practices of making *Differences* of Meats and Drinks, or by a pretended *Humility* in worſhipping Angels; and wherein he gives them an Abſtract of many chief and principal Duties of the Chriſtian Life, eſpecially ſuch, as reſpect the Relations of *Huſbands* and *Wives*, *Parents* and *Children*, *Maſters* and *Servants*.”

The Epiſtle of St James. *Its Contents, and his Martyrdom.*

While St *Paul* was thus laudably employ'd in his Confinement at *Rome*, *James*, the Biſhop of *Jeruſalem*, was not idle; but, thinking it belong'd to his *Apoſtolical* Office, to take care of all the Converted among the *twelve Tribes* of *Iſrael*, wherever diſperſed, he wrote an Epiſtle to them, which, among thoſe that are called * *Catholick*, is placed firſt in the ſacred *Canon*, and was deſign'd “to ſuppreſs, and confute a dangerous Error, then growing up in the Church, *viz.* that a bare *naked Faith* was ſufficient to ſecure Mens Salvation, without any Attention to good Works; to comfort Chriſtians under the Perſecutions, which were going to be raiſed againſt them † by worldly Powers; and to awaken them out of their Stupidity, when Judgments were ready to overtake them.” To this Purpoſe, he inſerts, in his Epiſtle, many excellent Exhortations, ſuch as, “to bear Afflictions, to hear the Word of God, mortify their Luſts, to bridle their Tongues, to avoid Curſing and Swearing, and to adorn their Chriſtian Profeſſion with a good Converſation, with Meekneſs, Peaceableneſs, and Charity.” But it was not long before a Period was put to all his Labours; for the governing Part of the *Jews*, being highly enraged at the Diſappointment of their Malice againſt St *Paul*, by his appealing to *Cæſar*, were now reſolv'd to revenge it upon St *James*; and,

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they placed a great deal of Perfection. For, tho' this Doctrine of worſhipping Angels might originally be derived from the *Platoniſts*, yet ſince they, who at this time held it, added ſome *Jewiſh* Obſervances, they are rather to be reckon'd among the Scholars of *Simon Magus*, or of ſome opinionated *Jews*, who were for mixing the Law and the Goſpel together, and theſe were the *Hereticks*, whom St *Paul*, in his Epiſtle, ſets himſelf to oppoſe. *Beauſobre*'s Preface ſur l'Epitre aux Coloſ. and *Echard*'s Eccleſiaſtical Hiſtory, lib. ii. c. 6.

* Ever ſince the *fourth* Century, this Epiſtle of St *James*, the two of St *Peter*, three of St *John*, and that of St *Jude*, have obtained the Name of *Catholick*, becauſe they are directed to all the *Faithful*, and not to any particular Church, as theſe of St *Paul* are; and this may ſuggeſt a Reaſon, why this Epiſtle of St *James*, in particular, did not at firſt meet with a general Reception. For, being in the Nature of a *circular* Letter, and addreſſed to no one Church, who might take care to preſerve it, and promote its Pretenſions, it might be ſome time, before it obtained its Place in the *Canon*; and that the rather, becauſe there ſeemed to be ſome *Contradiction* between the Doctrine advanced in it, *viz. that by Works a Man is juſtified, and not by Faith only*, Chap. ii. Ver. 24. and that in St *Paul*'s Epiſtle to the *Romans*, *that a Man is juſtified by Faith, without the Deeds of the Law*, Chap. iii. Ver. 28. which might give ſome unſkilful Readers, not ſufficiently attentive to the Scope of each Apoſtle, ſome Umbrage of Suſpicion. *Whitby*'s and *Beauſobre*'s Preface to the Epiſtle of St *James*.

† From the Hiſtory of the *Acts* we learn, that about the 39th Year of *Chriſt*, the *Churches had Peace throughout all* Judea, Galilee, *and* Samaria, Chap. ix. Ver. 31. and ſo they ſeem to have continued, till after the Council of *Jeruſalem*, when they are ſaid to *be eſtabliſhed in Faith, and to increaſe in Numbers daily*, Acts xvi. 5. Nay, when St *Paul* was at *Rome*, *he received all that came in to him*, for two whole Years, *preaching the Kingdom of God, with all Confidence, no Man forbidding him*, Acts xxviii. 30, 31. So that, at leaſt, till the 4*th* or 5*th* Year of *Nero*, the Goſpel was freely preached at *Rome*, without any Oppoſition, either from the *Romans* or the *Jews*. But then, in the 6*th* Year of this Emperor's Reign, the *Chriſtians* were ſubjected to Puniſhments, (as *Suetonius* in *Neron.* c. 16. tells us) and it ſeems very probable, ſays Dr *Lightfoot*, that, even then, *Nero* had, by ſome publick Act or Edict, ſuppreſſed *Chriſtianity*, not only at *Rome*, but alſo in *Judea*, as he gathers from that Paſſage in *Tacitus*, *Repreſſaque in præſens exitiabilis Superſtitio rurſus erumpebat, non modo per* Judæam, *Originem ejus Mali, ſed per Urbem etiam*, which ſhews, that before the Perſecution began in the 10th Year of *Nero*, (of which *Tacitus* here ſpeaks) *Chriſtianity* had been by him ſuppreſſed, not at *Rome* only, but in *Judea*. In the 10th of his Reign he renewed his Perſecution of the *Chriſtians*, and this he did, not only at *Rome*, but, through all the Provinces of his Empire, which encouraged the *Jews* every where to ſhew their utmoſt Rage againſt all thoſe of their Religion, who had embraced the Faith of *Chriſt*, and, the nearer they drew to their final Diſſolution, the more did *Satan* inflame their Rage and Malice againſt thoſe Chriſtians, whom he found to be the fatal Enemies and Overthrowers of his Kingdom. *Whitby*'s Preface to the Epiſtle of St *James*.

and, accordingly, taking the Opportunity of the Death of *Feſtus*, before the Arrival of his Succeſſor *Albinus*, *Annas*, or *Ananas*, the High-prieſt, ſummon'd *James*, and ſome others, before the *Sanhedrim*, requiring them to renounce the *Chriſtian* Faith. Their Deſire more eſpecially was, that the Apoſtle ſhould make his *Renunciation* in the moſt *publick* Manner, and therefore they carried him up to the *Battlements* of the Temple, and threatened to caſt him down thence in Caſe of Refuſal. But when, inſtead of gratifying their Deſires, he began himſelf to confeſs, and to exhort others to confeſs the Faith of Chriſt, in the Preſence of thoſe, who came to hear his *Recantation*, they ordered him to be thrown down headlong from the Place where he ſtood. By this Fall he was ſadly bruis'd, tho' not quite killed; and therefore getting upon his Knees, he was praying for his Murtherers, in the Manner of the *Protomartyr* St *Stephen*, when, as the Rabble was loading him with a Shower of Stones, one of them, more mercifully cruel than the reſt, with a *Fuller*'s Club, beat out his Brains: A Fact altogether ſo black and barbarous, that even their [*] own Hiſtorian *Joſephus* could not but condemn it, and (as himſelf teſtifies) all the honeſt and conſcientious Part of the City remonſtrated againſt it, both to their King *Agrippa*, and to the *Roman* Governor, *Albinus*; inſomuch, that the High-prieſt, by whoſe Authority it was committed, was, in a few Months, degraded, and another put in his Place: But [†] the *Bleſſed Martyr* was buried in a Tomb of his own building on Mount *Olivet*, and, by the general Voice, his own Brother *Simon* was appointed his Succeſſor in the Biſhoprick of *Jeruſalem*.

St Paul *is ſet at Liberty, and writes his Epiſtle to the* Hebrews. *Its Contents.*

By what Means St. *Paul* was deliver'd from his Impriſonment, and diſcharg'd from the *Accuſation*, which the *Jews* brought againſt him, we have no Account in Hiſtory; but may preſume, that, having not ſufficient Proof of what they alledg'd, or being inform'd, that what they alledg'd was no Violation of any *Roman* Law, they durſt not *implead* him before the Emperor, and ſo permitted him to be diſcharg'd on courſe. But before he left *Italy*, he wrote his famous, and moſt elaborate [‖] Epiſtle to the *Hebrews*, i. e. to the converted *Jews*, dwelling in *Jeruſalem*, and

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[*] The Words of *Joſephus* are theſe,——" This was ſo ſurpriſing a Way of proceeding to all the honeſt and " conſcientious Part of the City, that they preſently ſent King *Agrippa* private Notice of it, as a very ill Thing " done, with a Requeſt, that *Ananas* might have a Check for it, and a Caution never to do any ſuch Thing for " the future; whilſt others were ſent with an Account of it to *Albinus*, who was then upon his Journey to *Alexandria*, repreſenting it as an Uſurpation, and Encroachment upon his Authority, and what ought not to have " been done without his Conſent; whereupon the Governor ſent him an angry and menacing Letter, and King " *Agrippa*, at the End of three Months, removed him from his Office of High-prieſt, and gave it to *Jeſus*, the Son " of *Damnæus*." Antiquities, lib. xx. c. 8.

[†] He was a Man of extraordinary Piety and Devotion, educated under the ſtricteſt Rules of Religion, and a Prieſt (as ſome imagine) of the Order of the *Rechabites*, or rather (as *Epiphanius* conjectures) of the moſt antient Form of Prieſthood, when the *ſacerdotal* Office was the Prerogative of the *Firſt-born*; and therefore 'tis ſaid, that he wore a *Plate of Gold*, or probably a *Mitre* upon his Head, as the Enſign of his Dignity. *Prayer* was his daily Buſineſs and Delight; ſo conſtant was he at his Devotions, that his Knees became hard and callous as a *Camel*'s, and ſo prevalent in his Petitions to Heaven, that, in Time of great Drought, he prayed for Rain, and obtained it. Nor was his *Piety* towards God more remarkable, than his *Charity*, his Humility, his Temperance, and univerſal Goodneſs, which made him the Love and Wonder of the Age, and gained him the Character and Title of *James the Juſt*, or (as it is in the *Syriack*) of *Oblias*, i. e. *the Defence and Fortreſs of the People*, as if the Safety and Happineſs of the whole Nation depended upon his Prayers, and Intereſt with Heaven. In ſhort, he was the Delight of all good Men, and ſo much in the Favour and Eſtimation of the People, that they uſed to flock after him, and ſtrive who ſhould touch, tho' it were but the Hem of his Garment. Nor was he only loved and honoured by his *Friends*, but held in great Veneration by his *Enemies*, inſomuch, that ſome of the wiſeſt of them looked upon his *Martyrdom*, as an *Inlet* to all thoſe Miſeries and Calamities, which ſoon after flowed in upon them. *Cave*'s Lives of the Apoſtles.

[‖] That this Epiſtle was of antient Date, and written before the Deſtruction of the Temple, and Abolition of the *Jewiſh* Worſhip, is manifeſt from the Author's making no mention of theſe Events, which, had they been paſſed, he would not have omitted, as being one of the beſt Arguments, that could be produced, for the and *Judea*, "Wherein his main Deſign is, to magnify *Chriſt*, and the Religion of the Goſpel, above *Moſes*, and the *Jewiſh* Oeconomy, that, by this Means, he may the better eſtabliſh the converted *Jews* in the Belief and Profeſſion of *Chriſtianity:* Wherein, to this Purpoſe, he repreſents our Saviour, in his *Divine* Nature, far ſuperior to all Angels, and all created Beings; and, in his *mediatorial* Capacity, a greater *Lawgiver* than *Moſes*; a greater Prieſt than *Aaron*; and a greater King and Prieſt than *Melchiſedec:* Wherein he ſhews, that the Ceremonies, the Sacrifices, and the Obſervances of the Law could have no Virtue in themſelves, but only as they were *Types* of *Jeſus Chriſt*; and, being now accompliſhed in his Perſon, and by his Miniſtry, were finally and totally aboliſh'd: Wherein he inſiſts upon the Neceſſity of *Faith*, and, by the Examples of the *Patriarchs* and *Prophets*, proves, that *Juſtification* is to be had no other Way, than by the Merits of a dying Saviour; and wherein, laſtly, he mingles many excellent *Precepts* for the Regulation of their Lives; *Exhortations* to Truſt and Confidence in *Chriſt*, in all their Sufferings; and ſtrict *Cautions* againſt *Apoſtacy* from his Religion, in the hotteſt Perſecutions."

HAVING thus diſcharg'd his Miniſtry, both by Preaching and Writing in *Italy*, St *Paul*, in Company with *Timothy*, proſecuted his long-intended Journey into *Spain*, and, 'tis probably thought, that from thence he came over, and [*] preach'd the Goſpel in *Britain*. After he had continued about eight or nine Months in theſe *Weſtern* Parts, he return'd again *Eaſtward*, and, leaving both *Sicily* and *Greece*, arriv'd at *Crete*, where he conſtituted *Titus* Biſhop of the Iſland, and then went with *Timothy* into *Judea*, to viſit the Chriſtians there.

St Peter's *Travels and Preaching, and Defeat of* Simon Magus.

IN what Manner St *Peter* employ'd his Time, after his Eſcape out of Priſon, we have no certain Account; but, 'tis generally agreed, that, about the ſecond Year of the Emperor *Claudius*, he went to *Rome*, and

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Support of his main Doctrine, the *Abrogation* of the Levitical Sacrifices and Prieſthood; nor could we find it quoted ſo frequently in St *Clement*'s Letter to the *Corinthians*, which ſeems to have been wrote before the Downfal of *Jeruſalem*, had it not been of a Date prior to that Time. 'Tis not to be queſtioned then, but that this Epiſtle to the *Hebrews* was extant in the *Apoſtolick* Age; but, who its Author was, we find both *Antients* and *Moderns* in great Diſpute. Some aſcribe it to St *Barnabas*, others to *Clemens Romanus*, others to St *Luke*, and others again to *Apollos*, who, in the Sacred Hiſtory, is ſtiled *an eloquent Man, and mighty in the Scriptures*, Acts xviii. 24. If, however, we look into the Epiſtle itſelf, we ſhall find, that the Character can agree with none ſo well as St *Paul:* For as it appears, that this Epiſtle was in Being before the Deſtruction of *Jeruſalem*, and while the *Jews* had Power enough to oppreſs the *Chriſtians* in *Judea*; that the Perſon, who wrote it, was well verſed in the Scriptures of the *Old Teſtament*, and the moſt abſtruſe Parts of *Jewiſh* Theology; that he repreſents himſelf, as lately in Priſon, but, at that Time, ſet at Liberty, and hoping ſpeedily to come and ſee them; that he mentions *Timothy*, whom he calls his *Brother*, as being likewiſe releas'd, and ready to accompany him in his Journey, Hebr. xiii. 23. that he commends thoſe, to whom he writes, for *having had Compaſſion of him in his Bonds, and taking joyfully the Spoiling of their Goods*, Chap. x. 34. that he requeſts them to *pray for him, that he might be reſtored to them ſooner*, Chap. xiii. 18, 19. And, laſtly, that this Epiſtle was written from *Rome*, as ſome *Manuſcripts* have it, or from *Italy*, as we find it in others; we cannot but allow, that each of theſe is a ſtrong Argument, that this Epiſtle was written by St *Paul*, becauſe they accord ſo exactly with his Circumſtances, at this Time, above any one's elſe. But then, if we add to this the Teſtimony of the Antients, eſpecially of St *Peter*, who, in his *ſecond* Epiſtle to the *Jewiſh* Converts, mentions a certain Letter, which St *Paul* had wrote to them, diſtinct from all his other *Epiſtolary* Writings, 2 *Peter* iii. 15, 16. and can be no other, than that, which bears the Name of the *Epiſtle to the Hebrews*, we can no longer doubt of its being the Compoſition of St *Paul*; and an Original Compoſition too, ſince it has in it none of that *Conſtraint*, which is viſible in a Tranſlation, nor any of thoſe *Hebrew Phraſes*, which occur ſo frequently in the Verſion of the *Septuagint*. *Beauſobre*'s and *Whitby*'s Preface to the Epiſtle to the *Hebrews*.

[*] *Clemens*, in his famous Epiſtle to the *Corinthians*, expreſsly tells us, that, being a Preacher both in the *Eaſt* and *Weſt*, he taught *Righteouſneſs* to the whole World, and went to the *utmoſt Bounds of the Weſt*; and *Theodoret* and others inform us, that he preach'd not only in *Spain*, but went to other Nations, and brought the Goſpel into *the Iſles* of the Sea, by which he undoubtedly means *Britain:* And therefore he elſewhere reckons the *Gauls* and *Britons*, among the People, whom the Apoſtles, and particularly the *Tent-maker*, (as he calls him) perſuaded to embrace the Law of *Chriſt*. *Cave*'s Lives of the Apoſtles.

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and there continu'd, until that Emperor, taking the Advantage of ſome Seditions and Tumults rais'd by the *Jews*, by a publick Edict baniſh'd them from *Rome*. Upon this Occaſion St *Peter* return'd back to *Jeruſalem*, and was preſent at the great *Apoſtolick Synod*, whereof we have given ſome Account before. How he diſpos'd of himſelf after this, we are left under great Uncertainties, tho' the current Opinion is, that, after he had viſited the ſeveral Churches, which he had planted in the *Eaſt*, and carried the *glad Tidings* of the *Goſpel* into *Africa*, *Sicily*, *Italy*, and even as far as *Britain*, making great Numbers of Converts in all Places; towards the latter End of *Nero*'s Reign, he return'd to *Rome*, where he found † the Minds of the People ſtrangely bewitch'd, and harden'd againſt *Chriſtianity*, by the Subtilties, and *magical Arts* of *Simon Magus*, whom he had formerly defeated at *Samaria*.

From Acts i. 10. to the End.

PROVOKED at this general Infatuation, the Apoſtle thought himſelf concerned to oppoſe this *Sorcerer*; and having, * in ſome Inſtances, diſcovered the Vanity of his *Impoſtures*, he wrought him up, at length, to ſuch a Pitch of Madneſs and Deſperation, that, to give the People an evident Demonſtration of his being the *Son of God*, (as he pretended) he promis'd, that, on ſuch a Day, he would *aſcend* viſibly up into Heaven. Accordingly, at the Time appointed, he went up to the Mount of the *Capitol*, and, throwing himſelf from the Top of the Rock, began his Flight, and, by the Help of ſome *infernal* Powers, ſeem'd to be poſting to Heaven; when, immediately upon the Apoſtle's Prayer to God, that the People might be undeceiv'd, and the Cheat detected, his *inviſible* Supporters withdrew, and † down he came headlong, ſo miſerably bruiſed, and wounded with his Fall, that, in a ſhort Time after, he expired.

NERO,

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† *Juſtin Martyr* aſſures us, that this Impoſtor was honour'd as a Deity; that a Statue was erected to him in the *Inſula Tyberina*, with this Inſcription, SIMONI DEO SANCTO, which is confirmed by the Teſtimony of *Irenæus*, *Tertullian*, and ſeveral others after them. Whatever therefore may be ſaid to ſhake the Credit of this Inſcription, it can hardly be thought, that *Juſtin Martyr*, who was a Perſon of great Learning and Gravity, inquiſitive about Things of this Nature, and, at this Time, at *Rome*, where he might fully ſatisfy himſelf of the Truth of it, would have inſerted any Thing, in his *Apology* to the Emperor and the Senate of *Rome*, but what he knew would bear the Teſt; and yet he ſpeaks twice of this Statue, and deſires of them, that if, upon Enquiry, they ſhould find what he ſaid to be true, they would aboliſh it. *Cave*'s Lives of the Apoſtles, and *Whitby*'s Preface to the Second Epiſtle to the *Theſſalonians*.

* A noble Inſtance of this Kind we have in *Hegeſippus the Younger*: "There was, at this Time, *ſays he*, in *Rome*, a Gentleman of ſome Note, a Kinſman to the Emperor, lately dead. Thoſe who knew St *Peter*'s Power in working Miracles, adviſ'd his Friends to ſend for him, and others likewiſe prevail'd, that *Simon* the Magician might be ſent for. Glad of this Occaſion to magnify himſelf before the People, *Simon* propounded to *Peter*, that, if he rais'd the Man to Life, *Peter*, who had reviled *the mighty Power of God*, (as he ſtiled himſelf) ſhould loſe his Life; but that, if *Peter* prevail'd, he would ſubmit to the ſame Penalty. *Peter* accepted the Challenge; and, when *Simon* began his Charms and Enchantments, the dead Body ſeem'd to move his Hand: Whereupon the People, who ſtood by, thinking that the Perſon was alive, were going to fall foul upon *Peter*, for daring to oppoſe ſo great a *Power*. But *Peter*, intreating their Patience, deſir'd only that the *Magician* might be remov'd from the Bed-ſide; which when they had done, the Deception vaniſh'd, and the Body remain'd without the leaſt Sign of Motion. Then *Peter*, ſtanding at a good Diſtance from the Bed, ſilently made his Addreſſes to Heaven, and, when he had ſo done, in the Preſence of them all, commanded the Man, in the Name of the *Lord Jeſus*, to ariſe, which he inſtantly did; ſo that the People, changing their Minds, were going to ſtone the *Magician*, but that *Peter* interpoſed for his Life, by telling them, that it would be Puniſhment enough to him to live, and ſee, that, in Deſpite of all his Power and Malice, the Kingdom of *Chriſt* would increaſe and flouriſh." *Cave*'s Lives of the Apoſtles.

† It muſt be own'd, that the Truth of this whole Tranſaction, between St *Peter* and *Simon Magus*, has been greatly ſuſpected, not only upon the Account of the ſmall Authority of thoſe *Apocryphal* Writers, from whom it was firſt taken, but by Reaſon of the great Diſagreement likewiſe, which appears in their Relation of the ſeveral Circumſtances of it. For, whereas ſome of them ſay, that *Simon Magus* made himſelf Wings to fly with; others affirm, that he was inviſibly held up by two Devils; others, that he made himſelf a Chariot; and others again, that he aſcended a *fiery One* drawn by four Horſes, but all done by the Art of Magick: And whereas ſome ſay, that, by his Fall, he cruſhed his whole Body to Pieces; and others, that he daſh'd out his Brains; others aver, that he only broke a Thigh, a Leg, or an Arm; and this done in the Reign of *Claudius*, according

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63, &c.

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10. to the
End.

NERO, the Emperor, was a profeſſed Patron of *Magicians*, and of all ſuch as maintain'd a ſecret Commerce with the *infernal* Powers. He had a particular Diſlike to the Doctrine of *Chriſtianity* likewiſe, as being ſo very repugnant to the Luſts and Paſſions, which he indulg'd; and was not a little offended at the many Converſions, which St *Peter* had made, in Perſons of ſome Diſtinction, from a vicious and diſſolute Courſe of Life, which the Emperor admired in any: So that he not only commanded him, and St *Paul* (who was at this Time at *Rome*) to be apprehended, and caſt into Priſon, but, by a publick Edict, raiſed the † firſt *general* Perſecution againſt the Church, wherein Chriſtians, of all Orders and Degrees, were * treated with the utmoſt Contempt and Cruelty.

St Andrew's
Preaching and
Martyrdom.

In this common Calamity *Andrew*, the Apoſtle, and (as moſt think) the younger Brother of St *Peter*, was call'd to ſuffer. He, having preached the Goſpel, wrought many Miracles, and ſuffer'd many Hardſhips in the wild Northern Countries of *Scythia* and *Sogdiana*, and, after that, in ſome of the Provinces of the *Leſſer Aſia*, came at length into † *Epirus* and *Achaia*, ‖ two Provinces of *Greece*, where he

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to ſome; but in the Reign of *Nero*, according to others; by *Peter* alone, as ſome will have it; but by *Peter* and *Paul* in Conjunction, according to the Report of others. Nor is it a ſmall Diſcredit to this Story, that the *Ancients* of the three firſt Centuries, who ſpeak much of *Simon*'s being at *Rome*, and having his Statue erected there, ſhould ſay nothing of his *Flight*, or his *Fall*, tho' they had juſt Reaſon to ſpeak of them, had they believed them true: *Nor is it credible*, (ſaith *Hornius*) *that all the* Roman *Writers of thoſe Times*, Suetonius, Tacitus, Pliny, &c. *ſhould paſs over ſo memorable a Thing in Silence*, eſpecially, if *Simon* was ſo honoured by *Claudius*, and beloved by *Nero*, as ſome Authors of this Story ſay he was. This is the Subſtance of what is alledged againſt it; and yet, according to others, it is fully atteſted by the *Apoſtolick Conſtitutions*; hinted at in the *Recognitions*; taken for a known Fact by ſuch as lived neareſt to *Rome*, viz. *Arnobius*, *Ambroſius*, and St *Jerom* de Script. Eccleſ. fully mentioned by *Euſebius*, *Cyril* of *Jeruſalem*, *Epiphanius*, and many others; contradicted by no one Eccleſiaſtical Writer, and yet ſuppoſed to be alluded to in that Paſſage of *Suetonius*, where he tells us, that *Icarus*, *primo ſtatim Conatu juxta Cubiculum Nevonis decidit*, *ipſumque Cruores reſperſit*, i. e. *Icarus*, or one that flew in the Air, *in his firſt Attempt*, *fell down near the Emperor's Pavilion*, *and ſprinkled his Blood upon him*. *Whitby*'s Preface to the 2d Epiſtle to the *Theſſalonians*, and *Whiſton*'s Anſwer to the Grounds and Reaſons of the Chriſtian Religion.

† Before the *Roman* Empire was converted to *Chriſtianity*, there are commonly reckoned *ten* general Perſecutions. The *firſt*, in the 10th Year of *Nero*, A. D. 64. the *ſecond*, in the 14th of *Domitian*, A. D, 95. the *third*, in the 3d of *Trajan*, A. D. 106. the *fourth*, in the 2d of *Antoninus Philoſophus*, A. D. 165. the *fifth*, in the 4th of *Severus*, A. D. 197. the *ſixth*, in the 1ſt of *Maximinus*, 235. the *ſeventh*, in the 1ſt of *Decius*, A. D. 249. the *eighth*, in the 4th of *Valerian*, A. D. 257. the *ninth*, in the 4th of *Aurelian*, A D. 274. and the *tenth*, in the 19th of *Diocleſian*, A. D. 303. till at length *Chriſtianity* came to be eſtabliſhed by human Laws, A. D. 313. *Echard*'s Eccleſiaſtical Hiſtory.

* As to the Particulars of this Perſecution, *Tacitus* tells us, that, at firſt, ſeveral were ſeized, who made Profeſſion of this new Religion, and, by their Confeſſion, infinite Numbers of others were detected, and executed, and, in the Manner of their Execution, were treated with all the Inſtances of Scorn and Barbarity. Some of them were wrapt up in the Skins of wild Beaſts, and worried and devoured by Dogs; others were crucified; and others burnt alive, in Paper-coats dipped in Pitch, Wax, and other combuſtible Matters, that, when Day-light failed, they might ſerve for Torches and Illuminations in the Night. *Nero* exhibited theſe Spectacles in his own Gardens, impiouſly joining to them the Diverſions of the *Cirque*, and appearing himſelf publickly in the Habit of a Charioteer ſitting in his Chariot, which yet the People entertained more with Pity, than Pleaſure, as knowing they were not done for the publick Benefit, but merely to gratify the Tyrant's private Rage and Malice. *Echard*'s Eccleſiaſtical Hiſtory, l. 1. c. 7.

† This is a Province of *Greece*, in its largeſt Acceptation, lying along the Coaſt of the *Ionian Sea*, and having for its Bounds, on the *North*, *Albania*; on the *North-Eaſt*, *Theſſaly*; on the *South-Eaſt*, *Achaia*; and on the *Weſt*, the Ocean. This Country was anciently govern'd by its own Princes, then united to the Kingdom of *Macedon*; after that, ſubjected to the *Romans*; then reſtor'd to its own Princes; but is now in the Poſſeſſion of the *Turks*, except ſome few Places, which the *Venetians* regain'd in a late War. The Compleat Geographer.

‖ The ancient Name of this Country was *Hellas*, which the *Latins* changed into *Græcia*, and the *Turks* now call *Rumelia*. It was uſed by common Writers to denote *Macedonia*, *Epirus*, *Theſſaly*, *Hellas*, or *Greece properly ſo called*, and the *Peloponneſe*, now *Morea*; but the *Romans* diſtinguiſhed all theſe into two Provinces only, *viz.* *Macedonia* and *Achaia*, under the former of which they comprehended *Epirus* and *Theſſaly*, and under the latter, *Greece*, *properly ſo called*, and the *Peloponneſe*. The Word *Greece*, in the *Old Teſtament*, generally occurs in its larger Acceptation; and in its *leſs* in the *New*: But, as for the Country itſelf, it was anciently the moſt celebrated Region of the Univerſe, ſurpaſſing all others in Arms, Arts, and Sciences. For many Ages it was divided into ſmall Kingdoms

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he ſtill added more Converts to the Chriſtian Faith. At laſt, in † *Patræa*, a City of *Achaia*, *Ægeas*, the Pro-counſul, obſerving the Multitudes, that, by the Apoſtle's Preaching, had fallen off from *Paganiſm*, and embrac'd *Chriſtianity*, and being not a little offended at his oppoſing his *Mandates* for the Re-eſtabliſhment of *Idolatry*, and undauntedly perſiſting in his Publication of the Doctrine of a *crucified* Saviour, condemn'd him to the Death, which he ſo much extoll'd. After ſeven *Lictors* therefore had cruelly torn his naked Body, he was led out, with great Chearfulneſs, and Serenity of Mind, to be crucified. But his Croſs was not of the uſual Form: It was made of two Pieces of Timber, croſſing each other in the Middle, in the Shape of the Letter X, (which ever ſince has been known by the Name of St *Andrew's Croſs)* and to this he was faſten'd, not with Nails, but Cords, to make his Death more painful and lingering. In this Condition he hung for the Space of three Days, all the while teaching and inſtructing the People; exhorting them to Conſtancy and Perſeverance in that Religion, which he had deliver'd to them; and, when great Interceſſions were made to the *Pro-conſul* for his Life, earneſtly requeſting of our Lord in Prayer, that he might on that Day (which was the laſt of *November)* depart, and ſeal the Truth of his Religion † with his Blood.

St Paul's *Travels, and his firſt Epiſtle to* Timothy, *and that to* Titus, *with their Contents.*

How the two Apoſtles *Peter* and *Paul* eſcaped out of Priſon, from the Rage of this Perſecution, we have no Account; but, from the Writings of the *Latter*, ſome have gather'd, that, returning from *Rome* into *Judea*, and there continuing a ſhort Time, he thence paſſed into *Aſia*, where *Timothy* met him at *Epheſus*; that, from thence, he made a Viſit to the *Coloſſians*, whom he had never ſeen before; and, after a conſiderable Stay, returning to *Epheſus* again, (e) excommunicated *Hymeneus* * and *Alexander*, for denying the

Reſurrection

Kingdoms, or States, 'till *Philip*, King of *Macedon*, and, after him, *Alexander*, his Son, reduced it all under their Subjection, and made it a *Monarchy*. This Kingdom was afterwards deſtroy'd by the *Romans*, and made a *Province* of the Empire, in which Condition it continued (tho' ſorely mangled by the *Goths* and *Huns)* till the *Turks* (who are its preſent Maſters) over-ran it, and have, long ſince, effaced all its ancient and magnificent Monuments, as well as reduced the People to a State of the utmoſt Slavery and Stupidity. *Wells*'s Geography of the New Teſtament, and the Compleat Geographer.

† This City is ſeated on an Hill near the Sea, at a little Diſtance from the Mountain, formerly called *Cerynea*, and not above ten Miles from the Mouth of the Gulph *Lepanto*. It is a Place of good Trade, very populous, eſpecially of *Jews*. It is defended with a ſtrong Caſtle, and has the Honour to be an Archbiſhop's See, which has, at preſent, a Thouſand Churches under its Juriſdiction. In ancient Times the Goddeſs *Diana* was worſhipped here in a cruel Manner, having a moſt beautiful young Man and Maid, every Year, ſacrificed to her, till, by the Preaching of St. *Andrew*, *Eurypilus* was converted to *Chriſtianity*, and then that horrid Superſtition was laid aſide. The Compleat Geographer.

† His Body, being taken down from the Croſs and embalmed, was decently and honourably interred by *Maximilla*, a Lady of great Quality and Fortune; but afterwards, by *Conſtantine the Great*, it was ſolemnly remov'd from *Patræa* to *Conſtantinople*, and there buried in a great Church, which he had built in Honour of all the Apoſtles. *Cave*'s Lives.

(e) 1 Tim. i. 20.

* This *Hymeneus* was, very probably, a Citizen of *Epheſus*, who, being converted by ſome of St *Paul*'s firſt Sermons, fell afterwards into the *Hereſy* of thoſe, who denied the Reſurrection of the Body, and affirmed, that there was no other Reſurrection, than that of the Soul, which, by Faith and Baptiſm, is revived from Sin to Grace. The *Alexander*, who was his *Colleague* in this *Hereſy*, was doubtleſs the *Copper-ſmith*, whom St *Paul*, in his ſecond Epiſtle to *Timothy*, loudly complains of, as greatly obſtructing the good Effect of his Preaching, Chap. iv. 14. but whether he was the ſame *Alexander*, who would have addreſſed himſelf to the Multitude, which *Demetrius*, the Silver-ſmith of *Epheſus*, had drawn together, *Acts* xix. 24, is a Matter of ſome Doubt. However this be, 'tis certain, that their Notion of no other Reſurrection, than a *ſpiritual* One, was deſtructive of the very Foundations of Chriſtianity, which are laid in the Hopes of a Reſurrection from the Dead; and therefore the Apoſtle thought it expedient to have them *excommunicated*, i. e. ſeparated from the Society of the Faithful, and deprived of the Privileges of being preſent at religious Aſſemblies, of partaking of the Lord's Supper, and joining in ſuch other holy Offices, as linked Chriſtians together in one and the ſame Society and Communion. *Whitby*'s Annotations on 2 *Tim.* ii. 17. iv. 14. and *Calmet*'s Dictionary, under the Word.

A. M. 4068, *&c.* Ann. Dom. 64, *&c.*

From Acts i. 10. to the End.

Reſurrection of the Dead, and other Articles of Faith; that, from thence deſigning to go into *Macedonia*, he enjoin'd *Timothy*, whom (as we ſaid before) he had conſtituted Biſhop of *Epheſus*, *(b)* to have his Reſidence in that large City, and to take the Charge of all the *Pro-conſular Aſia*; that, arriving in *Macedonia*, *(c)* he viſited *Philippi*, where he ſtaid a conſiderable while, and from hence, very probably, ſent his firſt Epiſtle ‖ to *Timothy*: *(d)* "Wherein he lays down the Duties "and Qualifications of a Biſhop, as well "in reſpect of his Miniſtry, as of his pri-"vate Converſation, and inſtructs him in "the Office of a true Chriſtian Paſtor."

FROM *Macedonia*, St *Paul*, intending to remove to *Nicopolis* * in *Epirus*, there to paſs his Winter, wrote his Epiſtle † to *Titus*, then in *Crete*, to meet him there: "Wherein

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(b) 1 Tim. i. 3. *(c)* Philip. i. 25, 26.

‖ Among the Learned there is no ſmall Diſagreement as to the Time, when this Epiſtle was written. That it was written after St *Paul*'s Departure from *Epheſus* to *Macedonia*, ſome have gather'd from theſe Words, *When I went into* Macedonia, *I beſought thee to abide at* Epheſus, 1 *Tim.* i. 3. And that it was written, when he was in Expectation of returning ſhortly thither, they conclude from theſe, *I write to thee, hoping to come to thee quickly*, 1 Tim. iii. 14. From whence they argue, that it muſt have been written before he came to *Miletus*, becauſe there he ſeems to have laid aſide all Thoughts of returning any more to *Epheſus*, as he tells the Clergy of that Place, *And I know that all you, among whom I have gone, preaching the Kingdom of God, ſhall ſee my Face no more*, Acts xx. 25. And therefore they conclude, that it was written while he was in *Macedonia*, i. e. in the firſt of *Nero*, and in the Year of our Lord 55. Others allow indeed, that this Epiſtle was written after that St *Paul* was gone into *Macedonia*, but then they contend, that this Journey into *Macedonia* was none of thoſe, that are recorded in the Acts of the Apoſtles. In his firſt Journey *Timothy* went with him, but then the Apoſtle had never ſeen *Epheſus*, Acts xvi. 10, *&c.* In his *ſecond*, tho' he went from *Epheſus*, yet ſo far was he from leaving *Timothy* there, that he ſent him and *Eraſtus* before him, *Acts* xix. 21, 22. And, in the *third*, he did not go from *Epheſus*, but from *Greece* into *Macedonia*, whence *Timothy* accompany'd him, firſt to *Jeruſalem*, and then to *Rome*, Acts xx. 3, 4. So that there could be no Poſſibility for St *Paul* to leave *Timothy* at *Epheſus*, while himſelf departed into *Macedonia*, till after the Time of his Return from *Rome*. They therefore ſuppoſe, that, after he was releas'd from his Confinement, he return'd into *Aſia*, and, having made ſome Stay at *Epheſus*, went from thence into *Macedonia*; that this is the Time, when *he beſought* Timothy *to abide ſtill at* Epheſus, and, conſequently, that this Epiſtle was written to him about the 10th of *Nero*, and in the Year of our Lord 63. For ſince, in the Courſe of the Hiſtory of the *Acts*, (which extends as far as St *Paul*'s Impriſonment) we can find no Room to place this Epiſtle, we muſt neceſſarily refer it to the Time, which was ſubſequent to his Releaſement, and when he went to re-viſit the Churches, which he had planted in the *Eaſt*. *Whitby*'s and *Beauſobre*'s Preface to the firſt Epiſtle to *Timothy*.

(d) 1 Tim. paſſim.

* *Nicopolis*, by the *Turks* called *Sciltaro*, ſtands on the *Danube*, at the Mouth of the *Iatrus*, or *Iſchar*, twenty-five Miles *North* from *Siliſtria*. It was built by the Emperor *Trajan*, in Memory of his Victory over King *Decebalus*; and, near this Place, *Sigiſmund*, King of *Hungary*, was unfortunately defeated by *Bajazet* the *Turkiſh* Emperor, A. D. 1136. which was owing more to the Diviſions among the *Chriſtians*, than the Bravery of the *Turks*; for, of the *latter*, there fell *ſixty Thouſand*, but of the former only *twenty*, as Hiſtory relates. The compleat Geographer.

† There is ſome Diſpute among the Learned concerning the Time, when this Epiſtle was written. That it was written after the Time that St *Paul had left* Titus *at* Crete, *Titus* i. 5. cannot be deny'd; but then the Queſtion is, when St *Paul* was at *Crete*, ſince, in all the Acts of the Apoſtles, we find no Footſteps of his being there. In his Voyage to *Rome* indeed, the Veſſel, in which he ſailed, touch'd at the *Fair Havens* belonging to *Crete*; but, as that was no commodious Harbour, ſhe ſoon ſet ſail from thence in hopes to make *Phenice*, another Port in the ſame Iſland, but, by contrary Winds, was drove another Way. Whether St *Paul*, at this Time, had *Titus* in Company with him, it no where appears; but the ſhort Stay, which he made at the *Fair Havens*, (which was only to conſult, whether they ſhould winter there or not) will not permit us to think, (eſpecially conſidering, that, at this Time, he was a Priſoner in Bonds) either that he attempted to preach the Goſpel there, or that he had any Occaſion to leave *Titus* in the Iſland, *to ſet in Order the Things that were wanting, and to ordain Elders in every City*. As therefore we ſaid before, in relation to the Epiſtle to *Timothy*, viz. that, after St *Paul* was reſtor'd to his Liberty, he return'd into the *Eaſt* to viſit the Churches, which he had planted; in his Voyage from *Rome* to *Jeruſalem*, he might conveniently enough call at *Crete*; after he had ſtay'd, and preach'd ſome Time there, leave *Titus* behind him, to regulate ſuch Matters, as he had not Time and Opportunity himſelf to do; and, in a Year or two after (*i. e.* in the 12th of *Nero*, and of our Lord 65.) ſend him this Letter to renew his Inſtructions, and to requeſt his Company. For, that this Epiſtle was written after the Apoſtle had obtain'd his Diſcharge, is manifeſt from his making no mention of his *Bonds* and *Temptations*, as he does in his Epiſtle to the *Epheſians*, Chap. vi. 20. to the *Philippians*, i. 7. to the *Coloſſians*, iv. 18. to *Philemon*, ver. 9. and in his *ſecond* to *Timothy*, Chap. i. 8. and whoever compares this Epiſtle to *Titus*, with the two to *Timothy*, will find ſuch an Affinity in their Subjects, the ſame Sentiments, and the ſame Inſtructions, occaſion'd by the

" Wherein he deſcribes to him (as he had " done to *Timothy)* the Qualifications, " which a Biſhop ought to have, and " more eſpecially a Biſhop of *Crete*, where " ſome *Sharpneſs* and Severity was ne- " ceſſary, amidſt a People of their *per-* " *verſe* and obſtinate Tempers; wherein " he admoniſhes him, not to ſuffer the " *Flock*, committed to his Charge, to be " led away by the Deluſions of *Judaizing* " *Chriſtians*; and wherein he lays down " Precepts, for People of all Conditions of " Life, even not forgetting Servants, be- " cauſe *Jeſus Chriſt* has pour'd out his " *Grace upon all Men.*"

His Return to Rome, *and being caſt into Priſon with St* Peter.

From *Nicopolis* (as ſoon as Winter was over) St *Paul* went a third Time to *Corinth*, where *(e)* he appointed *Eraſtus* to continue: Thence croſſing the Sea into *Aſia*, he came to *Epheſus*, where, upon his Departure, he left *Timothy* in Tears, and ſo proceeded to *Miletum*, where he left *Trophimus* ſick. From *Miletum* he travelled *Northward* to *Troas*, and lodg'd with *Carpus* ‖, one of his Diſciples, where *(f)* he left his *Cloak* †, ſome Books, and Parchment-Rolls; and, in all Probability, about this Time it was, that he ſuffer'd thoſe Perſecutions, and Afflictions at *Antioch*, *Iconium*, and *Lyſtra*, *(g)* whereof he makes mention to *Timothy*, and thanks God for his Deliverance from them. But, tho' God was pleas'd to deliver him from theſe Afflictions, yet it was not long, before he diſcover'd to him the near Approach of his Death, and gave him to know particularly, that at *Rome* he was to ſuffer Martyrdom; which was ſo far from *retarding*, that it made him *haſten* his Journey, with Joy and Alacrity, to that Place.

It was about the twelfth or thirteenth Year of *Nero*'s Reign, when he came to *Rome* the ſecond Time, where meeting and joining with *Peter*, they both us'd their utmoſt Endeavours to inſtruct the *Jews*, in their Synagogues, and to convert the *Gentiles* in all publick Places and Aſſemblies. This ſoon raiſed the Malice and Indignation of the Magiſtrates, eſpecially of the Governor *(h) Helius*, whom *Nero*, at his Departure into *Greece*, left inveſted with exorbitant Powers, which he exercis'd after as exorbitant a Manner. It was Crime enough for theſe two Apoſtles, that they were *Chriſtians*; but the particular Prejudice againſt *Peter* is ſaid to have been his defeating *Simon Magus*, and

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the ſame Set of Men, who began now to appear in the *Eaſt*, and ſpread their *Fables* and *Impoſtures* every where, as will eaſily convince him, that they were all written much about the ſame Time, tho' the firſt to *Timothy* ſeems to be of a prior Date to that to *Titus*, even as that to *Titus* may be thought to precede the *ſecond* to *Timothy*. In relation to *Titus*, (for this is the laſt Time we ſhall meet with him in our Hiſtory) after having preach'd the Goſpel in *Dalmatia*, 2 Tim. iv. 10. he is ſaid to have return'd into *Crete*; to have propagated the Chriſtian Religion in the neighbouring Iſlands; and, dying in the ninety-fourth Year of his Age, and being bury'd in *Crete*, to have had the Cathedral Church of the Iſland dedicated to his Name. *Whitby*'s and *Beauſobre*'s Preface to the Epiſtle to *Titus*, and *Calmet*'s Commentary.

(e) 2 Tim. iv. 20.

‖ We know very little of the Life of *Carpus*, only that he muſt be a different Perſon from St *Polycarp*, Biſhop of *Smyrna*, and from that other *Carpus*, whom the falſe *Dionyſius*, in his Letter to *Demophilus*, makes mention of. The *Greeks* tell us a great many Particulars of him, which are far from being certain. They affirm, that he was one of the *ſeventy* Diſciples; that he propagated the Truth in ſeveral Places; that he wrought Abundance of Miracles; that he was St *Paul*'s Aſſiſtant in preaching the Goſpel, and was employ'd by him in carrying his Epiſtles. They make him Biſhop of *Beræa*, and ſay, that he died in Peace. *Calmet*'s Commentary and Dictionary, under the Word.

(f) 2 Tim. iv. 13.

† What we are to underſtand by St *Paul*'s *Cloak*, will beſt be reſolv'd in our *Anſwers* to the following *Objections*. We have only to obſerve here,——That the Time, when he left this Cloak, was not when he went from *Troas* to *Aſſos* in his Journey to *Jeruſalem*, for then (as Biſhop *Pearſon* ſays) he could have no Cauſe to leave any Thing of Moment, having ſo many to accompany him in his Journey, as well as a Ship to attend him, *Acts* xx. 4, 6. 13. but it was in his Travels, after he was ſet at Liberty, and had left *Rome*, or rather in his Return to *Rome* again, that, in the Hurry of his Departure, he left ſome Things with *Carpus*, which he afterwards found he wanted. *Whitby*'s Annotations, and *Calmet*'s Commentary.

(g) 2 Tim. iii. 11.

(h) He is called *Cæſarianus*, as being the Emperor's freed-Man, and by the Apoſtle the Lion, 2 Tim. iv. 17, by reaſon of his Cruelty againſt Chriſtians.

and that againſt *Paul*, his converting one of the Emperor's Concubines. However this be, apprehended they both were, and caſt into Priſon, where they ſpent their Time in the moſt ſolemn Acts of Devotion, and, as Occaſion offer'd, preach'd the Goſpel to their Guards and Fellow-Priſoners, among whom it is ſaid, that they converted *Proceſſus* and *Martinian*, two Captains of the Guard, with ſeven and forty others.

Peter's *ſecond Epiſtle, and* Paul's *ſecond Epiſtle to* Timothy, *with their Contents.*

DURING the Time of the Apoſtle's Confinement, St *Peter* wrote his ſecond general Epiſtle * to the converted *Jews*, who were diſpers'd in the ſeveral Provinces of *Aſia*: “Wherein he endeavours, by earneſt Exhortations, to prevail with them to perſevere in the Doctrine, which they had receiv'd, and to teſtify the Soundneſs and Sincerity of their Faith by a Chriſtian Life comporting therewith: Wherein he forewarns them of the falſe *Teachers* †, that would ſhortly ſpring up among them; foretels their ſad and miſerable Deſtruction; and deſcribes them by their odious *Characters*, that they might avoid them: Wherein he vindicates the Doctrine of Chriſt's coming to Judgment, which the *Hereticks* of thoſe Times deny'd, that thereby they might encourage Men the more ſecurely to purſue their lewd Courſes; and wherein he deſcribes the ‖ *great and terrible Day of the Lord*, when the *Elements ſhall melt*, and the whole Frame of Nature be diſſolv'd, thereby to excite them to become circumſpect and diligent, in order to be *found of him in Peace, without Spot, and blameleſs.*”

ABOUT the ſame Time, St *Paul* wrote his *ſecond* Epiſtle * to *Timothy*: “Wherein

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* That this Epiſtle was written by St *Peter*, is evident both from the Inſcription it bears, and the Concurrence of Circumſtances in it, relating to that Apoſtle, and none elſe; and therefore we may ſuppoſe, that the true Reaſon of its late Reception into the Liſt of the Holy Scriptures, was, not ſo much its Difference of *Stile*, as its not being addreſs'd to any particular Church, that might have taken care to preſerve it, and, in due Time, to have enter'd its Claim for a Place in the Canon: And that it was indited, not after the Deſtruction of *Jeruſalem*, as ſome will have it, but a little before the Author's Death, (not improbably in the 13th of *Nero*'s Reign, A. D. 67.) may be juſtly concluded from this Declaration of his, *I think it meet, as long as I am in this Tabernacle, to put you always in Remembrance of theſe Things, knowing, that ſhortly I ſhall put off this Tabernacle, even as our Lord Jeſus Chriſt hath ſhewn me*, 2 Pet. i. 12, 13, 14. *Beauſobre*'s, *Whitby*'s, and *Hammond*'s Preface to the 2d Epiſtle of St *Peter*.

† There are three Sorts of People, which the Apoſtle cautions his Converts againſt in this Epiſtle. 1ſt, The *Solifidians*, who talked of obtaining Salvation by the Strength of their *Faith*, or a right *Belief* of the Doctrines of Chriſtianity, without any Regard to a *virtuous Life*. 2dly, The *Nicholaitans*, who turn'd the *Grace of God into Laſciviouſneſs*, and, upon the Preſumption of their being *ſpiritual Perſons*, and *the Seed of Election*, averr'd, that they contracted no Guilt, and could receive no *Pollution*, from any evil Action they did. And 3dly, The *Scoffers* at the Promiſe of Chriſt's coming to Judgment, which they look'd upon as a Thing, that could never be verify'd, and which the Continuance of their Perſecutions gave the Chriſtians ſmall Hopes of expecting. *Whitby*'s Pref. to the ſecond Epiſtle of St *Peter*.

‖ It is the Opinion of the reverend and judicious Dr *Hammond*, and Dr *Lightfoot*, that St. *Peter*, in the third Chapter of his ſecond Epiſtle, does not diſcourſe of our Lord's coming to the general Judgment of all Mankind; but only of his coming to execute his Judgment on the *Jews* in the final Deſtruction of their Church and Nation: But, beſides that this Notion is entirely *new*, and contrary to the Sentiments of all the *Ancients*, who have commented upon this Epiſtle, it ſeems obvious at firſt Sight, that *the Day of the Lord, in which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat, the Earth alſo, and the Works that are therein, ſhall be burnt up*, can mean no other, than the great Day of Judgment: For, to interpret theſe Words of the Deſtruction of *Jeruſalem* only, is to turn them into a *Metaphor* and *Allegory*; whereas St *Peter* ſays plainly, that, as the *old World* was deſtroy'd by *Water*, ſo ſhall the World that now is, be deſtroy'd by *Fire*, 2 Pet. iii. 6, 7. 'Tis uſual indeed with the Prophets to repreſent God's Judgments on the Enemies of his Church and People, by the Tragical Expreſſions of *burning up the Earth, and diſſolving the Heavens*, Iſa. xiii. 9, *&c.* xxxiv. 3, *&c.* but this ſolemn Exhortation, *Seeing then all theſe Things ſhall be diſſolved, what Manner of Perſons ought we to be in all holy Converſation and Godlineſs; looking for, and haſtening to, the Coming of our Lord and Saviour* Jeſus Chriſt, *that we may be found of him without Spot, and blameleſs?* 2 Pet. iii. 11, 12. This Exhortation, I ſay, ſounds too high for the Deſtruction of *Jeruſalem*, in which they of *Pontus* and *Galatia* could not be much concern'd; but is very proper for thoſe, who had the lively Ideas of the Conflagration of the World, and the tremendous Judgment and Perdition of *ungodly Men*, then ſet before them. *Whitby*'s Preface to the ſecond Epiſtle of St *Peter*.

* That, at two different Times, St *Paul* was a Priſoner at *Rome*, is evident from the Circumſtances, which himſelf relates. In his *firſt Confinement*, he was permitted to *live in his hired Houſe*, and *to receive all that came to him*,

A. M. 4071, &c. Ann. Dom. 67, &c.

From Acts i. 10. to the End.

“Wherein he informs him of the near Approach of his Death, and deſires him to come to him before Winter, becauſe moſt of his Companions, upon one Affair or other, were departed from him; wherein he exhorts him to diſcharge all the Duties of a *Biſhop* and *Paſtor*, ſuitable to thoſe excellent Gifts he had receiv'd, and with a generous Contempt of the World, and worldly Things; wherein he admoniſhes him, not to forget the Doctrine which he had taught him, nor to be ſurpris'd, or diſturb'd at the *Apoſtacy* of ſome from the Faith, but to preach the more zealouſly againſt ſuch Oppoſers, as heap'd up to themſelves *Teachers*, and left the Truth to turn unto *Fables*; and wherein he acquainted him, how, at his firſt Appearing before *Helius*, all his Companions, for Fear of being involv'd in his Puniſhment, (i) *forſook him*, but that *the Lord ſtood by him, and ſtrengthened him, to make his Preaching more* conſpicuous, *and* effectual *to the* Gentiles.”

Both the Apoſtles ſuffer Martyrdom at Rome; Peter *is crucified, and* Paul *beheaded.*

How long theſe two Apoſtles lived under their Confinement, we have no certain Knowledge, but at laſt, it being determin'd that they ſhould both die, (k) *Peter*, as a *Jew* and Foreigner, was ſentenced to be *crucified*, and *Paul*, * as a *Roman Citizen*, to be beheaded. * On the 29th of *June*, (as it is generally ſuppos'd) St *Peter*, being firſt ſcourg'd, according to the *Roman* Cuſtom, was led to the Top of the *Vatican* Mount, near *Tiber*, where he deſir'd the Favour of the Officers, that he might be crucified with his Head downwards, as *thinking himſelf unworthy*

Acts xxviii. 30, 31. but, in his *ſecond*, he was ſo cloſely ſhut up, that *Oneſiphorus* was forced *to enquire diligently after him*, before he found him, 2 Tim. i. 17. In the *firſt*, *Timothy* and *Mark* were both with him, and conſtantly attending him, Phil. i. 1. and Col. iv. 10. In the *ſecond*, they were both abſent in *Aſia*, and knew nothing of what paſs'd in *Rome*, 2 Tim. iv. 11. In the *firſt*, *Demas* had adjoin'd himſelf to him, and was become a *Fellow-labourer in the Goſpel*. In the *ſecond*, out of *Love to the Things of this World, he had forſaken him*, and departed to *Theſſalonica*, 2 Tim. iv. 10. In the *firſt*, *many of the Brethren, waxing confident by his Bonds, were much more bold to ſpeak the Word without Fear*, Phil. i. 14. But, in the *ſecond*, they were ſo intimidated, *that they all forſook him*, and *not one Man ſtood with him*, 2 Tim. iv. 16. And if it thus appears, that St. *Paul* was twice in Cuſtody at *Rome*, himſelf gives us to underſtand, that this Epiſtle was written under his latter Confinement, and was, very probably, the laſt, that ever he wrote: For, *I am ready to be offered, and the Time of my Departure is at Hand*; *I have finiſhed my Courſe*, and *from henceforth there is laid up for me a Crown of Glory*, 2 Tim. iv. 6, &c. are the Words of one, that is approaching to his latter End. This therefore is a ſtrong Indication of the ſingular Affection, which St *Paul* had for *Timothy*, that he favour'd him with one of the laſt Letters, that he ever wrote: And if, purſuant to this Letter, *Timothy* went to *Rome*, (as probably he did) he muſt have been there when the Apoſtle was led out to ſuffer, and *finiſh'd his Courſe* in a glorious Martyrdom. After the Death of St *Paul*, the Hiſtory of *Timothy* is but ſhort; only we may ſuppoſe, that he return'd to *Epheſus*, probably the Year following, and there continu'd to govern that Church in the Capacity of their Biſhop, until the *Pagans* of that City, who were great Votaries to the Goddeſs *Diana*, celebrating a Feſtival called *Catagogian*, in which they carried about the Images of their Gods, and by Means of their Maſk and Clubs committed a thouſand Inſolencies and Outrages, *Timothy* ſtood in the Streets to oppoſe, and reprove this execrable Cuſtom, which ſo enrag'd the People, that, falling upon him with Stones and Clubs, they left him for dead: But ſome of his Diſciples, finding him to breathe, took him up, and lodg'd him without the Gates, where in two Days he expired, and was afterwards buried on a Mountain not far from the City. *Whitby*'s and *Beauſobre*'s Preface to the ſecond Epiſtle of *Timothy*, and *Echard*'s Eccleſiaſtical Hiſtory.

(i) 2 Tim. iv. 17.

(k) Pag. 59, Notes.

* This was accounted a more noble Kind of Death, not among the *Romans* only, but among other Nations, as being fitter for Perſons of better Quality, and more ingenuous Education: And, from this Inſtrument of his Execution, the Cuſtom no doubt firſt aroſe, that in all Pictures, and Images of this Apoſtle, he is conſtantly repreſented with a Sword in his right Hand. He is ſaid to have ſuffer'd in the ſixty-eighth Year of his Age, to have been buried in the *Via Oſtienſis*, about two Miles from *Rome*, and, by *Conſtantine the Great*, to have had a ſtately Church, in the Year 418, built over his Grave. It was adorn'd with an hundred of the beſt Marble Columns, and beautified with the moſt exquiſite Workmanſhip; but, as it was afterwards thought to be too narrow and little for the Honour of ſo great an Apoſtle, *Valentinian*, or rather *Theodoſius* the Emperor, (the one but finiſhing what the other begun) by a *Reſcript*, directed to *Saluſtius* Prefect of the City, cauſed it to be taken down, and a larger and more noble one to be built in its Room. *Cave*'s Lives of the Apoſtles.

* Many of the Ancients poſitively affirm, that both theſe Apoſtles ſuffer'd on the ſame Day and Year: but others, tho' allowing the ſame Day, tell us, That St *Paul* did not ſuffer till a Year after St. *Peter*, and ſome interpoſe the Diſtance of ſeveral Years. *Cave*, ibid.

unworthy to ſuffer in the ſame Poſture, wherein his Lord and Maſter had ſuffer'd before him. In this Manner † he expir'd upon the Croſs; while St *Paul*, having converted three of the Soldiers, that were ſent to guard him to his Execution, and who, within a few Days after died *Martyrs* themſelves, when he came to the Place, called *Aquæ Salviæ*, about three Miles out of the City, after ſome ſolemn Preparation, chearfully gave up his Neck to the fatal *Stroke.*

THUS died * the two moſt eminent Apoſtles of *Jeſus Chriſt*, after they had, with indefatigable Labour, reap'd a glorious Harveſt of infinite Numbers of Souls, and triumphantly propagated Salvation to the moſt conſiderable Parts of the World; and as they were equally concern'd in the Foundation of the Church of *Rome*, the one having the *Jewiſh*, and the other the *Gentile* Converts under his Care and Government, when both of them were dead, the whole Adminiſtration of it devolv'd upon † *Linus*, one of St *Paul*'s Diſciples, of whom he makes mention in his *ſecond* Epiſtle to *Timothy (l)*, and who, after twelve Years Preſiding therein, is ſaid to have ſuffer'd Martyrdom either in the firſt or ſecond Year of *Titus*.

St Jude's *Epiſtle; the Occaſion of it, and Contents.*

ONE of St *Paul*'s Predictions was, that in the *Chriſtian* Church *(m) Hereſies* ſhould ariſe, for the Manifeſtation of ſuch, as were found in the Faith; which Prediction began now to be verified: For, beſides the immediate Followers of *Simon Magus*, * thoſe of *Menander*, *Ebion*, and *Cerinthus*, as well as others, who are ſtiled *(n)* * *Nicholaitans*, appearing eager Advocates for ſuch *Principles*, as ſapp'd the very Foundations of the Chriſtian Religion, oblig'd † St *Jude* to write his Epiſtle (in the ſame Manner as St *Peter* did his) to the *Jewiſh* Converts, in their ſeveral Diſperſions: “Wherein he informs them, that his primary Intention was, to have wrote to them in general of the *common Salvation*, in order to confirm them in it; yet, ſeeing the Doctrine of *Chriſt* attack'd on every Side by *Hereticks*, he thought it more neceſſary to exhort them to ſtand up manfully for the Defence of the *Faith once deliver'd to the Saints*, and to oppoſe thoſe *falſe Teachers*, who ſo earneſtly labour'd to corrupt them; and, that they might know theſe the better, he deſcribes them in their proper Colours, and foretells their future, if not impending Deſtruction; but exhorts them, at the ſame Time, to endeavour, by all gentle Methods, to ſave them, and to take *them out of the Fire*, into which their own Folly had caſt them.”

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† His Body, being taken from the Croſs, was embalm'd after the *Jewiſh* Manner by *Marcellinus* the Preſbyter, and ſo buried in the *Vatican*, near the *Triumphal* Way. Over his Grave a ſmall Church was ſoon after erected, but, when it was deſtroy'd by *Heliogabulus*, his Body was remov'd to the *Cemetry* in the *Appian* Way, two Miles diſtant from *Rome*. Here it continu'd, 'till, in the Time of Pope *Cornelius*, it was re-convey'd to the *Vatican*, where it abode in ſome Obſcurity, until *Conſtantine the Great*, out of the profound Reverence he had for the Chriſtian Religion, having rebuilt, and enlarg'd the *Vatican* to the Honour of St *Peter*, enrich'd it with Gifts and Ornaments, which, in every Age, increas'd in Splendor and Beauty, 'till it is become one of the Wonders of the World at this Day. *Cave*, ibid.

* Before we part with theſe two Apoſtles, it may not be amiſs to take a ſhort Survey of their Perſons and Tempers. St *Peter* (if we may believe the Deſcription which *Nicephorus* gives us of him) was of a middle Size, but ſomewhat ſlender, and inclining to Tallneſs: His Complexion was very pale; his Hair thick and curled; his Eyes black; his Eye-brows thin; and his Noſe large, but not ſharp. In his natural Temper (as moſt *Galileans* were) he was warm, eager, and enterprizing; ſtout and courageous in the main, tho', in ſome Caſes, his Fear prevail'd, and *deſtroy'd the Succours, which Reaſon offer'd.* His Humility and Lowlineſs of Mind was ſingular; his Affection and Zeal for his Maſter wonderful; his Love for the Souls of Men ardent; his Diligence in his miniſterial Office indefatigable; and his Rule and Conduct in his *Epiſcopal* Capacity highly prudent and engaging. St *Paul* (if we may believe the ſame *Nicephorus)* was of a low and ſmall Stature, ſomewhat ſtooping; his Complexion was fair; his Countenance grave; his Head ſmall; his Eyes ſparkling; his Noſe high and bending; and his Hair thick, and dark, but mixt with grey. His Conſtitution was weak, and often ſubject to Diſtempers; but his Mind was ſtrong, and endu'd with a ſolid Judgment, quick Invention, and prompt Memory, which were all improv'd by Art, and the Advantages of a *liberal* Education: His Humility and Self-abaſement was wonderful; his Sobriety and Temperance ſingularly ſtrict; his Contempt of the World great and generous; his Charity to the Poor extenſive; his Love for Mens Souls univerſal: His Labours in the Execution of his Miniſtry inceſſant; his Conſtancy in the Profeſſion of Religion invincible; and his Stile and Manner of Writing, to inculcate it, even by the Confeſſion of his Enemies, *weighty and powerful*, 2 Cor. x. 10. Beſides the Epiſtles, which are own'd to be genuine, ſeveral other Writings are falſely aſcrib'd to him, as an Epiſtle to the *Laodiceans*, a third to the *Theſſalonians*, a third to the *Corinthians*, a ſecond to the *Epheſians*, his Letter to *Seneca*, his *Acts*, his *Revelation*, his Voyage to *Thecla*, and his *Sermons*: As the like has been done to St *Peter*, viz. his *Acts*, *Goſpel*, *Revelation*, *Preaching*, *Judgment*, and *Liturgy*. *Cave*, Ibid.

† The Book of *Apoſtolical Conſtitutions* ſays, that *Linus*, the Son of *Herculaneus*, a *Tuſcan* by Birth, was ordain'd Biſhop of *Rome* by St *Paul*, long before the Death of St *Peter*; and *Ruffinus* aſſerts, that, he and *Anacletus* having govern'd that Church, while the Apoſtles *Peter* and *Paul* were living, but then abſent, *Peter*, a little before his Death, choſe at laſt *Clement* to ſucceed him in the See of *Rome*, but *Clement*, (according to *Epiphanius)* out of Modeſty refus'd to exerciſe that Office, till after the Death of *Linus* and *Anacletus*. *Calmet*'s Dictionary, and *Cave*'s Diſputat. Apoſt.

(l) Chap. iv. 21. *(m)* 1 Cor. xi. 19.

* *Menander* was a *Samaritan*, and, like *Simon*, a notorious Impoſtor and *Magician*; but abounding with more monſtrous *Illuſions* than he. He gave it out, that he was a *Saviour*, ſent from above for the Reſtoration of Mankind,

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kind, and that whoever was inſtructed in his *occult* Knowledge, and initiated in his Baptiſm, ſhould enjoy a perpetual *Immortality*, and continue always young and vigorous, even in this World. With theſe, and ſeveral other of his Maſter *Simon*'s Opinions, he ſeduc'd many in *Antioch*; and, tho' the *Extravagancy* of his Notions made them leſs infectious, yet they were continu'd in the *ſecond* Century, particularly by *Baſilides* and *Saturninus*. *Ebion*, ſo called for his affected Poverty, was born at *Cocaba*, a Village in *Paleſtine*, and ſpread his Hereſy in *Trachonitis*, and among the Chriſtians, who, before the Siege of *Jeruſalem*, had retir'd to *Pella*. He denied the Divinity of our Saviour; and, tho' he acknowledg'd him for an excellent Perſon, believ'd him to be no more than the Son of *Joſeph* and *Mary*. He enjoin'd the Obſervation of the Law of *Moſes* as neceſſary to Salvation; receiv'd all the Writings of the *Old Teſtament*, but none of the *New*, except St *Matthew*'s Goſpel; and particularly condemn'd St *Paul* as an *Apoſtate*, for proving the Diſſolution of the *Jewiſh* Law. *Cerinthus* ſpread his Hereſy in *Epheſus*, and other Parts of *Aſia Minor*; and, in his Denial of our Lord's Divinity, his Acknowledgment of St *Matthew*'s Goſpel, and aſſerting the Obligation of the *Moſaick* Law, agreed exactly with *Ebion*; as he did with the *Gnoſticks*, in aſſerting the Creation of the World by Angels. To inſinuate himſelf with the Vulgar, he boaſted much of his *Illuminations* and Revelations, and, to make the *Myſtery* of our Lord's Paſſion more familiar, diſtinguiſh'd between *Jeſus* and *Chriſt*, and accordingly taught, that *Jeſus* was but a mere Man; that *Chriſt* deſcended upon him in the Likeneſs of a Dove, and continu'd with him during the Time of his Miniſtry; but that, as *Chriſt* was incapable of ſuffering, he forſook *Jeſus*, when he came to be crucified, and left him to die: But his Kingdom afterwards he affirm'd ſhould be *Terreſtrial*, in the City of *Jeruſalem*, where Men ſhould enjoy all Kinds of carnal Pleaſures, for a Thouſand Years.

(n) Rev. ii. 15.

* The *Nicholaitans* are ſuppos'd to derive their Original from *Nicholas*, one of the Deacons mention'd in the vith of *Acts*, and (as *Clemens Alexandrinus* relates the Story) not improbably on this Occaſion. This *Nicholas* had a beautiful Wife, of whom he was ſaid to be jealous; but, to ſhew the Apoſtles how far he was from that, he brought her forth one Day, and gave any Perſon leave to marry her. Himſelf was a ſober and temperate Man, who never knew any Woman, but his own Wife, by whom he had one Son, and ſeveral Daughters, who liv'd all unmarried, and ſhew'd that their Father was no Encourager of Lewdneſs; but ſo it was, that, being accuſtomed to make uſe of an Expreſſion, which bore an equivocal Meaning, *viz. That we ought to abuſe the Fleſh*, meaning, that we ought to mortify and keep it under, by this Saying of his, and what he had done in offering his Wife, he unhappily gave an Umbrage to his Diſciples and Followers, to throw off all *Reſtraint*, and to give themſelves over to the groſſeſt *Impurities*, allowing of the moſt pernicious *Mixtures*, and making corporal Pleaſure the ultimate End of Man. *Echard*'s and *Lamy*'s Eccleſiaſtical Hiſtories.

† This *Jude*, who, in the Hiſtory of the Goſpel, is ſtiled our Lord's *Brother*, as being the Son of *Mary*, Siſter to the bleſſed Virgin, was undoubtedly the Brother of *James the Leſs*, Biſhop of *Jeruſalem*, Matth. xiii. 55. and “it may be, (as Dr *Lightfoot* expreſſes himſelf) that St *Jude* ſtands up in the Charge of his Brother *James* among the Circumciſion of *Judea*, and directs his Epiſtle to all ſuch, as were *ſanctified* and *preſerved* in thoſe apoſtatizing Times, as his Brother had done to all the *twelve Tribes* in general.” Between this, and St *Peter*'s ſecond Epiſtle, there is certainly a great Reſemblance. The End aimed at in both, *viz.* to expoſe in their true Light the corrupt Principles and Practices of the *Gnoſticks*, is evidently the ſame; and the Arguments and Expreſſions, in many Caſes, ſo much alike, that it has been diſputed, whether St *Jude* has here abridged that of St *Peter*, or St *Peter* enlarged upon this of St *Jude*, tho' moſt are of the former Opinion. And indeed, when we find St *Jude* quoting expreſly this Epiſtle of St *Peter*, [*Jude* ver. 17. compared with 2 *Pet*. iii. 1, 2.] alluding to St *Paul*'s ſecond Epiſtle to *Timothy* [2 Tim. iii. 1. compared with *Jude*, ver. 18.] and ſpeaking of the Apoſtles, as Perſons, who had been ſome Time dead, we cannot but conclude, that this Epiſtle was not written, till after the Death of the Apoſtles St *Peter* and St *Paul*, but how long after we cannot tell. *Whitby*'s Preface to the Epiſtle of *Jude*, and *Stanhope*, on the Epiſtles and Goſpels, Vol. IV.

The Hiſtory and Martyrdom of St Jude.

Simon.

Thomas.

It is very obſervable of this Apoſtle, that the *Evangeliſts* commonly call him, not *Jude*, but either [*] *Thaddæus*, or *Lebbæus*, out of a particular Diſlike, no doubt, to the Name of *Judas*, ever ſince the treacherous and bloody *Iſcariot* betrayed and ſold his Maſter; but then the *ſacred* Records are ſo very ſhort in their Accounts of him, as well as of the other remaining Apoſtles, that we muſt, in this Caſe, be beholden to other *Eccleſiaſtical* Writers; who tell us of this St *Jude*, that, after our Lord's Aſcent into Heaven, having, for ſome Time, preached about *Judea* and *Galilée*, next in *Samaria* and *Idumea*, and then in *Syria* and *Meſopotamia*, he travelled at laſt into *Perſia*, where, at the Inſtigation of the *Magi*, provok'd by his open Rebukes of their idolatrous Worſhip of the *Sun*, and other *Superſtitions*, he was aſſaulted by the common People, and, after other previous Cruelties, crucified: Who tell us of [†] St *Simon*, that, upon the Diſperſion of the Apoſtles, having preach'd in *Egypt*, *Cyrene*, *Africa*, *Mauritania*, and other remote Countries thereunto adjoining, at length bent his Courſe *Weſtward*, and [‖] came into *Britain*, where, after many Miracles wrought, and great Hardſhips undergone, he was at laſt put to Death, for the Teſtimony of the Truth, by the then *rude* and *barbarous* Inhabitants of that Iſland: Who tell us of [†] St *Thomas*, that, having preached in *Media*, *Perſia*, *Hyrcania*, *Bactriana*, &c. he was at length encouraged by a divine Viſion to travel into *India*, where, coming into the Country of the *Brachmans*, by the Miracles, which he wrought, he converted ſo many, (and among others *Sagamo*, the Prince of the Country) that the Prieſts, fearing the Downfal of their Religion, fell upon him, while he was intent at Prayer, with Stones and Darts, and, at laſt, one of them, coming nearer, ran him through with a Lance: Who

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[*] The ſuperſtitious Veneration which the *Jews* had for the ſacred Name of *Jehovah*, would not ſuffer them to pronounce it in common Converſation; and hence it was, that when any Man had a Name, wherein occurred the *major Part* of this *ineffable Title*, (as it did in *Jehuda*, or *Juda*) they choſe rather to change it, in common Speech, for another of the like Importance, but different Characters; for which Reaſon *Judas*, which denotes *Praiſe*, was changed into *Thaddæus*, a Word of the ſame Signification. Concerning the other Name of *Lebbæus*, Conjectures have been various. Some, deriving it from an *Hebrew* Word, which ſignifies the *Heart*, will have it to intimate the extraordinary Wiſdom and Courage of this Apoſtle; while others draw it from a *Root*, which imports a *Lion*, and think it an Alluſion to the Prophecy of *Jacob*, which compares his Son *Judah* to an *old Lion*, and a *Lion's Whelp*, Gen. xlix. 9. tho' all this *Etymology* might be ſpared, if we can but (with Dr. *Lightfoot*) ſuppoſe, that this Name was taken from *Lebba*, a Town in *Galilee*, where he conceives that this Apoſtle was born. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſpels.

[†] This Apoſtle (to diſtinguiſh him, I ſuppoſe, from that other *Simon* ſirnamed *Peter*) is ſtiled *Simon Zelotes*, or *Simon the Canaanite*; but the latter Name, we muſt obſerve, does not relate to his Country or Kindred, but is indeed the ſame in Senſe with *Zelotes*, and derived from an *Hebrew*, as that is from a *Greek* Word, ſignifying *Zeal*; but whether this Title was given him, in regard of any *perſonal* Warmth, or Vigour remarkable in him, or whether to denote him one of that *Sect*, who were called *Zealots* among the *Jews*, we cannot tell; only we may obſerve, that, if it was upon the *latter* Account, his Converſion was more ſignal, ſince nothing could be more oppoſite to the Meekneſs and Gentleneſs of Chriſtianity, than the Irregularity and Fierceneſs of that Spirit, by which this *Sect* was actuated. *Stanhope*, on the Epiſtles and Goſpels.

[‖] Others ſay, that, after his Preaching the Goſpel in *Egypt*, he came into *Meſopotamia*, and, there meeting with St *Jude*, went with him into *Perſia*, where they both receiv'd the Crown of *Martyrdom*, for which Reaſon perhaps it is, that the Church commemorates them both together in one *Feſtival*. *Stanhope*, on the Epiſtles and Goſpels.

[†] It was cuſtomary with the *Jews*, when travelling into foreign Countries, or familiarly converſing with the *Greeks* and *Romans*, to aſſume to themſelves a *Greek* or *Latin* Name, of great Affinity, and ſometimes of the very ſame Signification, with that of their own Country; as that of *Thomas* and *Didymus*, one in the *Syriack*, and the other in the *Greek*, do both ſignify a *Twin*. He no doubt was a *Jew*, and, in all Probability, a *Galilean*, as well as the other Apoſtles; but the Place of his Birth, and the Nature of his Calling (unleſs we ſhould ſuppoſe that he was brought up to the Trade of Fiſhing) is a Thing unknown. 'Tis generally agreed however, that he preached the Goſpel in the *Eaſt-Indies*, by Reaſon of the great Numbers of Chriſtians found there in ſeveral Places, who ſtill go by the Name of St *Thomas*, tho' there are not wanting ſome, who aſcribe the Original of this Sect to a Perſon of the ſame Name, who lived many *Centuries* after. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſpels.

Philip.

Bartholomew.

Matthias.

Who tell us of [*] St *Philip*, that, after his having made many Converts in the *Upper Aſia*, *Colchis*, and ſome Parts of *Scythia*, he came at length to *Hieropolis*, a noted City in *Phrygia*, where the Inhabitants, at that Time, paid their Adorations to a [†] *Dragon*, which when the Apoſtle, by his Prayers, and Invocation of the Name of *Chriſt*, either quite deſtroyed, or cauſed to diſappear, the Magiſtrates of the Place were ſo exaſperated againſt him, that they threw him into Priſon, and, after a ſevere Scourging, order'd him either to be hang'd, or crucified: Who tell us of [†] St *Bartholomew*, (generally ſuppoſed to be the ſame with *Nathaniel*) that having, with great Succeſs, propagated *Chriſtianity* in the *Higher India*, (whither he carried St *Matthew*'s Goſpel) he thence removed into *Lycaonia*, and came, at laſt, to *Albinople*, a City of the *Greater Armenia*, at this Time miſerably over-run with *Idolatry*, where, having converted their King *Polymius*, and his Wife, and, by their Example, prevail'd with Multitudes to relinquiſh their Idols, he ſo far enraged the *Prieſts* againſt him, that they inſtigated *Aſtyages*, the King's Brother, to get him into his Hands, and to have him [*] firſt flay'd, and then, either beheaded, or crucified: Who tell us of [‡] St *Matthias*, that having, for ſome Time, employ'd himſelf in the Work of the Miniſtry within the Confines of *Judea*, at length he betook himſelf to other Countries, and, travelling *Eaſtward*, came at laſt to *Æthiopia*, (or *Cappadocia* rather) where, meeting with a People of a fierce and intractable Temper, after all his Labours and Sufferings, and a numerous Converſion to the Chriſtian Faith, from them he receiv'd

[*] This Apoſtle was born at *Bethſaida*, a Town near the Sea of *Tiberias*; but of his Parents, and Manner of Life, the Hiſtory of the Goſpel takes no Notice, though probably he was a Fiſherman, the general Trade of the Place. He is ſaid to have preach'd in the *Upper Aſia*; to have wrought many Miracles in *Hierapolis*, a City of *Phrygia*, (now called, by the *Turks*, *Pambuck-Kulaſi*, from the Rocks about it, which are white like Cotton) and there to have ſuffer'd Martyrdom, by being faſten'd to a Croſs, and ſtoned to Death. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſples, Vol. IV.

[†] This doubtleſs was done in Memory of that infamous Act of *Jupiter*, who, in the Shape of a *Dragon*, inſinuated himſelf into the Embraces of *Proſerpine*, his own Daughter, begot of *Ceres*, and whom the *Phrygians* chiefly worſhipped, as *Clemens of Alexandria* informs us. *Cave*, ibid.

[†] That *Nathaniel* and *Bartholomew* were only two Names for one and the ſame Perſon, the one his *proper*, and the other his *relative* Name, appears from ſeveral Paſſages in the Goſpels compared together; but then the Queſtion is, upon what Account it was, that he had his *relative* Name conferr'd upon him. That ſeveral *Sects*, in the *Jewiſh* Church, denominated themſelves from ſome famous Perſon of that Nation (as the *Eſſenes* did from *Enoſh*, and the *Sadducees* from *Sadoc*) cannot be denied; and therefore, if we may ſuppoſe, that there were others, who call'd themſelves *Tholmæans*, from *Tholmai*, Scholar to *Heber*, the ancient Maſter of the *Hebrews*, who flouriſhed in *Debir* and *Hebron*, 'twill be no hard Matter to make *Nathaniel* of this Order and Inſtitution, and thereupon to give him the Name of *Bartholomew*, i. e. a Scholar of the *Tholmæans*, and ſo create him (as he is ſaid to have been) a *Doctor* of the *Jewiſh* Law. But an eaſier Account of this Matter is,———That, as the firſt Syllable of this Name ſignifies *a Son*, the Word *Bar-tholomew* will import no more, than the *Son of Tholomew*, or *Tholmai*, which was no uncommon Name among the *Jews*. And that it was an uſual Thing, among them, for the Son thus to derive his Name, is evident from the Inſtance of *Bar-timæus*, which is interpreted the *Son of Timæus*, Mark x. 46. and that of *Bar-jona*, Matth. xvi. 17. which St *John* makes the ſame with *Simon*, *Son of Jonas*, John xxi. 15. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſpels.

[*] That *Excoriation* was a Puniſhment in uſe not only in *Egypt*, but among the *Perſians* likewiſe, is evident from the Teſtimony of *Plutarch*, who records a particular Inſtance of *Meſabates* the *Perſian* Eunuch's being firſt flay'd alive, and then crucified. *In Vita Artaxerx.* And that the *Armenians*, who were next Neighbours to the *Perſians*, might from them borrow this Piece of barbarous and inhuman Cruelty, is no hard Suppoſition at all. *Cave*'s Lives of the Apoſtles.

[‡] As this Apoſtle was not one of the firſt *Election*, immediately call'd and choſen by our Saviour, we are not to expect any Account of him in the Hiſtory of the *Goſpel*; but, from the *Acts of the Apoſtles*, we learn, that, being one of our Lord's Diſciples, and probably one of the *Seventy*, upon the Death of *Judas*, he was elected into the Apoſtleſhip, which he diſcharged with great Efficacy, and a full *Demonſtration of the Spirit and of Power*: But there are ſome Things in *Eccleſiaſtical* Story related of him, (as particularly, when he preach'd the Goſpel in *Macedonia*, and the Heathens, to make Experiment of his Faith, gave him a poiſonous Potion, that he chearfully drank it up, in the Name of Chriſt, and received no Harm) which have not met with ſo ready a Credence, tho'

ceiv'd the Crown of *Martyrdom*, but in what Manner it was conferr'd † Authors are not agreed: And who tells us of St * *Barnabas*, that, after his Separation from St *Paul*, having preached about *Liguria*, and ſettled a Church at *Milan*, (whereof himſelf was conſtituted Biſhop) he return'd at laſt to *Cyprus*, his native Country, where, by the Malice of the *Jews*, he was tumultuouſly aſſaulted, and ſtoned to Death at *Salamis*, the principal City of the Iſland.

Barnabas.

THUS were all the Apoſtles, and firſt Miniſters of Chriſt, appointed by God to lay down their Lives, in Teſtimony of the Truth of the Goſpel, except the beloved Evangeliſt † St *John*; and yet, if we conſider his Stripes and Impriſonment by the Council of *Jeruſalem*, his ‖ Baniſhment to the Iſle of *Patmos for the Word of God*, and his being † caſt into a Cauldron of flaming Oil by the Order of *Domitian*, we can hardly deny him the Honour of being a *Martyr*, ſince he ſubmitted himſelf freely to ſuch Sufferings, as nothing, but a Miracle, could reſcue him from.

St John Acts, Writings, Death and Burial.

OF this Apoſtle the ſame *Eccleſiaſtical* Writers tells us,—That, *(a)* after the Death of the *Bleſſed Mother*, (which happen'd

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tho' the Inſtance before us be no more than the Completion of our Saviour's Promiſe to his Apoſtles, *they ſhall take up Serpents, and, if they drink any deadly Thing, it ſhall not hurt them*, Mark xvi. 18. *Cave*'s Lives of the Apoſtles.

† Ancient *Martyrology* reports him to have been ſeized by the *Jews*, and, as a *Blaſphemer*, to have been firſt ſtoned, and then beheaded; but the *Greek Offices*, ſeconded herein by ſeveral ancient *Breviaries*, tell us, that he was crucified, as an *Hymn*, cited by Dr. *Cave* out of the *Greek* Offices, ſeems to import. There was a ſpurious Book, called the *Goſpel*, or *Acts* of *Matthias*, which, *Euſebius* tells us, was compoſed by *Hereticks*, and fathered upon him; even as *Clemens* of *Alexandria* obſerves, that *Valentinus*, *Marcion*, and *Baſilides*, ſhelter'd their vile Tenets, under the pretended Authority of this Apoſtle. *Cave*'s Lives of the Apoſtles, and *Stanhope*, on the Epiſtles and Goſpels, Vol. iv.

* In relation to this Apoſtle, we have only to remark, that he hath left us one Epiſtle, reckoned among the *Apocryphal* Writings of the firſt Chriſtians, which may be *genuine* perhaps, tho' not *canonical*. Its principal Deſign is to prove, that the Law is aboliſhed by the Goſpel; that legal Ceremonies are uſeleſs; and that the Incarnation and Death of Jeſus Chriſt was neceſſary. It is certainly very ancient, full of Piety and Zeal, frequently quoted by *Clemens* of *Alexandria*, and, though written in a Style very *allegorical*, by the Labours of our late Archbiſhop *Wake* is made, to the *Engliſh* Reader, both entertaining and profitable. *Calmet*'s Dictionary, and *Stanhope*, on the Epiſtles and Goſpels.

† *Theophylact*, and others before him, were of Opinion, that our Apoſtle died a *Martyr*, upon no other Ground, than what our Saviour told him, and his Brother, that they ſhould *drink of the Cup, and be baptized with the Baptiſm, wherewith he was baptized*, which St *Chryſoſtom* ſtrictly underſtands of a bloody Death. This was indeed literally verified of his Brother *James*, but the general Senſe of Antiquity is, that St *John* died in his Bed. *Cave*'s Lives of the Apoſtles.

‖ This Puniſhment, in the *Roman* Law, is called *Capitis Diminutio*, becauſe the Perſon thus baniſhed was diſfranchiſed, and the City thereby loſt *an Head*. It ſucceeded in the room of that ancient Puniſhment, *Aquâ & Igni interdicere*, whereby it was implied, that the Man muſt, for his own Defence, betake himſelf into Baniſhment, when it became unlawful for any to accommodate him with Lodging or Diet, or any other Neceſſary of Life. But this Baniſhing into Iſlands was properly called *Diſportatio*, being accounted the worſt Kind of *Exile*, whereby the *Criminal* forfeited his Eſtate, and being bound, and put on Ship board, was, by publick Officers, tranſported to ſome certain Iſland, (which none but the Emperor himſelf might aſſign) there to be confined to perpetual Baniſhment. The Place, to which St *John* was carried, was *Patmos*, a little Iſland in the *Archipelago*, now called *Palmoſa*, mountainous, but moderately fruitful, eſpecially in Wheat and Pulſe, tho' defective in other Commodities. The whole Circumference of the Iſland is about thirty Miles, and, on one of the Mountains, ſtands a Town of the ſame Name, having on the Top of it a Monaſtery of *Greek* Monks; and, on the *North* Side of the Town, the Inhabitants by Tradition ſhew an *Houſe*, in which the *Apocalypſe* was written, and, not far off, the *Cave*, where it was *revealed*, both Places of great Eſteem and Veneration with the *Greeks* and *Latins*. *Cave*'s Lives of the Apoſtles, and *Wells*'s Geography of the New Teſtament.

† This is a Point of Hiſtory, that has of late been call'd in Queſtion: But, ſince it is atteſted by *Tertullian de Præſcript.* c. 36. a moſt learned and very honeſt Man, and who lived near enough the Time to be certified of the Truth; ſince it is contradicted by no *Eccleſiaſtical* Writer, that we know of; is no more incredible, than St *Paul*'s taking up a *Viper* unhurt, *Acts* xxviii. 3, &c. and is agreeable to the Intimation given of St *John*, that he ſhould not die a Martyr, *John* xxi. 21, 22, there can be no Reaſon for cavilling at *this* in thoſe, that admit of the Poſſibility of any Miracle. *Collins*'s Grounds, &c. and *Whiſton*'s Anſwer.

(a) *Cave*'s Life of St *John*, and *Echard*'s Eccleſiaſtical Hiſtory, Vol. II.

A. M. 4102, *&c.* Ann. Dom. 98, *&c.*

From Acts i. 10. to the End.

pen'd about fifteen Years after our Lord's *Aſcenſion)* by the ſpecial Conduct of the *Holy Ghoſt*, he was carried into *Aſia*, on Purpoſe to oppoſe the *Hereſies*, which in thoſe Parts began to ſpread, and infeſt the Church; that, as he ſpared no Pains in preaching the Goſpel, where it was wanted, and in confirming it, where it had been ſettled, many Churches of Note and Eminence, beſides thoſe mention'd in the Beginning of his *Revelation*, were of his Foundation; that, in the Perſecution rais'd by *Domitian*, the *Pro-conſul* of *Aſia* ſent him bound to *Rome*, as an Aſſerter of *Atheiſm*, and a Subverter of the Religion of the Empire, where he was treated with the utmoſt Barbarity, and at length baniſh'd into a deſolate Iſland, there to be employ'd in digging in the Mines: that in this diſconſolate Place, however, he was entertain'd with the more immediate Converſe of Heaven, and, by frequent *Viſions* and *Prophetic* Repreſentations, had a clear Proſpect given him of the State of *Chriſtianity*, in the future *Periods* and Ages of the Church, [*] which he has tranſmitted to us; that upon the Death of *Domitian*, when *Nerva* had reſcinded all his odious Edicts, our Apoſtle took the Opportunity to return to *Epheſus*, and (as *Timothy* had lately been dead) at the Requeſt of the Biſhops of the Province, enter'd upon the Adminiſtration of that Metropolitan See, and therein continu'd till the Reign of *Trajan*; that, in the Time of his ruling this Church, he wrote three ſeveral Epiſtles; whereof the firſt is called *Catholic*, calculated as it were, for all Times and Places, "in which he excites his *little Children* (as he calls all *Chriſtians)* to Love and Charity, to Holineſs and Purity of Manners; cautions them againſt reſting in a naked and empty Profeſſion of Religion, againſt being led away by the crafty Inſinuations of Seducers; antidotes them againſt the Poiſon of the *Gnoſtic* Principles and Practices; and gives them moſt excellent Rules for the Conduct of the Chriſtian Life." The other too are but ſhort, and directed to particular Perſons; the one to a Lady of *honourable* Quality, "Encouraging her and her Children to Charity, to Perſeverance in good Works, and to ſhew no Countenance to falſe Teachers and Deceivers." The other to the charitable and hoſpitable *Gaius*, ſo kind a Friend, ſo courteous an Entertainer of all indigent Chriſtians.

THE ſame Authors tell us, that, in his *Archi-epiſcopal* Capacity, he took great Care of the *Flock of Chriſt*, and, notwithſtanding his advanc'd Age, went many Journies into the neighbouring Provinces, to ordain Biſhops, to ſettle and confirm Churches, and was induc'd at laſt, by the Requeſt, and Importunity of ſeveral of his Diſciples, (even when he was 97 Years of Age) to compoſe his *Goſpel*, [†] for a Defence

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[*] The *Apocalypſe*, or Book of *Revelations*, as we call it, was, of old, not only condemned by *Hereticks*, but controverted by many of the *Fathers* likewiſe. *Dionyſius*, Biſhop of *Alexandria*, tells us, that, for his Part, he durſt not reject it, being perſuaded, that it contained many wiſe and admirable *Myſteries*, tho' he could not comprehend them, and, that tho' he own'd the Author to have been a *divinely inſpir'd* Perſon, yet he could not believe it to be St *John*, the *Apoſtle* and *Evangeliſt*, becauſe the Style, Matter, and Method of it, did no ways agree with his other Writings. The common Current of *Antiquity*, however, runs another Way; and, as the Diverſity of Style, *&c.* is of no Moment in this Caſe, becauſe that in Subjects, which are ſo vaſtly different, 'tis hardly poſſible for any Man to obſerve the ſame Tenor and Way of Writing, the Book being wrote in the Iſland of *Patmos*, which is a Circumſtance compatible to none but St *John*; his Name ſo frequently occurring in it, his ſtiling himſelf *a Brother and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt*, his writing particular Epiſtles to the *Seven Churches* in *Aſia*, all planted, or at leaſt cultivated by him, together with Doctrines contained in them all ſuitable to the Apoſtolic Spirit and Temper; theſe are ſo many concurring Evidences to prove our Apoſtle to have been the Author of it, whatever was the Occaſion of its not being receiv'd ſo readily into the *Canon* of Scripture. *Cave*'s Life of St. *John*.

[†] The *Ancients* aſſign two Reaſons, eſpecially for the writing of this Goſpel. The *firſt* is, that he might obviate the early *Hereſies* of thoſe Times, eſpecially of *Ebion* and *Cerinthus*, and the reſt of that Party, who began openly to deny Chriſt's *Divinity*, and that he had any Exiſtence before his Incarnation. The *other* is, that he might

A. M. 4102, &c. Ann. Dom. 98, &c.

From Acts i. 10. to the End.

Defence againſt the Hereſies then brooding, and for a Supply of what the other *Evangeliſts* had omitted: For, as we cannot but ſuppoſe, that in the Courſe of the many Years, which he lived, he had ſeen the Writings of all the reſt of the *Apoſtles* and *Evangeliſts*, and ſignified his Approbation of them; ſo we can hardly imagine any Thing more worthy his Care, or more neceſſary in itſelf, than for him to aſcertain the *Authority* of thoſe Writings, and to finiſh and ſettle the Canon of Scripture, that it might be the Rule of Faith and Practice, and the Church's Preſervative againſt † ſuch *Hereſies*, as were very *numerous* even in theſe Days, and very likely to give much Trouble and Scandal in future Ages. This was the *laſt* Service, he had to do for the Church of Chriſt, which when he had accompliſhed, he then finiſhed his Courſe, and in a * good old Age, † dying peaceably at *Epheſus*, was buried

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might ſupply thoſe Paſſages of the *Evangelical* Hiſtory, which the reſt of the ſacred Writers had omitted; and therefore, collecting the other three *Evangeliſts*, he firſt ſet to them his Seal, ratifying the Truth of them with his Approbation, and then added his own Goſpel to the reſt; wherein he chiefly inſiſts upon the *Acts* of Chriſt, from the firſt Commencement of his Miniſtry, to the Death of *John the Baptiſt*, in which the others were moſt defective; and wherein he largely records his *Diſcourſes*, becauſe ſome of them were paſs'd by, but takes not ſo much Notice of his *Miracles*, becauſe they were ſufficiently related by the reſt. *Cave*, ibid.

† The *Hereſies*, that were then ſpringing up, and not long after overſpread the Church in divers Places, were thoſe of *Menander*, *Cerinthus*, and *Ebion*; whereof we ſhall give our Reader this ſhort Account.

Menander was a *Samaritan*, a great Diſciple of *Simon Magus*, (of whoſe Tenets and Doctrines we have ſpoken before, p. 1453, in the Notes) and a notorious *Impoſtor* and *Magician*, as well as he. He maintain'd, that the World was made by Angels, denied the Reality of Chriſt's Manhood, and affirm'd, that himſelf was the true *Saviour* of the World, ſent from above for the Reſtoration of Mankind; that, without being initiated into his *Magical* Knowledge, and baptiz'd in his Name, none could be ſaved: That his Baptiſm was the true *Reſurrection*, which, to thoſe that were Partakers of it, would not fail to convey, even in this Life, Youth, Vigour, and perpetual Immortality. Theſe were ſome of the *Illuſions*, wherewith he ſeduced many into *Antioch*, the Place where he chiefly reſided, and, tho' their Extravagance made them leſs infectious, yet they were continued, in the ſecond *Century*, by *Baſilides* and *Saturninus*.

Cerinthus was a *Jew* by Birth, and ſpread his Notions principally in *Epheſus*, and other Parts of *Aſia Minor*. He maintain'd that the World was not made by God, but by a certain Power diſtinct, and very different from the Supreme Being: That the old Law and Precepts of *Moſes* were to be obſerv'd in Conjunction with thoſe of *Jeſus Chriſt*: That *Jeſus* was no more than a mere Man, born of *Joſeph* and *Mary*, but that, at his *Baptiſm*, *Chriſt* deſcended upon him like a Dove; that, at his *Crucifixion*, *Chriſt* forſook him, and, returning into Heaven, left him to ſuffer alone; and, laſtly, that, after the general *Reſurrection*, *Chriſt*'s Kingdom ſhould be *terreſtrial* in the City of *Jeruſalem*, where Men ſhould enjoy all Sorts of *carnal* Pleaſures, and paſs their Time in the Celebration of *Marriage-Feaſts* and Banquets for *a Thouſand Years*.

Ebion, ſo called from his affected Poverty, was born in a Village of *Paleſtine*, and ſpread his *Hereſy* in *Trachonitis*. He agreed with *Cerinthus* in denying the Divinity of our Saviour, and enjoining the Obſervation of the Law of *Moſes*, as neceſſary to Salvation. He aſſerted that God had given the Dominion of all Things to *Chriſt* and the *Devil*; and that, as the *latter* had the Aſcendancy in this World, ſo the *former* ſhould have a much greater Superiority in the next. All the Prophets, after the Time of *Joſhua*, and all the New Teſtament, except the Goſpel of St *Matthew*, he rejected; and, as for the Writings of St *Paul*, theſe he utterly condemn'd, as the Product of a wicked and vile Apoſtate, becauſe he endeavour'd to prove the Diſſolution of the *Moſaick* Law. *Fleury* and *Echard*'s Eccleſiaſtical Hiſtories, and *Tillemont*'s Hiſt. des Empereurs.

* The general Opinion is, that he was ninety-eight or ninety-nine Years of Age, when he died, which was in the third Year of *Trajan*'s Reign; St *Chryſoſtom*, however, is very poſitive, that he was an hundred Years old, when he wrote his Goſpel; and *Dorotheus* affirms, that, in the whole, he liv'd an hundred and twenty. But all this is highly improbable: For, according to this Account, he muſt be fifty Years of Age, when he firſt became acquainted with our Lord, a Thing directly contrary to the Teſtimony of all Antiquity, which makes him very *young*, at the Time of his being called to the *Apoſtolick* Office. *Cave*, ibid.

† But, contrary to this, ſome have peremptorily denied, that he ever died at all, upon no better Foundation, than our Saviour's Words to St *Peter* concerning him, *If I will, that he tarry till I come, what is that to thee?* tho' St *John*, who records theſe Words, inſerts a Caution, that *Jeſus did not ſay, he ſhould not die, but only, what if I will, that he tarry till I come?* John xxi. 22, 23. which doubtleſs he meant of his Coming in Judgment upon the *Jews*, at the final Overthrow of *Jeruſalem*, which was an Event, that St *John* outliv'd many Years. However, as the Apoſtles, at firſt, miſtook our Saviour's Meaning, and thereupon a Report went out *among the Brethren*, that his beloved *Diſciple ſhould not die*, ſo we may obſerve, that the Continuance of the ſame Report, *viz. that St* John *is ſtill alive*, has been made uſe of by ſome to wild and fantaſtick Purpoſes. For *Sulpitius Severus*, ſpeaking of a young *Spaniard*, who firſt profeſſed himſelf to be *Elias*, and then *Chriſt* himſelf, adds,

buried ‖ in that City, where ſeveral of the Fathers obſerve, that his Tomb, in their Time, was remaining in a Church, which was built to his Honour, and call'd by his Name. Thus we are come to the Concluſion of the *Apoſtolick* Age, and ſo have brought our Hiſtory to its intended Period.

ΜΟΝΩ ΤΩ ΘΕΩ ΔΟΞΑ.

The OBJECTION.

“BUT Pity it is, that an Hiſtory of ſo much Conſequence to the *Chriſtian* World ſhould be ſo ſoon brought to its *Period*; or that the Book of the *Acts of the Apoſtles*, which ſhould contain (one would think) the moſt remarkable *Atchievements* of theſe great *Heroes*, ſhould ſo ſadly belye its *Title*: For, excepting St *Peter* and St *Paul*, all, that we have of the reſt, is but here and there a particular *Paſſage* of their Lives; *(a)* now and then an *oblique* and accidental *Remark*; and, in ſome of them, no more than a bare Recital of their Names. Nay, even as to the Characters, that are chiefly inſiſted on, the Hiſtory of St *Paul* proceeds no farther than to his firſt Impriſonment at *Rome*; and no ſooner is St *Peter* deliver'd from *his* at *Jeruſalem*, than the Author entirely drops him, and has left it as a Point undetermin'd, and a perpetual Bone of Contention between us, and thoſe of another *Communion*, whether he was ever at *Rome* or no.

“An Author, who affected to be thus *brief*, even in Matters that requir'd an *Illuſtration*, ſhould not fail (one would think) to be very clear and correct in the other Part of his Compoſition; and yet, what ſhall we ſay, *(b)* when we find him leading St *Stephen (c)*, from the firſt Call of *Abraham* to the Generation then in Being, through a *Wild Gooſe Chace* of Hiſtory, nothing at all to the Purpoſe, and yet ſtuff'd throughout with Errors and Falſhoods; for ſuch, no doubt, is that *(d)* of *Terah*'s Death, before *Abraham*'s Removal into *Canaan*, whereas he ſurviv'd it ſixty Years; that of *(e)* the *threeſcore and fifteen Souls*, which went *down with* Jacob *into* Egypt, whereas, at the moſt they were but *ſeventy*; and that of *Jacob*'s *being buried at* Sychem, as *(f) Stephen* inſinuates, whereas it is evident, that he

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adds, that, at the ſame Time, there was one in the *Eaſt*, who pretended to be St *John*, even as *Beza* tells us of an Impoſtor in his Time, who publickly did the ſame, and was afterwards burnt *at Thoulouſe* in *France*. *Cave*, ibid.

‖ But, inſtead of being buried, we find *Nicephorus*, Hiſt. Eccl. l. 2. c. 42, relating the Matter thus:—— That St *John*, foreſeeing his *Tranſlation* into Heaven, took the Clergy of the Church of *Epheſus*, and ſeveral other Chriſtians out of the City with him, to a *Cemetery*, where himſelf was wont to retire to Prayer; that, having there ordered a Grave to be dug, after he had inſtructed them in the Precepts and Myſteries of *Theology*, confirm'd them in the Practice of Religion, and commended them to the Care and Bleſſing of Jeſus Chriſt, he ſolemnly took his Leave, and went down into the Grave; that he ſtrictly charged them to put on the Grave-ſtone, and to make it faſt, which accordingly they did, but coming next Day, as he had enjoined them, when they opened the Sepulchre, they found nothing there, but the Grave-clothes, which he had left behind him. But this is far from agreeing with what another Author, much of the ſame Stamp, (the *Arabick* Writer of his Life) reports, *viz.* that there was none preſent at this Apoſtle's Burial, but his Diſciple *Phogſir*, (he means very probably *Prochorus*, one of the ſeven Deacons, that conſtantly attended him) whom he required ſtrictly never to diſcover his Sepulchre to any: For the ſame Reaſon, very likely, that the Body of *Moſes* is thought to have been concealed, to prevent the idolatrous Worſhipping of his Reliques. *Cave*, ibid.

(a) *Cave*'s Life of St *Andrew*. (b) *Kidder*'s Demonſtration of the Meſſiah, Part II. p. 87. (c) Acts vii.
(d) Ibid. ver. 4. (e) Ibid. ver. 14. (f) Ibid. ver. 16.

was bury'd (*g*) *in the Cave of* Machpelah? What ſhall we ſay to his making *Gamaliel*, a learned Doctor of the Law, ſo far miſtaken in his *Chronology*, as to reckon *Theudas*, and *Judas* of *Galilee*, (*h*) both prior to the Times he was then ſpeaking of, whereas it is manifeſt (*i*) from *Joſephus*, that this *Theudas* appear'd, and periſh'd in the Reign of *Claudius*, ten Years at leaſt after the *Council*, which was now met at *Jeruſalem*? Or, what ſhall we ſay to the incredible Number of (*k*) *devout Men, out of every Nation under Heaven*, (as he calls it) which, on the Day of *Pentecoſt*, were together at *Jeruſalem*?

"BUT the Misfortume is ſtill the greater, when, out of an Affectation of *Brevity*, an Hiſtorian becomes ſo *obſcure*, as to lay the Foundation of perpetual Conteſts in the *Chriſtian* Church; and yet it is certain, that the Author of the *Acts* has incurr'd this Fault to an high Degree, by leaving the ſeveral Orders of Chriſt's Miniſters ſo mix'd and confounded together, that it is no eaſy Matter to *diſtinguiſh* them, and next to impoſſible to define the ſeparate Powers which belong to each; that we are ſtill wrangling and diſputing concerning the *Difference* between a *Biſhop* and an *Elder*, and perhaps ſhall never come to the true Knowledge of what the Office of a *Deacon* does import, or what Share of Authority the Perſons, called (*l*) *Brethren*, originally had in the *Government* of the Church.

"*TIMOTHY* and *Titus* are ſaid to be Biſhops of *Epheſus* and *Crete*; and yet we find them ſo frequently abſent from their Charge in their Attendance upon St *Paul*, and going upon his *Errands* at every Turn, that either we muſt ſuppoſe the *Epiſcopal* Office was a different *Adminiſtration* in thoſe Days, or that the Privilege of *Non-reſidence* was indulged them from the very firſt. *Paul* and *Barnabas* were certainly great Preachers among the *Gentiles*, and yet the Hiſtorian has given us no Account of the Time, when they commenced *Apoſtles*, tho' he has not failed to acquaint us with the particular Occaſion of their *Falling-out*, and, upon what a *trifling* Affair, they choſe to violate the Bands of Friendſhip, and interrupt the *Courſe* of the Goſpel, rather than recede from a *pettiſh* Humour.

"St *LUKE* indeed (if he was the *Compiler* of the *Acts of the Apoſtles*) ſeems to be no great Friend to either of the two Perſons, who bear the principal Characters in his Hiſtory. For, what a Reproach does he caſt upon the Memory of St *Peter*, when he introduces him, (*m*) deſtroying, firſt, the Huſband, and then the Wife, for no other Reaſon, but merely becauſe they would not give away in Charity every Penny they had; whereas, in Caſes of this Nature, every one ſhould be left to his Liberty to do what (*n*) *he is diſpoſed in his Heart*? What an *Inconſiſtency* does he diſcover in the Behaviour of St *Paul*, that he ſhould order *Timothy* (*o*) to be circumciſed, when, at the ſame Time, he enjoin'd, that, (*p*) *if any Man was called in Uncircumciſion, he ought not to be circumciſed*; for that, if he was, (*q*) *Chriſt would profit him nothing*, and, upon that Account, (*r*) would not permit *Titus*, who was equally a *Gentile*, to ſubmit to that Ordinance?

"'TWAS *Policy* enough in St *Paul*, when he found himſelf in Danger of his Life, (*s*) to declare himſelf a *Phariſee*, (tho' this was implicitly renouncing his *Chriſtianity*) thereby to divide the Aſſembly, and gain over a Party to his Intereſt: But, when he was in no ſuch Peril, 'twas a groſs Prevarication

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(*g*) Gen. xlix. 30. (*h*) Acts v. 36, 37. (*i*) Antiquities, lib. xx. c. 2. (*k*) Acts ii. 5. (*l*) Acts xv. 23. (*m*) Ibid. v. 5. 10. (*n*) 2 Cor. ix. 7. (*o*) Acts xvi. 3. (*p*) 1 Cor. vii. 18. (*q*) Gal. v. 2. (*r*) Ibid. ii. 3. (*s*) Acts xxiii. 6.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

“ in him, (*t*) to join in the Obſervation of ſuch Ceremonies at *Jeruſalem*, as he had been all along preaching againſt, and knew (*u*) were aboliſh'd by the Chriſtian Inſtitution; and no ſmall Rudeneſs to (*x*) *withſtand St* Peter *to the Face* after that, for a Fault of the like Nature at *Antioch*; as it was little leſs than *Hypocriſy* in St *James*, and all the Elders at *Jeruſalem*, to put him upon an *Expedient*, abhorrent to his own Judgment, merely to gull the People into a falſe Perſuaſion, that he comply'd with the *Moſaick* Rites, and was indeed a (*y*) *ſtrict Obſerver of the Law.*

“ BUT, how much ſoever they might contrive to delude the People into this Perſuaſion, we can hardly think, that he himſelf had any great Regard ſo much as to the *moral* Part of the Law, when, in Oppoſition to the ſound Doctrine of St *James*, viz. that (*z*) *by Works a Man is juſtified*, we find him ſetting up a quite different Principle, and boldly aſſerting, that (*a*) *by Faith a Man is juſtified, without the Deeds of the Law*, (*b*) to the no ſmall Triumph of *Infidelity*, when it ſees two ſuch *Pillars of the Church* contradicting one another ſo palpably. But well might St *Paul* contradict a *private* Apoſtle, when, in the Caſe of *eating thoſe Things which were offered in the Sacrifices to Idols*, he ſets up his own Opinion, in Oppoſition to the plain Determination of the *Council* of *Jeruſalem*; and, notwithſtanding their Decree for abſtaining from ſuch *polluted* Meats, ventures to ſay, that *an Idol is nothing in the World*, and therefore (*c*) *whether we eat, or eat not* the Things that are offer'd to it, *we are neither better nor worſe.*

“ 'TIS natural to think, that a Perſon, who had ſo high a Conceit of his own Underſtanding and Abilities, whenever he came into Power, would not fail to exerciſe it in a Manner *arbitrary* enough; and therefore we need leſs wonder, that we find St *Paul* talking ſo much of (*d*) *his Rod* of Diſcipline; (*e*) reviling the High-Prieſt, tho' afterwards he ſneakingly retracted it; (*f*) loading the poor *Copper-Smith* with an heavy Imprecation; (*g*) *delivering Hymeneus* and others *unto Satan*; and exhorting thoſe, that were growing up in the Church, to the like Violence of Spirit, (*h*) *to rebuke ſharply, and with all Authority, and not to let any Man deſpiſe them.*

(*i*) “ *WHEN the Believer's ſold all that they had, and laid the Price at the Apoſtles Feet*, we cannot but think, that the *Eccleſiaſticks* in thoſe Days made free with ſome Part of it, as having a Right to (*k*) exchange their *ſpiritual* for the others *carnal Things*; and therefore it is no eaſy Matter to aſſign a Reaſon for St *Paul*'s leaving his *Cloak at Troas*, ſince all the *Drollery* of his pawning it for *Want of Money to pay his Reckoning*, upon this Suppoſition, vaniſhes. It ſeems more likely indeed, that the Apoſtle, in this and ſome other Paſſages, was minded to leave ſome *Obſcurities* in his Writings, on Purpoſe to raiſe a Duſt among *Commentators*; and therefore we may as well pretend to reſolve, what St *Jude* means (*l*) *by* Michael'*s contending with the Devil about the Body of Moſes*, as to define what St *Paul* alludes to by his (*m*) *fighting with Beaſts at* Epheſus; by his (*n*) *Thorn in the Fleſh, and a Meſſenger of Satan to buffet him*; and, above all, by his (*o*) *Man of Sin, the Son of Perdition, who oppoſeth, and exalteth himſelf above all that is called God.* So true is the Character which “ St

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(*t*) Acts xxi. 26. (*u*) Eph. ii. 13. Coloſ. ii. 14. Rom. vii. 4. (*x*) Gal. ii. 11. (*y*) Acts xxi. 24. (*z*) James ii. 24. (*a*) Rom. iii. 28. (*b*) *Kidder*'s Demonſtration of the Meſſiah, Part II. p. 92. (*c*) 1 Cor. viii. 4, 8. (*d*) Ibid. iv. 21. (*e*) Acts xxiii. 3, 5. (*f*) 2 Tim. iv. 14. (*g*) 1 Tim. i. 20. (*h*) Tit. i. 13. and ii. 15. (*i*) Acts iv. 34, 35. (*k*) 1 Cor. ix. 11. (*l*) Jude, ver. 9. (*m*) 1 Cor. xv. 32. (*n*) 2 Cor. xii. 7. (*o*) 2 Theſſ. ii. 3, 4.

“St *Peter* gives of his *Epiſtles*, viz. that “(p) *in them are ſome Things hard to be* “*underſtood, which they, that are un*“*learned and unſtable*, may eaſily *wreſt* “*unto their own Deſtruction*.”

Anſwer'd, by ſhewing the Deſign of the Hiſtory of the Acts, *and why ſo called.*

THAT the Hiſtory of the *Acts of the Apoſtles* was written by St *Luke* who was the Author of the *Goſpel*, that goes under his Name, the *Connection* of the Matter, the *Congruity* of the Stile, the *Identity* of the Perſon, to whom they are both addreſs'd, and the unanimous *Conſent* of all Antiquity *, are a ſufficient Indication. (q) That this is an Hiſtory of thirty Years Tranſactions, whereof the *former* Part principally contains the Acts of the two Apoſtles of the *Circumciſion*, *Peter* and *John*, with their Preaching of the Goſpel to the *Jews*; and the *latter*, thoſe of the two Apoſtles of the *Uncircumciſion*, *Paul* and *Barnabas*, with the Plantation and Progreſs of the Goſpel among the *Gentiles*, no one can doubt, that caſts but an Eye into its Contents; and that this Hiſtory obtain'd the Name of the *Acts of the Apoſtles* it is generally thought, (r) not only becauſe the *Doctrines*, which it contains, and the *Miracles*, which it relates, are the ſame throughout with what they all wrought, and taught in common, but becauſe ſundry Tranſactions, that are recorded in the Beginning of it, ſuch as the Reſurrection and Aſcenſion of Chriſt, the Election of *Matthias*, the Deſcent of the Holy Ghoſt, and the miraculous Infuſion of Languages, which enabled them to ſpread the Goſpel through the *Univerſe*, were Things, wherein they were all equally concerned: But then, why the Actions of all thoſe, who were equally concern'd in the Propagation of the Goſpel, were not equally conſign'd to Writing by the Penman of the Sacred Story, this, we muſt ſay, entirely depended on the Divine Pleaſure and Determination.

Why it was made no larger.

(s) *IT ſhall come to paſs in the laſt Days*, (ſays the Prophet *Iſaiah*, ſpeaking of the Times of the Goſpel) *that the Mountain of the Lord's Houſe ſhall be eſtabliſhed in the Top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it; and many People ſhall go and ſay, Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and he will teach us his Ways, and we will walk in his Paths; for out of* Sion *ſhall go forth the Law, and the Word of the Lord from* Jeruſalem: So that, in Conformity to this Prediction, the Divine Providence thought fit, that no more Account ſhould be given of the firſt Plantation of *Chriſtianity* in the World, than what concern'd *Judea*, and the neighbouring Countries, or, at fartheſt, the moſt eminent Places of the *Roman* Empire. We perhaps may think, that a more *particular* Relation of all, that the Apoſtles did, in the ſeveral Countries, where they travelled, had been more ſatisfactory to an inquiſitive Mind; but then we ſhould remember (t) that this would have ſwelled the Holy *Volumes* into too great a Bulk, and ſo have rendered them leſs ſerviceable and accommodated to the ordinary Uſe of Chriſtians. All that was proper to be done upon this Occaſion therefore was, to ſingle out ſome few Perſons, who made the moſt eminent *Figure* in the *Infancy* of the Church, and to repreſent their particular Labours and Sufferings in the Propagation of Chriſtianity, as a *Specimen* of all the reſt.

Why it does not finiſh St Peter's *and St.* Paul's *Lives.*

THAT St *Peter* and St *Paul* were Characters of this Kind, none can deny; and therefore St *Luke* is not to be blamed in making Choice of them. That he purſued the Hiſtory of St *Peter* no farther,

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(p) 2 Pet. iii. 16.

* Thus we find it cited by St *Clemens*, St *Paul*'s Companion, Epiſt. ad Corinth. By *Papius*, who converſ'd with Men of the Apoſtles Times, apud Euſeb. Eccl. Hiſt. lib. v. c. 39. and by *Polycarp*, who was St *John*'s Diſciple, ad Philip. lib. iii. c. 13. *Irænæus*, who flouriſh'd in the *ſecond* Century, in a large Chapter of his, has almoſt *epitomis'd* it, nor did we ever read of any *Jew* or *Gentile*, who excepted againſt its Truth and Authority. *Whitby*'s Preface to the Acts.

(q) *Echard*'s Eccleſiaſtical Hiſtory, p. 340. (r) *Beauſobre*'s Pref. ſur les Actes des Apôtres. (s) Iſai. ii. 2, 3. (t) *Cave*'s Life of St. *Andrew*.

ther, muſt be imputed to his adjoining himſelf to St *Paul*, whoſe conſtant Attendant he then became, an Eye-witneſs of the whole Carriage of his Life, and privy to his moſt intimate Tranſactions; and therefore we find him more copious upon this Subject than any other: But why he did not finiſh his whole Life, an antient *Arabick* Writer, cited by *(u) Kirſtenius*, has given us this Reaſon,—— That, after St *Paul*'s Impriſonment and Departure from *Rome*, St *Luke*, who was left behind as his *Deputy*, to ſupply his Place, was, in a ſhort Time, put to Death; otherwiſe, (ſays our Author) he would have doubtleſs continued the *Hiſtory of the Apoſtles Acts*.

That it is ſufficiently long to anſwer its Deſign.

WITHOUT laying any Streſs then upon the Teſtimony of the * *Apocryphal Acts of the Apoſtles*, which, it muſt be owned, are generally full of *Fable* and *Romance*, we may venture to affirm, that this one Compoſition of St *Luke* is ſufficient to anſwer all the Purpoſes, for which we can deſire ſuch a Hiſtory. For what is it that we may reaſonably expect in a Work of this Kind, but that it ſhould, by a plain Relation of *Facts*, confirm our Faith in the Goſpel; ſhew the Accompliſhment of the Promiſes and Predictions, which Chriſt, the Founder of our Religion, has made to his Diſciples; and give us ſome competent Knowledge of the Settlement of that Religion; by what Methods it grew, and ſpread to Places remote from its firſt Plantation, what was the Fate and Behaviour of ſome of its firſt Profeſſors, and what the Tenor of their Doctrines and Diſcourſes: But that St *Luke*'s Hiſtory, in all theſe Particulars, has ſufficiently acquitted itſelf, none, that has read it with the leaſt Obſervation, can deny.

That St. Peter *was not at* Rome *ſo ſoon as is pretended.*

ST *Peter*, no doubt, was an eminent Apoſtle, and accordingly makes a diſtinguiſhed Figure in the Sacred Story; but his being at *Rome* is a Point that we cannot expect from St *Luke*, becauſe his Account of Things expires ſome Time before our Apoſtle came thither. Some Writers indeed of the *Roman* Communion place his firſt Coming to *Rome* in the Year of our Lord 44, which was the ſecond of *Claudius*; but if we conſider, that in the Epiſtle, which St *Paul*, towards the latter End of the Reign of *Claudius*, wrote to the *Romans*, (wherein he ſpends the greateſt Part of one *Chapter* in ſaluting the particular Perſons, that were then at *Rome*) he never once makes mention of St *Peter*; and how, in that Epiſtle, he expreſſes his earneſt Deſire of coming thither, that *he might (o) impart unto them ſome ſpiritual Gifts, to the End that they might be eſtabliſhed in the Faith*, for which there could be no apparent Reaſon, had St *Peter* been there ſo long before him: If we conſider, that, when St *Paul*, not many Years after, *i. e.* about the ſecond of

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(*u*) Vit. quat. Evang. p. 15.

* The *Impoſtor*, who compoſed theſe *Acts*, which are ſuppoſed to have been written by *Abdias*, gives himſelf out to have been a *Biſhop*, ordain'd at *Babylon* by the Apoſtles themſelves, when they were upon their Journey into *Perſia*. The Work is neither *antient* nor *authentick*. It was known neither to *Euſebius*, nor St *Jerom*, nor any of the Fathers, that lived before them; and yet, according to the Author, who ſays, that he wrote it in *Greek*, it contains in Subſtance, 1ſt, *The Acts of St* Peter, or, (according to its preſent Title) *The Recognitions of St* Clement, a Work ſtuffed with ſuch Viſions and Fables, as muſt come originally from the *Ebionites*. 2dly, *The Acts of St* Paul, which pretends to be a Continuation of that Apoſtle's Hiſtory, from the ſecond Year of his firſt Voyage to *Rome*, to the End of his Life. 3dly, *The Acts of St* John *the Evangeliſt*, which, tho' mentioned by *Epiphanius* and St *Auſtin*, contains incredible Stories of this Apoſtle. 4thly, *The Acts of St* Andrew, mentioned by St *Auſtin*, and received by the *Manichees*, but different from that, which we have at preſent under the Name of the *Prieſts of* Achaia. 5thly, *The Acts of St* Thomas, mentioned by the ſame Father, and received by the ſame Hereticks, as containing that Apoſtle's Travels into *India*, and the Sufferings which he there underwent. 6thly, *The Acts of St* Matthias, wrote originally in *Hebrew*, but what Criticks will not allow to be genuine; and 7thly, *The Acts of St* Philip, which, as well as the Goſpel, that goes under his Name, was held in great Eſteem by the *Gnoſticks*. *Calmet*'s Dict. and Pref. ſur les Actes des Apôtres.

(*o*) Rom. i. 11, 12.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

of *Nero*, was ſent Priſoner to *Rome*, among all the Brethren, *(p) that came to meet him, as far as* Apii-forum, *and the Three Taverns*, we hear not a Word of St *Peter*; and yet we cannot but think, that, had he been then at *Rome*, he would have come at the Head of the Company to receive a Brother Apoſtle in Chains, and that with him St *Paul* would have choſen rather to ſojourn, than *(q) to dwell by himſelf in his own hired Houſe*: If we conſider, that, in the ſeveral Epiſtles, which St *Paul* wrote from *Rome*, there is not the leaſt mention of St *Peter*; that, in that to the *Coloſſians* in particular, he tells them plainly, that, of all the *Jews* at *Rome*, he had no *(r) Fellow-workers unto the Kingdom of God, which had been a Comfort unto him*, ſave only *Ariſtarchus*, *Marcus*, and *Jeſus, who was called* Juſtus, which evidently excludes St *Peter*; and, in that to *Timothy*, complains, that, *(s) at his firſt Anſwer at* Rome, *no Man ſtood with him, but all forſook him*, which we can hardly believe St *Peter* would have done, had he then been there: Nay, if we conſider, that, in the ſame Epiſtle, he tells *Timothy*, that *(t) Luke was the only Perſon that was with him*; that *Creſcens* was gone to one Place, *Titus* to another, and *Tychicus* to another; we cannot imagine, either that St *Peter*, at that Time, was at *Rome*, or that he had lately gone from thence, ſince, had it been ſo, St *Paul*, no doubt, would have taken Notice of him, as well as of the reſt, unleſs we may ſuppoſe, that he was a *Perſon* ſo inconſiderable, as not to be worthy the remembering, and his *Errand* of ſo ſmall Importance, as not to deſerve a Place in St *Paul*'s Account, as well as that of *Creſcens* to *Galatia*, and *Titus* to *Dalmatia*.

And yet 'tis certain, he was there, and when.

UPON the Whole therefore we may conclude, that, at the Time when St *Paul* was firſt at *Rome*, no Footſteps are to be found of St *Peter*'s having been there; and yet, notwithſtanding this, to deny that he was ever there at all, is *(u)* to oppoſe the *Current* of all Antiquity, and the unanimous Conſent of Perſons of great Eminence and Authority, who lived near enough the Times of the Apoſtles, to know the Truth and Certainty of what they reported, and who have told us, (that *Peter baptized in* Tiber, *as* John the Baptiſt *did in the River* Jordan; that in the Days of *Nero* he was crucified; that the *Church of* Rome *was happy in the having its Doctrines ſealed with Apoſtolick Blood*; and that the two glorious Apoſtles, *Peter* and *Paul*, having founded and conſtituted this Church, *delivered the Care of it over unto* Linus: For we muſt obſerve, that, whenever the *Ancients* ſpeak of the Biſhops of *Rome*, and the firſt *Originals* of that Church, they equally attribute the Foundation and Government of it to *Peter* and *Paul*, making the one as much concern'd in it as the other. In ſhort, no one that has any Reverence for Antiquity, can deny that St *Peter* was at *Rome*; but then 'tis highly probable, that he came not thither, till ſome few Years before his Death; that there he join'd with St *Paul* in preaching the Goſpel, and that both there ſealed the Teſtimony of it with their Blood.

The Deſign *and* Subſtance *of St* Stephen's *Speech.*

THE Deſign of St *Stephen*'s Speech to the *Jews* is apparently this,——To anſwer the Charge of *Blaſphemy* againſt him, for having ſpoken ſomewhat ſlightly of the perpetual Duration of their Temple, and the Obligation of the *Ceremonial* Law; and this he does, by ſhewing, that the Law (for which, at this Time, they expreſſed ſo fierce a Zeal, as if Salvation could be attain'd no other Way) could not poſſibly be of that weighty Conſequence, and abſolute Neceſſity, as they imagined:

1ſt, *(x)* BECAUSE it appears, from the Hiſtory of *Abraham*, and the *Patriarchs*, that their *Anceſtors* pleaſed, and continued in the Favour of God for more

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(p) Acts xxviii. 15. *(q)* Ver. 30. *(r)* Col. iv. 10, 11. *(s)* 2 Tim. iv. 16. *(t)* Ver. 11, 12.

(u) Vid. *Cave*'s Life of St *Peter*. *(x)* Acts vii. ver. 2. to 37.

than four hundred Years without it; and therefore, ſince theſe were God's *Peculiar* and *Elect*, before the Law was given, this Law could not be the only *Covenant*, and Diſpenſation, for the Salvation of Mankind, excluſive of all others.

2*dly*, (y) Because the very Prophet, at whoſe Hands they received the Law, gave them Warning of another *eminent* Prophet, whom God (in Ages to come) would *raiſe up from among them, like unto him*, i. e. a Law-giver too, to whom every Soul among them was commanded, upon Pain of utter *Exciſion*, to yield Attention and Obedience; and that, conſequently, Preaching the Faith and Obedience of *Jeſus*, who was that very *Prophet*, could not be Blaſphemy againſt *God*, or *Moſes*.

3*dly*, (z) Because the Law, for which they now pretended ſo great a Reverence, was plainly inſufficient to contain them in their Duty, as appeared from their frequent *Relapſes* into Rebellion and Idolatry, which the Prophets ſharply reproach'd them with, and threatened with ſo many ſevere Puniſhments; and therefore, as the antient Prophets thought it no *Profanation* either of the Law, or the Temple, to denounce the Aboliſhing of the one, and the Demoliſhing of the other; ſo was it *none* in him to declare the Abrogation of the *former*, and the utter Ruin of the *latter*, to a Generation of Men now ripe for Deſtruction.

This is the Subſtance of St *Stephen*'s Speech, which is far from being incongruous, or *immethodical*; tho', had he been permitted to bring it to a Concluſion, (as it is plain it was interrupted by the Noiſe and Clamour of the Rabble) it might have appeared to a better Advantage. This however muſt be ſaid in Vindication of what are ſuppoſed to be Errors in it,—1*ſt*, (a) That *Terah* might die in *Charran*, before his Son *Abraham* removed into *Canaan*. For, tho' it be ſaid, that, (b) at *ſeventy Years of Age, he begat* Abraham, Nahor, *and* Haran, yet it does not therefore follow, that *Abraham* was the *eldeſt* of theſe. 'Tis not the eldeſt, but the *worthieſt*, that is frequently firſt named in Holy Writ; For, that *Haran*, who is laſt nam'd, was conſiderably older than *Abraham*, is evedent from *Abraham*'s marrying his Daughter, who was only ten Years younger than himſelf. And therefore, if we do but ſuppoſe, that, ſixty Years after that *Terah* began to beget Children, he begat *Abraham*, the Father will be two hundred and five Years old, (c) at which Age he died, when the Son was no more than ſeventy-five, at which Time he remov'd into *Canaan*.——2*dly*, (d) That, tho' there be a Difference between *Moſes* and St *Stephen*, in the Number of thoſe who went down with *Jacob* into *Egypt*; yet this only ariſes from the different Deſigns of the two Accountants. For, the Deſign of *Moſes* is to tell us, how many *Jacob* and his Offſpring amounted to, omitting his Son's Wives; that of St *Stephen*, how many all the *Kindred* were, *whom Joſeph called into Egypt*. In the Light that *Moſes* conſiders them, they were *ſeventy*, but then ſeveral of theſe muſt be left out of St *Stephen*'s Number, viz. *Joſeph*, and his two Sons, who were in *Egypt* already, *Hezron* and *Hamul*, who were not yet born, and *Jacob*, whom he reckons apart. Now take out theſe ſix from the *ſeventy*, and there will remain *ſixty-four*, which, by adding the eleven Wives of *Jacob*'s Sons, are juſt *ſeventy-five*.——3*dly*, That St *Stephen* no where inſinuates, that *Jacob* was buried in *Sychem*; for his Words are, (e) *ſo* Jacob *went down into* Egypt, *and there died, he, and our Fathers, and were carried*, i. e. our Fathers were *carried over into* Sychem: (f) For, if *Joſeph* deſired to have his Bones carried into the Land of *Canaan* there to be interr'd, there is Reaſon to believe, that the other Fathers deſired the ſame, as having the ſame

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(y) Acts vii. 37, 38. (z) Ibid. ver. 39. to 50. (a) *Kidder*'s Demonſtration of the Meſſiah, part ii. pag. 85. (b) Gen. xi. 26. (c) Ibid. ver. 22. (d) *Kidder*, ibid. p. 86. (e) Acts vii. 15, 16. (f) *Kidder* Ibid. pag. 89. and *Whitby*'s Annot. in Locum.

Faith in the Promiſes, and the ſame Intereſt in the Land, that *Joſeph* had; and that, if they did deſire the ſame, the reſt of the *Tribes*, bearing the ſame Honour to their *Patriarchs*, that the Tribe of *Joſeph* did to *him*, would think themſelves equally concern'd to preſerve their *Bones*, in order to be carried out of *Egypt* with them, and to be buried together with *Joſeph*'s Bones (as not improbably they were) at *Sychem*, tho' the Remains of *Jacob* might be laid in another Place.

'TIS a Deference, I think, which we owe to the *Spirit of God*, whenever we find an Oppoſition between *ſacred* and *profane* Authors, that cannot be well reconciled, to impute the Error of Miſtake to the *latter*: Now the *Jewiſh* Hiſtorian *Joſephus* tells us of one *Theudas*, who, in the fourth Year of *Claudius*, ſet up for a great Prophet, and Worker of Miracles, but was ſoon routed, and deſtroy'd by *Cuſpius Fadus*, the *Roman* Governor; and St *Luke*, as he repreſents the Sentiments of *Gamaliel*, tells us of one of the ſame Name, who aroſe in the Reign of *Auguſtus*, and ſome Time before the Inſurrection of *Judas* the *Gaulanite*, which happen'd upon Account of the *Taxation*, when *Cyrenius* was Governor of *Syria*: But why ſhould we account both theſe, who are ſo widely diſtant in Point of Time, to be one and the ſame Perſon? Inſtead of charging *Gamaliel*, or rather St *Luke*, with a Lapſe of Memory in this Piece of *Chronology*, it is more reaſonable to think, (z) that the *Theudas* of *Joſephus*, and that of *Gamaliel*, were two Men, but, not unlikely, Father and Son, or Tutor and Scholar; and that this Name was given to the latter *Theudas*, (even as Parents call their own Children by their Names) or that he himſelf aſſum'd it, in Imitation of the former *Theudas*, whom he delighted to follow in his *Appellation*, as well as his *enthuſiaſtick* Folly. To this Purpoſe *Origen* informs us, that, *having gathered from the Scriptures, that the Time of the* Meſſiah *was come, firſt* Theudas, *and after him* Judas *of* Galilee, *raiſed Tumults in the Time of the Taxing*; and therefore the Fathers unanimouſly ſay, that thoſe Words of our Saviour, *all that came before me, are Thieves and Robbers*, do relate to theſe two *Theudas* and *Judas* of *Galilee*. So extremely evident it is, that the antient Fathers agreed in this, *viz.*——That there was a *Theudas*, pretending to great Matters, even before the Coming of our Lord, tho' his Inſurrection was ſo trifling, having but (a) *about four hundred Men, who joined him*, that the *Jewiſh* Hiſtorian has taken no Notice of it.

St Luke's *Expreſſion in* Acts ii. 5. *vindicated.*

ANOTHER *Conceſſion*, that I think we may fairly claim in Behalf of the *Sacred* Penmen, is, that the ſame Licence of Expreſſion, which *profane* Writers make ſo much Uſe of, may ſometimes be allow'd them; which will quite deſtroy the Objection againſt the *hyperbolical* Phraſe in St *Luke*, of (b) Jews *reſiding at* Jeruſalem *out of every Nation under Heaven*; tho', upon a ſhort Enquiry into the ſeveral Diſperſions of that People, we way be able, in ſome Meaſure, to vindicate the Truth of it, even in the very *Letter*.

The ſeveral Diſperſions of the Jews.

TO this Purpoſe we may obſerve, that, before their *final* Diſperſion by the *Romans*, the *Jews* had ſuffer'd two *Captivities*, or great Diſperſions, beſides ſome ſmaller *Scatterings*. The *firſt* was of the ten Tribes of *Iſrael* by *Shalmaneſer*, King of *Aſſyria*, who is ſaid to have carry'd them away, (c) *and planted them in* Halah, *and* Haber, *and in the Cities of the* Medes; and, as theſe never return'd to dwell in their own Country, they are the *Parthians*, *Medes*, and *Elamites*, i. e. the *Perſians* of the Province of *Elymais*, whom St *Luke*, (d) in his ſubſequent Enumeration, intends. The *ſecond* Captivity was by *Nebuchadnezzar*, King of *Babylon*, when he carry'd away the other two Tribes of *Judah* and *Benjamin*; and *(e)* plac'd them in *Babylon*, and other of his Territories. Now, tho' a good Part of theſe, at the End of ſeventy Years, return'd from their Captivity, yet great Numbers of them, finding themſelves happily ſituated under Princes, who indulg'd them a free Exerciſe of their Religion, never viſited their native Country, except it was at ſome of their great *annual* Feſtivals; and of the Number of theſe we may ſuppoſe thoſe to be, whom St *Luke* calls *(f) the Dwellers in* Meſopotamia. Beſides theſe two great Diſperſions, there happen'd a *third* in the Days of *Ptolemy Soto (g)*, who ſurpris'd the City of *Jeruſalem*, and, *carrying away above an hundred thouſand of its Inhabitants*, plac'd them in his *garriſon'd* Cities, and other Places dependent on *Alexandria*.

(z) *Whitby*'s Annotations, and *Calmet*'s Comment. in Locum.

(a) Acts v. 36.

(b) Chap. ii. 5.

(c) 2 Kings xvii. 6.

(d) Acts ii. 9.

NOW from theſe three principal Diſperſions did proceed thoſe leſſer *Scatterings* in all Parts of the *Roman* Empire, and elſewhere. From that of *Babylon* and *Meſopotamia*, ſprang thoſe *(h)* of *Cappadocia*, *Pontus*, *Phrygia*, *Pamphylia*, and other Parts of *Aſia Minor*; and from that of *Egypt* and *Alexandria*, were deriv'd thoſe of *Libya*, *Cyrene*, and all other *Helleniſts* whatever, in the ſeveral Parts of the *Roman* Empire. Add to all this, the many Natives of *Judea* itſelf, who, upon one Occaſion or other, choſe to live among the *Gentiles*, and more eſpecially at *Rome*, which was then the *Metropolis* of the whole World; and from hence might proceed *(i) thoſe Strangers of* Rome, Jews *and Proſelytes*, Cretes *and* Arabians, whom the Apoſtle, in like Manner, enumerates.

Why there might be ſome of all Nations *then at* Jeruſalem.

AGRIPPA, we read in his Speech to the *Jews*, diſſuading them from rebelling againſt the *Romans*, for fear of bringing a ſad Calamity, not upon themſelves only, but upon the whole Nation, whereever diſpers'd among the *Gentiles*, ſticks not to ſay, that *(k) there was no People in the World, who had not ſome of their Nation dwelling among them*; and therefore we need leſs wonder, that we find the *Sacred* Hiſtory aſſerting, that *Jews of every Nation under Heaven* were, at this Time, met at *Jeruſalem*, when, *(l)* not only a great *Feſtival*, in which *all their Males were to appear before God*, ſummon'd them thither; but their earneſt Expectation likewiſe of the promis'd *Meſſiah*, whoſe Time of coming, according to the Prediction of their Prophets, was now accompliſh'd, might make them more deſirous to return to their native Country, there, with an holy Impatience, *to wait for the Conſolation of* Iſrael.

An Account of the Miniſters *of the* primitive *Church*.

(m) WHAT makes it very difficult to give a diſtinct Account of the Offices and Orders of the *Chriſtian* Miniſters in the *Apoſtoliek* Age, is, the Shortneſs of the *Hiſtorical* Part of the *New Teſtament*, which ſeldom extends farther than the firſt Plantation of Churches; and the Deſign of the *Epiſtolary* Part, which, being written to Perſons lately converted to Chriſtianity, was to acquaint them with the Principles of their Religion, and to arm them againſt falſe Teachers, rather than inſtruct them in the Form of Church Government: However, by a due Attention to what we read, we may obſerve,

The Apoſtles, *and their Offices*.

—— That the *Apoſtles* were the *firſt*, and moſt diſtinguiſh'd of our Bleſſed Lord's Diſciples, choſen by him to be his more immediate Attendants, and, in the Courſe of his Miniſtry, admitted to a greater Confidence and Familiarity, than the reſt: That, upon his leaving the World, he commanded them to teſtify the Truth of his Reſurrection and Aſcenſion, and to publiſh the Doctrines and Myſteries of the Goſpel in all Nations, and, at the ſame Time, gave them Authority to govern the Churches, which they ſhould eſtabliſh every where: *(n)* that, to enable them to diſcharge their weighty Offices, they were endued with ſuperior

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(e) 2 Kings xxiv. 16. *(f)* Acts ii. 19. *(g) Joſeph.* Antiq. l. 12. c. 2. *(h)* Acts ii. 9, 10. *(i)* Ibid. ver. 11. *(k) Joſeph.* de Bello. l. 2. c. 16. *(l) Beauſobre*'s Annot. in Locum. *(m)* Archbiſhop *Potter*'s Diſcourſe of Church Government. *(n)* Miſcellanea Sacra, Eſſay 2.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

ſuperior Courage, and Gifts extraordinary, that what they had in their Inſtructions they might publiſh and teſtify to the greateſt Audience, and in Times of the greateſt Danger: That, having, by this Means, ſpread the Chriſtian Religion far and wide, they ſettled Churches in the ſeveral Places, where they had made a ſufficient Number of *Converts*, with proper Miniſters to attend the Offices of Religion, while themſelves proceeded in the great Affair of propagating the Goſpel in other Countries: (*n*) That in the Churches, which they thus had founded, they retained the chief Authority, and had all other Miniſters, of what Quality ſoever, ſubject to them, as appears from St *Paul*'s Epiſtle to *Timothy* and *Titus*, indited in a Stile, which ſufficiently ſpeaks a *Superiority* over them: And that, in Virtue of their Commiſſion from Chriſt, they exerciſed a Power of making ſuch Laws and Conſtitutions, as were found neceſſary for the good Government of the Church; of enforcing theſe Laws with ſuch *Penalties*, as the Nature of Tranſgreſſions required; of ejecting the *Incorrigible* from the *Communion* of the Saints; of pardoning and receiving the *Penitent*; of conferring the *Gifts* of the Holy Ghoſt; of chuſing proper Perſons to adminiſter in holy Offices; and of appointing their Succeſſors to rule and preſide in the Church.

Biſhops, *and their Offices.*

This is the moſt of what we learn concerning the Apoſtles, and their diſtinct Offices: And, in relation to the *inferior* Miniſters of the Chriſtian Church, we may obſerve, —— That upon the Departure of the Apoſtles from *Jeruſalem*, (if not much ſooner) St *James*, the near Relation of our Lord, was made the fixed *Biſhop* of that City, and under him had ſeven *Deacons*, who were ſolemnly ordained by the Apoſtles: That, in the Churches of *Epheſus* and *Crete*, St *Paul* gives *Timothy* and *Titus* plain Rules for their Conduct, in the Ordination of *Biſhops* and *Deacons*; ſo that *Timothy* and *Titus* muſt have been Biſhops themſelves, otherwiſe they could not have ordained others to that Office: That, tho' the Words *Biſhop* and *Elder* * be uſed promiſcuouſly, and are ſometimes applied to the ſame Perſon, (as St *John* calls himſelf an *Elder*, though, at the ſame Time, he was ſovereign Biſhop of *Aſia)* yet this he might do upon different Conſiderations, ſince an *Elder* he might be, with regard to his *Age*, and a *Biſhop*, with regard to his Office: And that *Biſhops* were Officers in the Chriſtian Church, appointed

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(*n*) Archbiſhop *Potter*, on Church Government.

* Allowing it to be true, that theſe Names in Scripture are uſed promiſcuouſly, (which yet is by very learned Men, and upon very good Authority, denied) yet ſtill this is no Proof, that *Preſbyters* muſt be advanced to the Dignity of *Biſhops*, or *Biſhops* ſunk to the Level of *Preſbyters*. For, although the Term *Preſbyter* is, at preſent, uſed to denote the Office of thoſe, who aſſiſt the Biſhop, and are ſubject to him in diſcharging ſome of the Miniſterial Functions, yet, in the Days of the Apoſtles, the Biſhops might be called *Preſbyters*, though they had then other Preſbyters ſubject to them. For, although all *Preſbyters* are not *Biſhops*, yet all *Biſhops* are *Preſbyters*; although the former may not perform the *Function* of the latter, the latter may perform the *Functions* of the former; what *Offices* are incumbent upon a Preſbyter, thoſe a Biſhop has a Right to perform, and may therefore, upon that Account, very juſtly be called a *Preſbyter*. It is allowed on all Hands, that, under the *Jewiſh* Diſpenſation, there were three Orders of *Eccleſiaſtical* Perſons, the *High-Prieſt*, the *Prieſt*, and the *Levites*; and yet, in the firſt Inſtitution of theſe Orders, the Word *Prieſt* is uſed promiſcuouſly, as well of the High-Prieſt, as of the inferior Prieſts; ſo that *Aaron* himſelf, the firſt High-Prieſt in the Book of *Moſes*, is never dignified with any higher Character than that of a Prieſt. But whoever, from this promiſcuous Uſe of his Name, has attempted to prove that all the Prieſts were equal to the High-Prieſt? Or, that the Sons of *Aaron* were of the ſame Dignity and Order with *Aaron*, the Father? And yet this is the main Argument, which the Contenders for a *Parity* among the Preſbyters make uſe of to prove their Aſſertion, *viz.* that becauſe, in the Writings of the Apoſtles, Biſhops are ſometimes (according to the Opinion of ſome Interpreters) call'd *Preſbyters*, Biſhops and Preſbyters were therefore both of one Order; but, if being call'd by the ſame Name makes an *Equality* in Miniſterial Functions, our Saviour, who is term'd an *Apoſtle*, Heb. iii. 1. a *Biſhop* or *Paſtor*, 1 Pet. ii. 25. a *Maſter* or *Doctor*, Matth. xxiii. 10. a *Miniſter* or *Deacon*, Rom xv. 8. muſt, by this Form of Reaſoning, be degraded to an Equality with the Apoſtles, with Biſhops, with Maſters, nay, with Deacons themſelves, which is not only incongruous, but impious to aſſert. Biſhop *Smalridge*'s Sermons, p. 111.

Elders, *and their Offices.*

Prieſts, *and their Offices.*

Deacons, *and their Offices.*

Brethren, *and their Power.*

appointed by the Apoſtles to be their Succeſſors in the Government of it, and, in their Abſence, or upon their Demiſe, to exerciſe the ſame Functions, as it was in the Caſe of *Timothy* and *Titus:* That the *Elders*, (ſuppoſing them diſtinct from *Biſhops)* were thoſe, *who had been with Chriſt from the Beginning*, and, having *received the Holy Ghoſt*, at the ſame Time that the Apoſtles did, were ſometimes choſen into their Number, (as were *Matthias* and *Barnabas)* and, upon Account of their extraordinary Gifts, (though they were not *fixed* Miniſters) had a Right to *officiate* wherever they came, a Share in the Government of the Church, and a Seat in all their *Councils* and *Synods:* That, in the great Variety of Gifts, which Chriſt beſtowed upon his Church, ſome of theſe *Elders*, very probably, *were Prophets*, whoſe principal Work it was, by expounding the Prophecies of the *Old Teſtament*, and foretelling future Events to convince the *Jews*; and others *Evangeliſts*, who, by writing the *Goſpel* by Inſpiration, and preaching it to *Infidels*, who never heard of it, made it their Buſineſs to convert the *Gentiles*; that, tho' in ſome Churches, when firſt eſtabliſhed, we find only a *Biſhop* and his *Deacons*, without any Mention of the intermediate Order of *Preſbyters*; yet, when the Number of Chriſtians increaſed, the Biſhop ordained others to officiate in the Congregations, where he could not be preſent, and to aſſiſt him in the other Parts of his Paſtoral Charge; and were, at that Time, called *Teachers*, and afterwards *Preſbyters*, or Prieſts: That theſe Preſbyters were a ſettled Order in the Church, ſuperior to *Deacons*, but, in the Matter of *Ordination* and *Confirmation* by the Impoſition of Hands, inferior to *Biſhops*, though, in all other Reſpects, their Equals, and alike impowered to diſpenſe the Word, adminiſter the Sacraments, and offer up the Prayers of the People: That Deacons (as their very Name imports) were Perſons appointed to attend on the Biſhops, and (according to the Original Inſtitution of their Order) *to take Care of the Poor*, i. e. to enquire into the Neceſſities of every one, and to apply a ſuitable Relief to them out of the Church's Treaſure, tho' (from the Examples of St *Philip* and *Stephen)* we find that their Employment likewiſe was to *baptiſe* Converts and Children, and to *preach* the Goſpel to the Adult: And that the *Brethren* were properly what we now call the *Laity* of the Church; but then, as the *Laity* at that Time were endued with ſpecial Gifts, by theſe they were entitled to have ſome Share in the Adminiſtration of the Church; were preſent with the Apoſtles and Elders at the Council of *Jeruſalem*; and had Leave given them to chuſe proper Perſons out of their Body, and to preſent theſe to the *Apoſtles*, while they were alive, and afterwards to the *Biſhops*, but had no Power at all of their own Accord to *ordain* or appoint them to any ſacred Office: We may obſerve, I ſay, that ſuch were the ſeveral Orders of Men, in the Beginning of the Chriſtian Church, *ſuch the Diverſities of their Gifts, and ſuch the Differences of their Adminiſtrations.*

The ſtanding Miniſters of the Church after the Apoſtles.

But, as it muſt be owned, that ſeveral of theſe were *extraordinary* Perſons, and continued no longer than the *Apoſtolick* Age; ſo, to have a full and diſtinct Account of ſuch *ſtanding* Officers, as were to abide for ever, we muſt have recourſe to the Teſtimony of *Antiquity*, which perfectly agrees in this,——That after the Apoſtles Days, they were no other, than *Biſhops*, *Preſbyters*, and *Deacons:* And, accordingly, *Ignatius*, (to mention one Evidence for all) after he had been forty Years Biſhop of *Antioch*, (to which Dignity he was promoted by the Hands of *Peter* the Apoſtle, and therefore cannot be ſuppoſed to be ignorant of the State of the *primitive* Church) in his Exhortation to the People to be obedient to the Miniſters of it, tells us *of the Biſhop preſiding in the Place of God*; *the Preſbyters, as the Council of the Apoſtles*; *and the Deacons, as the Miniſters of Chriſt*; and therefore, ſays he, *he that is within the Altar, is pure*; *but whoever does any*

Thing without the Biſhop, the College of Preſbyters, and the Deacons, his Conſcience is defiled; and therefore (ſays he again) *adhere to the Biſhops, the College of Preſbyters, and the Deacons.* A ſufficient Atteſtation, that theſe were the ſtanding Miniſters of the Chriſtian Church in thoſe Days.

In what Senſe Timothy *and* Titus *were Biſhops of* Epheſus *and* Crete.

THAT *Timothy* and *Titus* were Biſhops of *Epheſus* and *Crete*, and both ſuch by the Appointment of the Apoſtle St *Paul*, we have the Teſtimony of all Antiquity to convince us; but, if by ſaying, that they were *Biſhops*, we mean, that they took upon them theſe *Churches*, or *Dioceſes*, as their *fixed* and *peculiar* Charge, in which they were to preſide for Term of Life, we are much miſtaken. Upon St *Paul*'s going to *Macedonia*, (o) he exhorts *Timothy to abide at Epheſus*, in order to correct ſeveral *Abuſes*; and yet, (p) in his *ſecond* Epiſtle, we find him intreating him to come to *Rome*, where he continued (as the *Antients* conjecture) to the Time of the Apoſtle's *Martyrdom.* In like Manner, St *Paul* (q) *left* Titus *in* Crete, *to ordain Elders in every City, and to ſet in Order the Things, that were wanting*; but no ſooner had he done this, than he ſent for him, the very next Year, to *Nicopolis*; and, having ſent *Artemas* to ſupply his Place, took him along with him to *Rome*, and then ſent him into *Dalmatia*, upon the great Affair of propagating the Goſpel, till, at length, after the Apoſtle's Death, he returned again to *Crete.*

And that they were real Biſhops, tho' not reſident.

THE Truth is, theſe two Perſons were not only *Biſhops*, but *Evangeliſts* likewiſe; and the Work of an Evangeliſt (as *Euſebius* informs us) was this,——*To lay the Foundation of the Faith in barbarous Nations, to conſtitute in them Paſtors, and, having committed to them the Cultivating of theſe new Plantations, to paſs on to other Countries and Nations*; ſo that, according to this, theſe two *Evangeliſts* were not in a Condition to reſide in their reſpective Dioceſes. But ſtill, if by Biſhops we only underſtand Perſons, who had Authority to ordain, and govern the Clergy of their Provinces, and to exerciſe Acts of *Diſcipline* and Cenſure over *Eccleſiaſticks*, as well as private Chriſtians, we cannot but think, that, when we find (r) *Timothy ſet over the Houſe of God*, and, in that Houſe, impowered (s) to make Rules for the orderly Celebration of Divine Worſhip; to ſee that Teachers (t) taught no other Doctrine, than what they had received from our Lord and his Diſciples; to *commit* the Doctrine of the Goſpel (u) *to faithful Men, who ſhould be able to teach others*; and to ordain thoſe, whom he ſhould find to be qualified, (x) ſome to be *Biſhops*, and others *Deacons:* When we find him authorized (y) to provide for the competent Maintenance, and all due Reſpect of Church-Offices; to take Cognizance of Accuſations, (z) even *againſt Elders*; to (a) rebuke publickly *thoſe that ſin*; and to inflict Cenſures, proportionably to the Crimes, that are proved againſt them: And when we find *Titus*, in like Manner, authorized to teach all Degrees of Men, and (b) *to exhort and rebuke them with all Authority*; to take Cognizance of *Hereticks*; and ſuch, as did not *repent* (c) upon the *ſecond Admonition*, to *reject* from the Communion of Saints; (d) to ſet in Order what St *Paul* had left unfiniſhed; and to ordain thoſe whom himſelf ſhould approve, *to be Biſhops and Elders:* We cannot but think, I ſay, that, to all Intents and Purpoſes, they were Biſhops, and had the ſeveral Parts of the Apoſtolick Authority committed to them; tho' in this they differed from ſuch *ſettled Dioceſan* Biſhops, as are among us, that the frequent Calls of their *Evangelical* Office obliged them to be oftentimes abſent from their Charge.

When Paul *and* Barnabas *firſt commenced Apoſtles.*

ST *Paul*, ſpeaking of himſelf and his Doctrine, has theſe remarkable Words: *I certify*

(o) 1 Tim. i. 3. (p) 2 Tim. iv. 9. (q) Tit. i. 5. (r) 1 Tim. iii. 15. (s) Ibid. ii. 1. (t) Ibid. i. 3. (u) 2 Tim. ii. 2. (x) 1 Tim. iii. 1, 2, &c. (y) Ibid. v. 17. (z) Ibid. ver. 19. (a) Ibid. ver. 20. (b) Tit. ii. 15. (c) Ibid. iii. 10. (d) Ibid. i. 5, 6.

(*e*) *I certify to you, Brethren, that the Goſpel, which was preached of me, is not of Man; for I neither received it of Man, neither was I taught it, but by the Revelation of* Jeſus Chriſt; and therefore he ſtiles himſelf *an* (*f*) *Apoſtle, not of Men, neither by Man.* Let us then obſerve a little, when it was, that *Jeſus Chriſt* vouchſafed him the *Revelation*, which he here ſpeaks of, and then we may poſſibly find out the Time, when he firſt commenced an *Apoſtle*. At his firſt Converſion near *Damaſcus*, he ſaw a great Light, and heard a Voice iſſuing from Heaven; but it does not appear, that, at this Time, he had any Sight of *Chriſt*, or received any Revelation from him, except (*g*) *that he ſhould go to* Damaſcus, *where it ſhould be told him what was appointed for him to do.* In *Damaſcus* indeed, *Ananias* told him, that God had choſen him, (*h*) *to know his Will, and ſee that juſt One, and to hear the Voice of his Mouth, and* (*i*) *to carry his Name to the* Gentiles; but this is rather a Declaration of what was revealed to *Ananias*, than any Deſignation of *Saul* to the *Apoſtleſhip*. Encouraged however by this Notification from *Ananias*, and the Inſpiration, which he received by the Impoſition of his Hands, he began to preach in the Name of Chriſt, and continued to do ſo for full three Years with great Eloquence, and Strength of Argument; but ſo far was all this from gaining him the Character of an *Apoſtle*, that, when he came to *Jeruſalem*, the firſt Time after his Converſion, (*k*) *the Brethren would not believe that he was ſo much as a Diſciple.* 'Tis no improbable Opinion therefore, (*l*) that it was at the *ſecond* Time of his Coming up to *Jeruſalem, when,* (as himſelf relates the Matter) *while he was praying in the Temple, he fell into a Trance, and ſaw* Jeſus Chriſt *ſaying unto him,* (*m*) *Make haſte, and get thee quickly out of* Jeruſalem; *for they will not receive thy Teſtimony concerning me, and therefore depart; for I will ſend thee far hence to the* Gentiles: 'Twas at this Time, I ſay, that he not only received his Commiſſion to preach the Goſpel to the *Gentiles*, but the Revelation of (*n*) the Goſpel likewiſe, which he was to preach, and the Deſignation of the very Perſon, that was to accompany him in the Work.

That he received ſuch a Revelation, (*o*) wherein God made known unto him *the Myſtery, which, in other Ages, was not known unto the Sons of Men,* viz. *that the* Gentiles *ſhould be Fellow-heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel,* himſelf teſtifies; and yet we have no clear Account of any other Interview between Chriſt and him, than what happened here in the Temple, upon his ſecond Coming to *Jeruſalem*. Being thus furniſhed with a proper Revelation, and a Fellow-labourer to aſſiſt him in the Propagation of it, he and *Barnabas* returned unto *Antioch*, where the Holy Ghoſt ſoon order'd the Church (*p*) *to ſeparate them for the Work, whereunto he had called them, viz.* in the Viſion, which he vouchſafed *Saul* in the Temple, when he was laſt at *Jeruſalem*; and, accordingly, *the Church* (*q*) *faſted and prayed, and laid their Hands on them,* having *recommended them to the Grace of God,* and *ſent them away*; and they, *being thus ſent forth by the holy Ghoſt,* proceeded to the Work of their Miniſtry with great Chearfulneſs and Unanimity; until, upon their ſecond *Perigrination*, a certain Diſagreement happened, which produced a *Separation* between them.

The Benefit of their Diſagreement and Parting.

It may not be amiſs however to obſerve, that the Deſign of the *Holy Ghoſt*, in having this their Perverſeneſs recorded, was, not only to teſtify the Truth and Sincerity of the *Apoſtolick* Hiſtory, which is not afraid to relate the Faults and Failings of its chief *Perſonages*, whatever Conſtruction

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(*e*) Gal. i. 11, 12. (*f*) Gal. i. 1. (*g*) Acts ix. 6. and xxii. 10. (*h*) Ibid. xxii. 14. (*i*) Ibid. ix. 15. (*k*) Ibid. 26. (*l*) Miſcell. Sac. Eſſay 3d. (*m*) Acts xxii. 18, 21. (*n*) Philip. ii. 2. (*o*) Epheſ. iii. 3, *&c.* (*p*) Acts xiii. 2. (*q*) Ibid. 3, 4.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

Conſtruction may be put upon them; but to ſhew us likewiſe, that the beſt Chriſtians are ſubject to the ſame *Paſſions* and Infirmities with other Men; and that therefore none ought to be too much elated with an Opinion of their own Piety, or to deſpiſe others, whom they may imagine their *Inferiors*. Nor muſt it be forgotten, that this Benefit in particular accrued to St *Mark*, (who was the Subject of their Contention) *viz.* that the Poſitiveneſs of St *Paul*, not to take him in Company, who, in their former Journey, had ſo *ſhamefully* deſerted them, made him more conſtant and reſolved in the Service of the Church for the Time to come, and gave the Church this Advantage, (as we hinted before) *(p)* that, by Means of the Separation of two ſuch eminent Apoſtles, more People were converted, and a greater Number of Provinces (than otherwiſe would have been) viſited with the *glorious Light of the Goſpel*.

The Heinouſneſs of Ananias's *Sin.*

The like Benefit accrued to the Church from the *Divine* Severity on *Ananias*, and his Wife *Sapphira*; for it was not any Sentence of St *Peter* that deſtroyed them, but the righteous Judgment of God, in puniſhing the Hypocriſy, the Covetouſneſs, the Sacrilege, and groſs Impiety, wherewith their Crime was aggravated. The *Cuſtom* in thoſe Times was, *(q) for as many as were Poſſeſſors of Lands, to ſell them, and to bring the Prices of the Things that were ſold, and to lay them down at the Apoſtles Feet, that Diſtribution might be made unto every Man according as he had Need*. This charitable Diſpoſition among Believers, *Ananias* and his Wife made uſe of, to obtain a falſe Reputation, and to paſs a *Cheat* upon the Apoſtles, if they could. To this Purpoſe, they gave it out, that they had devoted all their Poſſeſſions (which perhaps were very large) to the Uſe of the Church, and accordingly ſold them. “This, *ſay they*, will gain us the Credit of being very charitable and religious Perſons; will make us be highly reſpected by the *Apoſtles*, and, in a Manner idolized among the Brethren. We purpoſe, however, not to give away our *All* upon this Occaſion, tho' we may pretend we do ſo; but will reſerve a good Portion to ourſelves; and, if we keep but our own Counſel, who will find it out? The *Apoſtles* indeed are Perſons endued with great Gifts, but (*r*) *what Man knoweth the Things of a Man, ſave the Spirit of a Man, which is in him?* It is impoſſible for them to pry into our Hearts: and therefore, if we blab it not ourſelves, we may, by this Means, put out our Money to good Intereſt, and, by laying down a *Part* of the *Price at the Apoſtles Feet*, (as others have done the *whole*) be intitled to the ſame Right of *Relief* from the publick Stock, which others, who have parted with their *All*, are admitted to, and, at the ſame Time, retain a comfortable Subſiſtence for ourſelves. All that we have to do then, is, to be ſtedfaſt and uniform in our Story, and then we may defy the Spirit of God itſelf, which the Apoſtles make ſuch Boaſt of, to detect us.”

And the Juſtice of his Puniſhment.

This ſeems to be a natural Comment upon their Contrivance and Conſpiracy; and if ſo, *(s)* the *Jews*, who are apt to object againſt Chriſtians the Severity of what they ſuffered, would do well to remember, that the Law of *Moſes* allowed of no Atonement for wilful *Sacrilege*, but *(t)* left the Delinquent to be cut off by the Hand of Heaven, as *Ananias* here was: Nor ſhould it be forgotten, *(u)* that, as we find God, under the Law, more ſevere in his Puniſhment of thoſe, who firſt offended in offering *ſtrange Fire*, (as in the Caſe of *Nadab* and *Abihu)* and violated the *Sabbath*, (as in the Caſe of the Man, who gathered *Sticks* on that Day) and, eſpecially, againſt thoſe, who roſe up againſt *Moſes* the Prophet, and *Aaron* the Prieſt of the Lord, (as in the

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(p) Vid. page 1540, in the Notes.

(*q*) Acts iv. 34, 35.

(*r*) 1 Cor. ii. 11.

(*s*) *Kidder*'s Demonſtration of the Meſſiah, part ii. p. 85.

(*t*) Joſh. vii. 18.

(*u*) *Whitby*'s Annotations on Acts v. 1.

A. M. 4037, &c. Ann. Dom. 33, &c.

From Acts i. 10. to the End.

Caſe of *Corah* and his Company) there is the like Reaſon, that the *firſt* great Offence of this Kind, under the Goſpel Diſpenſation, ſhould receive *exemplary* Puniſhment from the Hand of God, that others might ſtand in more Terror of thoſe Sins, which thus affronted that Holy Ghoſt, by whoſe Power the Chriſtian Religion began now to be propagated; for ſo the Text tells us, (x) *that great Fear came upon all the Church, and upon as many, as heard theſe Things, and Believers were the more added to the Lord, Multitudes both of Men and Women.*

Why St Paul *allowed* Timothy, *and not* Titus *to be circumciſed.*

St *PAUL*, ſpeaking of his own eaſy Compliance to the ſeveral Tempers, and Humours of thoſe, with whom he converſed, (y) *Tho' I be free from all Men*, ſays he, *yet have I made myſelf a Servant unto All, that I might gain the more; unto the* Jews *I became as a* Jew, *that I might gain the* Jews; *to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without the Law, as without the Law, that I might gain them that are without the Law; to the Weak became I as Weak, that I might gain the Weak; I am made all Things to all Men, that I might by all Means ſave ſome, and this I do for the Goſpel Sake:* And doubtleſs for the Goſpel's Sake it was, that he appointed *Timothy* to be circumciſed. He knew full well the Prejudices, which the *Jews* had conceived againſt Perſons, who had not ſubmitted to that Ordinance; that they would not ſuffer them to appear, much leſs to argue and *diſcourſe*, in any of their *Synagogues:* And therefore, being determined to take *Timothy* for the Companion of his Travels, (to make his Acceſs more eaſy to the *Jews*, and himſelf a fitter Inſtrument in their Converſion) he thought proper to give him this *Paſs-port*, as it were. (z) *Circumciſion* he knew *was nothing, and Uncircumciſion was nothing, but the keeping of the Commandments of God.* (a) In its own Nature it was a Thing *indifferent*, neither required by the Chriſtian Religion, nor inconſiſtent with it; and under this Conſideration, he was willing it ſhould paſs upon *Timothy:* But when it came to be required as a *Duty*, and a Duty neceſſary to Salvation; to be uſed as the diſtinguiſhing *Mark* of a *Jew*, in Oppoſition to *Chriſtians*; to be made an Obligation to the total Obſervance of the Law, and a *Rock of Offence* to thoſe of a different Perſuaſion; it then became *Evil*, and inconſiſtent with the Doctrine of the Goſpel. Under this Senſe it is, that St *Paul* ſo frequently, and ſo loudly diſclaims againſt it; and upon theſe Conſiderations it was, that he would not allow *Titus* to be circumciſed, notwithſtanding the earneſt Importunity of ſome People *of Reputation at* Jeruſalem.

(b) With what a jealous Eye St *Paul* was looked upon by all *judaizing* Chriſtians, as a Perſon averſe to the *Moſaick* Inſtitutions, is ſufficiently known. Theſe Men had been at *Antioch*, where, having inſidiouſly watched the *Liberty* which he took in omitting all legal Obſervances, they, when he came to *Jeruſalem*, informed the Church againſt him, that he preached to the *Gentiles*, who were not circumciſed; that he converſed freely, and familiarly with them; that *Titus*, who was a *Greek*, was at that Time with him; and therefore, to put the Matter upon an Iſſue, they urged, that this intimate Friend of his might be circumciſed. Their Policy in this was viſible. Had they carried their Point againſt St *Paul*, they would ſoon have inform'd the Church of *Antioch*, that, by the Order of the Council at *Jeruſalem*, (c) *Titus* had been obliged to be circumciſed; and this, beſides the Defeat given to the Apoſtle, and Baffle to his Doctrine of Chriſtian *Liberty*, would have proved a great Scandal, and Diſcouragement to the Heathen Converts, and an Impediment to the Progreſs of the Goſpel, which at that Time began to be more ſucceſsful among the *Gentiles*, than the *Jews*. And therefore St *Paul* was reſolute, and took eſpecial Care that *Titus* ſhould not be circumciſed. So that, upon the Whole, it appears, that St *Paul* was no ways inconſiſtent with himſelf, tho' he varied his Conduct, according to the different Circumſtances he found himſelf under. He ordered *Timothy* (whoſe Mother was a *Jeweſs*) to be circumciſed, becauſe his Circumciſion would be a Means to forward his *Miniſtry*, and to gain him an eaſier Acceſs to the *Jews*; but he refus'd to have *Titus*, who was a *Gentile*, circumciſed, becauſe his Circumciſion would have been a Means to *ſcandalize* the Brethren, to alienate their Minds from the Chriſtian Faith, and a great Obſtruction to the Courſe of the Goſpel. In ſhort, (*c*) *Titus* he would not ſuffer to be circumciſed, thereby to ſhew, that Circumciſion was not *neceſſary*; but *Timothy* he allowed to be circumciſed, that, by his Practice, it might appear, that ſuch Ceremonies were not evil in themſelves, but might be uſed without any Crime, until by Degrees they came to be aboliſh'd.

(x) *Whitby*'s Annotations on Acts v. 11, 14. (y) 1 Cor. ix. 19, &c. (z) Ibid. vii, 19. (a) *Kidder*'s Demonſtration of the Meſſiah, part ii. page 93. (b) *Hammond*'s Annotations on Philip. ii. 3. (c) Ibid. on Acts xvi.

Why the Apoſtles deſired Paul *to comply with* Jewiſh *Ceremonies, and he conformed thereunto.*

THE like may be ſaid of his own Compliance with certain Ceremonies of *Purification*, at the Requeſt of St *James*, and the other Elders at *Jeruſalem*, and for the Satisfaction of the *Jewiſh* Converts there. (*d*) *Thou ſeeſt, Brother*, ſay they, *how many Thouſands of* Jews *there are, who believe, and they are all zealous for the Obſervance of the Law*. The Law of *Moſes* was held in ſo great Veneration, as being the Contrivance of God himſelf, (*e*) *ordained by Angels in the Hand of a Mediator*, ratified by Miracles, and entertain'd by all their Fore-fathers, as the peculiar Prerogative of their Nation for ſo many Generations, that even thoſe, who by the Evidence of the Goſpel were prevailed upon to embrace *Chriſtianity*, could not overcome the Prejudice of Education, but ſtill continued their Adherence to thoſe *legal* Rites and Cuſtoms, wherein they had been brought up. Some of them indeed were for *obtruding* them upon the *Gentile* Converts, but the moſt moderate of them all (even Biſhops and Elders, as as well as the *Laity*) were for a punctual Obſervation of them among the *Jewiſh*. They were convinced, that theſe Inſtitutions were of Divine Original. They knew of no *Revelation* made by God, that they were to ceaſe after the Death of their *Meſſiah*. Our Bleſſed Saviour, in his Goſpel, had ſaid little or nothing of them; nay, in ſaying *that he came not to deſtroy the Law, and the Prophets*, he ſeems to have given a freſh Sanction to them; and becauſe he foreknew, that the Deſtruction of their Temple, and their Excluſion from their own Land would, in a ſhort Time, make it impoſſible for them to obſerve them, he had given none of the Apoſtles (except it was St *Paul*) any Intimations concerning them; and therefore it is not to be wondered, that Men in theſe Circumſtances, ſhould adviſe St *Paul* (for the Good of ſo many Thouſand Souls, as might otherwiſe take *Exception* at his Conduct) to comply with the Obſervance of ſome Things, which, as yet, they did not think *abrogated*. So that, in the Apoſtles at *Jeruſalem*, there was no Deſign of *deluding* the People into a falſe Belief by St *Paul*'s conforming himſelf to ſome *Ritual* Obſervances, becauſe their preſent Perſuaſion was, that it was a Duty incumbent upon him ſo to do. St *Paul* indeed knew very well, that our Saviour, by his Death, (*f*) *had aboliſhed the Law of Commandments, contained in Ordinances*; but ſince theſe were Obſervances belonging to the Temple, which was yet ſtanding, and God had not, by any expreſs Declaration made to the *Jews*, prohibited the Continuance of them, he might lawfully ſubmit to this Compliance with them, in order to prevent the *Scandal* of the *believing Jews*, which might otherwiſe alienate them from the *Chriſtianity* they had embraced, and to promote, by his future Preaching

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(*c*) *Calmet*'s Commentary on Acts xvi.

(*d*) Acts xxi. 20, *&c.*

(*e*) Gal. iii. 19.

(*f*) Eph. ii. 15.

Why he declared himſelf a Phariſee.

Preaching among them, the Converſion, and Salvation of the *Unbelieving*.

(*g*) BEHOLD, *I ſend you forth as Sheep in the midſt of Wolves; be ye therefore wiſe as Serpents, and harmleſs as Doves*, is a Leſſon which our Saviour gave his Diſciples, and which St *Paul*, more eſpecially at this Time, when he was every where ſurrounded by his Enemies, had Occaſion to put in Practice. Moſt *Caſuiſts* are of Opinion, that, by all innocent Men it is allowable to ſow Diviſions among the Wicked, becauſe the Union of the Wicked is as prejudicial to the Cauſe of Religion, as the Diſunion of the Good is deſtructive to it. If therefore St *Paul* by an innocent Addreſs, could ſet the *Phariſees* and *Sadducees* at Variance, there is no Reaſon to be given, why he ſhould decline it. Had he indeed in ſo doing but implicitly denied himſelf to be a *Chriſtian*, this had been an inexcuſable Crime; but both the *Phariſees* and *Sadducees* were too well acquainted with him and his Converſion, ever to put that Conſtruction upon his Words. The *Reſurrection* of the Dead was a principal Doctrine of the Chriſtian Religion, and, as it was co-incident with the Faith of the *Phariſees*, I cannot ſee how he could uſe a more proper Argument, to convince them of their Fault and Folly in *perſecuting* Chriſtians, than to ſhew, that they themſelves did hold one of the *prime* Articles of the Chriſtian Faith; and, if by declaring this Doctrine of Chriſtianity before them, he engaged the *Phariſees* on his Side, and thereby declined the Malice and Rage of his Enemies, who can ſay, but that, in this putting the *Wiſdom of the Serpent* in Execution, he ſtill preſerved the *Harmleſſneſs of the Dove*.

Why he reproved St Peter, *and how much he deſerved it.*

BUT this can hardly be ſaid of St *Peter*'s Prevarication at *Antioch*. (*h*) He, at his firſt Coming down to that Place, made uſe of the *Liberty*, which the Goſpel had given him. He familiarly eat, and converſed with the *Gentile* Converts, accounting them, now that *the Partition-Wall was broke down*, no longer (*i*) *Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God*. This he had been taught by the Viſion of the *Sheet* let down from Heaven. This had been lately *decreed*, and he himſelf had promoted, and ſubſcribed it in the *Synod* at *Jeruſalem*. This he had before practiſed towards *Cornelius* and his Family, and juſtified the Action to the Satisfaction of his *Accuſers*: And this he had freely and innocently done at *Antioch*, till, ſome of the *Jewiſh* Brethren coming thither, for fear of offending and diſpleaſing them, he withdrew his Converſe from the *Gentiles*, as if it had been unlawful for him to hold Communion with *uncircumciſed* Perſons. In this Affair, as he himſelf acted againſt the Light of his own Mind and Judgment, *condemning* what he had *approved*, and *deſtroying* what before he *had built up*; ſo hereby he confirm'd the *Jewiſh Zealots* in their inveterate Error; caſt infinite Scruples into the Minds of the *Gentiles*; revived the old Feuds and Prejudices between them; deſtroyed that Union and Harmony, which, before his Coming, prevailed in the Church of *Antioch*; and, in ſhort, brought Matters to that Iſſue, that the whole Number of *Jewiſh* Converts following his Example, ſeparated themſelves from the Company of *Gentile Chriſtians*, inſomuch, that St *Paul* was forced to interpoſe his Authority with Rebukes.

(*k*) MARK *them, who cauſe Diviſions, and Offences, contrary to the Doctrine, which ye have learned, and avoid them*, is the Inſtruction which he gave the *Romans*; and had he put it in Practice upon this Occaſion, there had then been ſome Grounds to complain of his † Rudeneſs and

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(*g*) Matt. x. 16. (*h*) *Cave*'s Life of St *Peter*. (*i*) Eph. ii. 19. (*k*) Rom. xvi. 17.

† *Porphyry*, that ſubtle Enemy of the *Chriſtian* Religion, makes uſe of this Reproof, which St *Paul* gave St *Peter*, as an Argument againſt them both, charging the one with Error and Falſhood, and the other with Rudeneſs

and Incivility to St *Peter*; but, in oppoſing his Conduct, where it was blameable, and *in telling him of his Faults*, when they were notorious, he acted (even in the Eye of the *Moſaick* Law) the Part of a kind Brother; for (*l*) *Thou ſhalt not hate thy Brother in thine Heart*; *thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer Sin upon him*; where, if *not to rebuke* a Brother, is to *hate* him, to rebuke him by Conſequence, is to love him; and therefore the *Royal Pſalmiſt* makes it the Matter of his Prayer, (*m*) *Let the Righteous ſmite me friendly, and reprove me, but let not their precious Balm break my Head.*

The different Occaſions of St Paul's and St James's *Doctrine, concerning* Juſtification.

BUT tho' St *Paul* might think it his Duty, and no Unkindneſs to St *Peter*, to oppoſe him in his *Diſſimulation*; yet we find him no where diſagreeing with St *James*, in any Point of *Chriſtian* Doctrine. To ſilence the Clamours of thoſe indeed, who pleaded for the Neceſſity of Circumciſion, and other *Jewiſh* Ordinances under the *Chriſtian* Diſpenſation, and were for impoſing them upon the *Gentile* Converts, as Things eſſential to Salvation, in ſeveral Parts of his Epiſtles, but more particularly of thoſe to the *Romans* and *Galatians*, he argues, that our Acceptance with God here, and Admiſſion to Happineſs hereafter (which he calls by the Term of *Juſtification*) depends upon our ſincere Belief of the Goſpel, and our living anſwerably to ſuch a Belief, (which are comprehended in the Word *Faith*) and not upon any Obſervance of the *Jewiſh* Rites and Ceremonies, which he calls the *Deeds of the Law*. This Doctrine of *Juſtification by Faith* came, in a ſhort Time, to be perverted to very bad Purpoſes, and (*n*) ſome there were, who, from the Authority of St *Paul*, endeavoured to perſuade themſelves, and others, that, ſo long as they did but *believe* the Goſpel in the naked Notion and Speculation of it, it was enough to recommend them to the Favour of God, and ſerve all the Purpoſes of *Juſtification* and Salvation, however they ſhaped and ſteered their Lives. To countermine the Deſigns of theſe Men, and to beat down this *ſtrong Hold of Libertiniſm*, St *James*, who wrote his Epiſtle ſubſequent to theſe of St *Paul*, and as a Kind of Comment upon them, endeavours to ſhew the Inſufficiency of a *naked* Faith, and *empty* Profeſſion of Religion, that it is not enough to recommend us to the divine Acceptance, and to *juſtify* us in the Sight of Heaven, barely to believe the Goſpel, unleſs we obey and practiſe it; and that ſuch a Belief, deſtitute of this Evangelical Obedience, is, (*o*) *like the Body without the Spirit, dead*, and inavailable to our Salvation: And therefore he concludes, that, by the Practice of the ſeveral *Virtues* of the *Chriſtian* Religion, (which he terms *Works*) *a Man is juſtified*, and not by a mere *notional* Belief of the Things recorded in the Goſpel, which he calls *Faith only*.

How perfectly they agree.

(*p*) CONSIDERING then the Difference of the *Adverſaries*, which theſe two Apoſtles had to contend with, that St *Paul* was engaged with *falſe Brethren*, *Jewiſh* Converts, who were for joining the *Ceremonial* Part of the Law with the Faith of the Goſpel, and the Practice of the Chriſtian Religion; and that St *James*, on the contrary, had to do with *Libertines*, and Hypocrites, Men, who having abuſed St *Paul*'s Doctrine of Faith, and Grace, and *wreſted it to their own Deſtruction*, had thereupon abandoned themſelves to all Manner of Vice, and looked upon *good Works* as Things purely in-

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Incivility, and ſays, that the whole was but a Compact of Forgery and Deceit, while the Princes of the *Church* did thus fall out among themſelves; and ſo ſenſible were ſome of this in the *primitive* Ages of Chriſtianity, that rather than ſuch a Diſgrace, as they accounted it, ſhould be reflected upon St *Peter*, they pretended, that, beſides the Apoſtle, there was one of the ſame Name, one of the Seventy Diſciples, and that it was he, whom St *Paul* withſtood and reprov'd at *Antioch*, as guilty of this Prevarication: But this is a crude and uſeleſs Evaſion. *Cave*'s Life of St *Peter*.

(*l*) Lev. xix. 17. (*m*) Pſal. cxli. 5. (*n*) *Cave*'s Life of St *Paul*. (*o*) James ii. 26.

(*p*) *Beauſobre*'s Pref. ſur l'Epitre de St Jaques.

different; conſidering this, I ſay, we ſhall find the two Apoſtles, arguing very properly with the Perſons, whom they had in View, and, though they do not advance Aſſertions abſolutely the ſame, are far from oppoſing, or contradicting one another. *Legal Obſervances will not ſave us*, ſays St *Paul*, *nor will a bare Belief of the Goſpel ſave us*, ſays St *James*. *A lively Faith, that is fruitful of good Works, will ſave us*, ſays St *Paul*: *And ſo will the Practice of all moral and Chriſtian Virtues*, ſays St *James*. Thus admirably do the two Apoſtles agree, and conſpire to explain each other.

And how firmly St Paul *maintains the Neceſſity of good Works.*

NAY, to clear the Character of St *Paul* ſtill farther, we may obſerve, that in thoſe very Epiſtles, where he ſeems to extol *Faith*, and debaſe the Efficacy of *Works* moſt, he, nevertheleſs, makes them the indiſpenſable Condition of our Salvation: For, having laid it down as a certain Truth, that (o) *not the Hearers of the Law are juſt before God, but that the Doers of the Law ſhall be juſtified*, he plainly aſſerts, that our Miſery or Happineſs in a future State depends upon our good or ill Deportment here; for (p) *God will render to every Man according to his Works, Tribulation and Anguiſh upon every Soul, that doth Evil; but Glory, Honour, and Peace upon every Soul, that worketh Good, to the* Jew *firſt, and alſo to the* Gentile. In another Place, having ſpoken of the Happineſs of our Redemption from Original Sin, by the Merits and Mercies of Jeſus Chriſt, he aſks theſe Queſtions, (q) *What ſhall we ſay then? Shall we continue in Sin, that Grace may abound? God forbid. How ſhall we, who are dead to Sin, live any longer therein?* And, in like Manner, having made this comfortable Declaration, (r) *there is now no Condemnation to them, who are in Chriſt Jeſus*, leſt we ſhould miſtake his Meaning, and think that an *empty* Faith, or bare Profeſſion of Chriſtianity, was enough to intitle us to this Bleſſedneſs, he adds, *who walk not after the Fleſh, but after the Spirit*; and elſewhere gives us this Caution, (s) *Be not deceived, God is not mocked; for whatſoever a Man ſoweth, that ſhall he reap; for he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption, but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting.*

The Caſe of Meats offered to Idols.

THERE ſeems, at firſt View indeed, to be ſome *Contrariety* between the Decree of the *Council* at *Jeruſalem*, and the Latitude, which St *Paul* allows in relation to Meats offered to Idols: But to paſs a right Judgment concerning theſe Offerings, we muſt know,—— (t) That, beſides what was eaten of them in the *Idol*'s Temple (which *Eating* was an Act of religious Worſhip, and Communion with the Idol, as our eating the Bread of the *Sacrament* is a Communion with *Chriſt*); beſides this, I ſay, there was a certain Portion of thoſe Sacrifices, which fell to the Prieſts, and which they, having no Uſe for, ſold to others, who afterwards expoſed it to Sale, promiſcuouſly among other Meat, upon the Shambles, where it was bought up, and ſpent, in private Families, without any Diſtinction, whether it had or had not been offered to Idols. Now, as for the *former* Way of eating Meats thus offered, namely, in the Idol's Temple, this the Apoſtle utterly diſallows as abſolutely unlawful; but the *other* only under ſome Circumſtances: For he allows, that it might be lawfully bought, among other Meat, in the Market, and, being ſo bought, might be eaten, in any private Houſe, without the leaſt Sin; only with this Caution, that whereas there were ſome, who well underſtood that Meat could have no *defiling* Quality imprinted upon it by its *Conſecration* to an Idol; and others (on the contrary) having not ſo much Knowledge ſuppoſed, that its Conſecration to an Idol left upon it ſuch a *polluting* Quality, and near Relation to the Idol, as defiled the Eater; the *former* Sort might freely and innocently eat ſuch Meat in private Families, provided it was not before thoſe of the *latter* Sort, who, through Weakneſs, having an Opinion of the Unlawfulneſs of ſuch Meats, might nevertheleſs be induced to uſe the ſame Liberty, though their Conſciences, in the mean Time, having quite another Judgment in this Matter, eſteemed the eating them little better than *Idolatry*.

(o) Rom. ii. 13.

(p) Ibid. ver. 6, &c.

(q) Ibid. vi. 1.

(r) Ibid. viii. 1.

(s) Gal. vi. 7.

(t) *South*'s Sermons, Vol. III.

That St Paul's *Doctrine in this Reſpect, does not contradict the Decree at* Jeruſalem.

NOW the Argument, by which the Apoſtle abridges the Liberty of the *former* Sort of Converts, in Condeſcenſion to thoſe of the *latter* Sort, proceeds upon the Strength of this Aſſertion, that the *Lawfulneſs* of Mens Actions depends not ſolely, either upon the Lawfulneſs of their *Subject-matter*, nor yet upon the *Conſcience* of the Doers of them conſidered in itſelf, but as conſidered with reference to the Conſciences of others, to whom, by the Law of *Charity*, they ſtand bound ſo to *behave* themſelves, as, by none of their Actions, to give them Occaſion of Sin. From which plain State of the Caſe it appears, St *Paul* is ſo far from giving the leaſt Encouragement to the Eating of Meats offered unto Idols, that, in the firſt Place, he uſes the moſt cogent Arguments, *viz.* the Regard we ought to have to our Neighbour's Soul, and the Danger of offending Chriſt, by wounding and deſtroying thoſe Members of his *myſtical* Body, *for which he died*, to engage us to a total Abſtinence; and then propoſes his own generous Reſolution to enforce his Advice, (*u*) *Wherefore, if Meat make my Brother to offend, I will eat no Fleſh whilſt the World ſtands, that I make not my Brother to offend.*

The Authority of the Apoſtles as to Church Cenſures.

(*x*) *WHATSOEVER ye bind on Earth, ſhall be bound in Heaven, and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven*, as in another Place, (*y*) *Whoſe ſoever Sins ye remit, they are remitted unto them, and whoſe ſoever Sins ye retain, they are retained*, are Words, which are generally ſuppoſed to contain the *Commiſſion*, which our Bleſſed Lord gave his Apoſtles, to exerciſe a judicial Power over the Members of his Church, by cenſuring Offenders, and, upon their Repentance afterwards, remitting the Cenſures, which were paſſed on them. To this Purpoſe we find St *Paul* telling the *Corinthians*, that (*z*) *tho' he ſhould boaſt of the Authority, which the Lord had given him, for Edification, and not for Deſtruction, he ſhould not be aſhamed*, and putting that Authority in Practice againſt the Perſon, who had committed *Inceſt* among them; (*a*) *In the Name of the Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the Power of our Lord Jeſus Chriſt, deliver ſuch an one unto Satan, for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the Day of the Lord.*

The Meaning of delivering unto Satan.

(*b*) NOW, in order to know the Meaning of this *Delivering unto Satan*, we muſt obſerve, that the Church, or Kingdom of Chriſt, was erected in Oppoſition to *Satan*'s Kingdom, and therefore every Chriſtian, at his Baptiſm, covenants to *renounce the Devil, and all his Works*, and is thereupon admitted into the Church of Chriſt, and taken under his Protection; but, when Men notoriouſly break their *Baptiſmal* Covenant, and, inſtead of obeying Chriſt, openly adhere to the Devil, they are then reduced to the State of *Heathens*, who are under the Dominion of the *Prince of this World:* And, as the Scriptures generally aſcribe all Sort of *Calamities*, which befal Mankind, to the Procurement of the Devil; ſo the Pains, and Diſeaſes of the Body, which, in this firſt Age, uſually attended the Sentence of *Excommunication*, were ſuppoſed to proceed from the Devil, whoſe Malice the Divine Wiſdom might then employ

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(*u*) 1 Cor. viii. 13. (*x*) Matt. xviii. 18. (*y*) John xx. 23. (*z*) 2 Cor. x. 8.

(*a*) 1 Cor. v. 4, 5. (*b*) Archbiſhop *Potter*'s Diſcourſe of Church Government.

ploy, as a common *Serjeant* and *Executioner*, to inflict ſome bodily Puniſhment upon every notorious Offender, thereby to deter others from the like Provocations, and thereby to bring *him* to Conſideration and Repentance, and ſo ſave his Soul at the great Day of Judgment.

And why God gave the firſt *Chriſtian Miniſters ſuch Power.*

JOSEPHUS, in his Hiſtory of the *Jewiſh* Wars, *(c)* tells us, that the *Eſſenes*, one of the ſtricteſt Sects among them, upon their deprehending any of their Society in a notorious Wickedneſs, excluded him from the Congregation, and, whoever incurred that Sentence generally came to a miſerable End; and therefore we need leſs wonder, that God, at the firſt Beginning of Chriſtianity, *(d)* and when it was wholly deſtitute of all *civil* coercive Authority, did inveſt his Apoſtles with a Power of inflicting corporal Puniſhments upon ſuch, as either oppoſed the Progreſs of the Goſpel, or offended groſsly againſt its Rules; ſince this was an effectual Means to keep the Wicked in Awe, to advance the Cauſe of Religion, and to conciliate Reſpect to its Miniſters: For the proper End of all Church Cenſures) according to (*e*) *Lactantius*) is, *not for Revenge, but to ſupport the Honour of Chriſt's Laws, to admoniſh others to amend, and to warn all not to deſpiſe this ſalutary Authority.*

The Form of the Diſcipline which St Paul *preſcribes.*

St *PAUL's* Advice to the Governors of the Church is far from exciting a *Spirit of Perſecution* in them: For, *(f)* though he arms the *Temporal* Magiſtrate with a *Sword*, not only to be a *Terror to Evil-doers*, but to cut off, and execute notorious Offenders; yet to the *Spiritual* Magiſtrate he only gives a *Paſtoral Rod*, and a *Staff*, neither of which are deſigned to deſtroy, but only to reform thoſe, that go aſtray. His firſt Preſcription is, to try gentle Methods; to begin with kind and fatherly Admonitions, which, from Perſons in ſo high a Station, may probably have a bleſſed Effect, and reſtore the Offender, *(g) with all Long-ſuffering in the Spirit of Meekneſs*: But, if theſe prove too weak to awaken a Sinner, who is fallen into the *Lethargy* of Obduration, his next Degree of Diſcipline is, *(h) ſharp Reproof*, and ſevere Threats, and *(i)* a *publick* Expoſition of his Crime: But, in caſe he be ſo far depraved, as to have loſt all Senſe of Shame, his laſt Direction is, to eject him out of the Church, who, while he continues in it, will be a perpetual Scandal to it, and (*k*) *give the Enemies of the Lord an Occaſion to blaſpheme*; however, only ſo to eject him, as that, upon his Repentance and Reformation, he may be reſtored again, and not (*l*) *ſwallowed up* (as the Apoſtle tenderly expreſſes it) *with over-much Sorrow.*

The Commendation and great Uſe of it.

These are the Rules, which St *Paul* has laid down, for the Governors of the Church, with reſpect to thoſe under their Care, who are either *unſound in the Faith*, or retain *the Faith in Unrighteouſneſs*. (*m*) This is the *Diſcipline*, which the Fathers have given us ſo far a Character of, as to call it *the Keeper of Hope, the Anchor of Faith, the Guide of our heavenly Journey, the Food and Nouriſhment of good Inclinations, and the Miſtreſs of all Virtue.* Nor is it to be denied, that *(n)* the Church's Reputation was never ſo good, as in the primitive Times, when this *Diſcipline* was exerciſed with Vigour. Then her profeſſed Enemies admired her: Great Numbers of *Proſelytes* daily flocked into her, and could not be reſtrained by the utmoſt Torments, which either human or diabolical Malice could inflict; whereas, ſince this godly Diſcipline has been relaxed, though the Church has been protected by the *Civil* Power, and furniſhed with far more Splendor than before, fewer Converts have been brought over to her, and too many of her own Sons

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(*c*) Lib. ii. c. 6.

(*d*) *Cave*'s Introduction to the Lives of the Apoſtles.

(*e*) De Irâ Dei, p. 809.

(*f*) *Comber*'s Diſcourſe upon Ordination.

(*g*) 2 Tim. iv. 2. Gal. vi. 1.

(*h*) Tit. ii. 15.

(*i*) 1 Tim. v. 20.

(*k*) 2 Sam. xii. 14.

(*l*) 2 Cor. ii. 7.

(*m*) *Comber*, on Ordination.

(*n*) Archbiſhop *Potter*'s Diſcourſe on Church Government.

I

Sons and Members have loſt their *firſt Love*, and Zeal for her. But, to proceed.

What Alexander's *Crime was.*

UPON Suppoſition that *Alexander the Copper-Smith* was the ſame Perſon with that *Alexander*, who was concerned in (o) the Tumult raiſed at *Epheſus*, we may imagine, that he was a *Jewiſh* Convert, reſiding in that City; that, when he was ſeized by the common *Serjeants*, and examined before the *Jews*, (as the Word προβάλλειν there ſignifies) in the Apology which he would have made to the People, his Purpoſe was, to have averted the Danger from him, by laying it upon St *Paul*; and that from this Time, conceiving an Hatred againſt the Apoſtle, and (p) *having put away a good Conſcience*, he ſoon began to *make Shipwreck of his Faith*, and particularly to call in Queſtion the Reality of a future Reſurrection; a Doctrine, which St *Paul*, in his firſt Epiſtle to the *Corinthians*, had ſo largely inſiſted on.

(q) THE *Philoſophers*, in thoſe Days, looked upon the Body, as the *Priſon* and *Sepulchre* of the Soul, and that her Happineſs could not commence, till after her Diſſolution from it. Upon which Principle they argued, that it was not only an impoſſible Thing, but an unjuſt and unworthy Thing, for God to raiſe the Body, in order to unite it to the Soul, ſince the *Happineſs* of the Soul conſiſted in being *delivered* from it, and its *Puniſhments* in being *confined* to it. This Notion *Alexander*, among others, having imbibed, began to put a *new* Conſtruction upon the Doctrine of the Reſurrection, as if it imported only a *Renovation* of our Manners, and a Reſurrection from the *Death of Sin*, unto a Life of Righteouſneſs, which in all God's *Elect* (as they were ſure to rank themſelves in that Number) (r) *was already paſt*.

And how much it deſerved the Apoſtle's Denunciation againſt it.

THE Reſurrection of the Dead, in its *literal* Senſe, was ſo fundamental a Point, that St *Pual* puts the whole Streſs of the Chriſtian Religion upon it. (s) *If there be no Reſurrection of the Dead, then is Chriſt not riſen; and if Chriſt be not riſen, then is our Preaching vain, and your Faith is alſo vain; yea, and we are found falſe Witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the Dead riſe not.* But, though the Denial of a future Reſurrection was implicitly a Renunciation of the Chriſtian Religion, yet we do not find, that *Alexander* had actually *apoſtatiſed* from it; for then the Apoſtle would not have *excommunicated* him, becauſe we find him claiming no Authority, but over ſuch, as were within the Pale of the Church; for (t) *what have I to do*, ſays he, *to judge them that are without? Thoſe that are without, God judgeth.*

THE Judgment however, which he gave againſt *Alexander*, ſo incenſed that *Heretick*, that he purſued him as far as *Rome*, on purpoſe to oppoſe his Doctrine, and vilify his Perſon, and perhaps to exhibit ſome Accuſations againſt him; which malicious Proceeding might give the Apoſtle Occaſion enough to ſay, that *the Lord would reward him according to his Works:* For (u) ſo the King's Manuſcript reads it, in the future Tenſe, ἀποδώσει, and ſo the Current of antient Interpreters do account it, not an *Imprecation*, but a *Prediction* only of what, in the juſt Judgment of God, would befal him; for *pious Men*, ſay they, *do neither wiſh for, nor rejoice in, nor deſire to haſten the Puniſhments of the Wicked, tho' they ſometimes foretel them.*

Why St Paul *might not know the High-Prieſt.*

St *PAUL*, no doubt, when brought (x) *before Powers and Magiſtrates*, had a Share in the Promiſe of the Aſſiſtance and Direction of God's *Bleſſed Spirit*, ſufficient to enable him to make proper *Anſwers*, and to ſecure him againſt the *Tranſgreſſion* of any Law; and therefore we may preſume, that, when he treated the High-Prieſt with ſome *Severity* of Speech, he either did not know, or did not acknowledge him to be a Perſon in-

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(o) Acts xix. 33. (p) 1 Tim. i. 19. (q) *Whitby*'s Annotations on 1 Cor. xv. (r) 2 Tim. ii. 18. (s) 1 Cor. xv. 13, &c. (t) Ibid. v. 12, 13. (u) *Whitby*'s and *Hammond*'s Annotations on 2 Tim. iv. 14. (x) Luke xii. 11, 12.

veſted with that Authority. (*y*) Since the Time of his *Converſion*, which was now about five and twenty Years, he had been ſeldom at *Jeruſalem*, and, when he came thither, made but a ſhort Stay; ſo that he might very well be unacquainted with the High-Prieſt's Perſon, eſpecially if he had not on, at that Time, the *Veſtments* peculiar to his Function, and ſuch as diſtinguiſh'd him from ordinary Prieſts. The Order of the *Pontifical* Succeſſion likewiſe had been ſo totally deſtroyed, and both by the *Jewiſh Kings*, and *Roman* Governors, the High-Prieſts placed, and diſplaced ſo frequently, that a Stranger, juſt come to *Jeruſalem*, might not always know who was the preſent Poſſeſſor of that Dignity.

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BUT even ſuppoſe that St *Paul* had known that *Ananias* was then in the Chair; (*z*) yet, as that *Pontiff* is ſuppoſed to have obtain'd his Office by Bribery, the Apoſtle, who had been taught by his Maſter *Gamaliel*, that *whoever did ſo, was neither a Judge, nor deſerved to be honoured as ſuch*, might demur to his Title, and ſay, "I know very "well, that *a Ruler of the People* is not "to be reviled, but, that the Perſon, "you ſpeak of, is the High-Prieſt, I know "not, *i. e.* I do not own, or recognize "him to be ſuch, becauſe he obtained "that Station in the Church by very in"direct Means" Or ſuppoſe the Apoſtle to ſpeak *ironically*. "*I did not know*, "i. e. I did not apprehend, that a Per"ſon ſo far enraged, as to order a Priſoner "at the Bar, when going to make his "Defence, *to be ſmitten on the Mouth*, "could poſſibly be the High-Prieſt. This "was a Thing ſo little becoming his "grave and venerable Character, that I "verily took him for ſome *common* Man, "and accordingly treated him with ſuch "Language, as the Rudeneſs of his In"ſult deſerved: But, ſince you now in"form me, that he is, in Reality, the "High-Prieſt, I beg Pardon, becauſe, "be he what he will, *we are not to ſpeak* "*Evil of the Ruler of the People*." So that, in what View ſoever we take St *Paul*, there is nothing *incongruous* in his *not knowing* the High-Prieſt's Perſon, nothing *abject* in the *Retractation* of his Words to him.

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were ſo very prone to Idolatry. This is the moſt *obvious*, and, conſidering what Work the Devil has made in the World with the Body of the Saints and Martyrs ever ſince, may well be eſteemed the *trueſt* Senſe of the Paſſage.

What St Paul's *Fighting with Beaſts at* Epheſus *means.*

St PAUL's *Fighting with Beaſts at* Epheſus, is a Paſſage likewiſe, which is neither mentioned in the *Hiſtory of the Acts*, nor in (n) the *Catalogue* of his Afflictions; and therefore, ſome have imagined, that this *Fight of his* was nothing elſe, but the Scuffle, he had with *Demetrius* the Silverſmith, and his Companions, *ſavage Men*, who might better deſerve the Name of *Beaſts*. But, (o) what ruins this Opinion, is, the Date of the Epiſtle wherein this Tranſaction is mentioned, which was written a Year before the Sedition, that *Demetrius* occaſioned at *Epheſus*; and therefore others have taken the Words in their *literal* Senſe, and ſo aſſerted, that St *Paul* was really expoſed to wild Beaſts at *Epheſus*, but delivered from them by a Miracle. And, for the Support of this, they relate a Story out of an *Apocryphal* Book *of St* Paul's *Travels*, frequently mentioned by the Antients, *viz.* That when *Jerome*, Governor of *Epheſus*, had condemned the Apoſtle to the wild Beaſts, at his Coming upon the Theatre, a *Lion* was let looſe at him, which came, and lay down at his Feet, as did ſeveral other wild Creatures; that, at the ſame Time, there fell ſo violent a Storm of Hail, as killed many of the Spectators; and that, upon the Conviction of two ſuch Miracles, the Governor himſelf was converted, and baptized.

HOWEVER this be, the *Silence* of the *Apoſtolick* Hiſtory can be no juſt Exception to the *literal* Interpretation, ſince (p) we find our Apoſtle, in his ſecond Epiſtle to the *Corinthians*, relating certain Sufferings, (the ſame in all Probability with his *Fighting with Beaſts at* Epheſus) (q) *wherein he was preſſed above Meaſure, and above Strength, deſpaired of Life, and had the Sentence of God within him*, and yet we meet with nothing of this in the whole Compaſs of the *Acts of the Apoſtles*.

His Thorn in the Fleſh, *and* Meſſenger of Satan, *what they mean.*

THE like is to be ſaid of *the Thorn in the Fleſh*, and *the Meſſenger of Satan*, to which St *Paul*, for his greater Humiliation, was ſubmitted, that we have not the leaſt Intimation of them in all the Sacred Hiſtory: This only we may learn from the *figurative* Expreſſion, that, as (r) *the pricking Brier and grieving Thorn* do, in the *Prophetick* Stile, denote a ſore Calamity; ſo may the Expreſſion here ſignify ſome ſharp Affliction, ſent upon St *Paul*, to keep his Mind humble in the Midſt of the many *Revelations*, which God vouchſafed him. But then the Queſtion is, of what Kind this Affliction was?

SOME are of Opinion, that this *Thorn in the Fleſh and Meſſenger of Satan*, taking them both for one Thing, were (s) the Motions of Concupiſcence, and Suggeſtions of Luſt, ariſing frequently in St *Paul*: But the Apoſtle himſelf contradicts this Interpretation, in telling us, that he had the Gift of *Continence*, and that in ſo high a Degree, that he wiſhed all Chriſtians, in this Reſpect, like himſelf. He was, at this Time, according to the Computation of *Chronologers*, about ſixty Years old, and therefore it would be a foul Slur to ſo great and holy an Apoſtle, to imagine, that he ſhould *burn* in ſo frozen an Age, which uſes to extinguiſh, or at leaſt to allay thoſe Flames in the moſt unclean Perſons. We are told, moreover, that (t) *God cannot be tempted with Evil, neither tempteth he any Man*; and therefore ſince St *Paul* acquaints us, that this *Thorn in the Fleſh* (be it what it will) was (u) *given him by God*, and that it was one of (x) thoſe *Infirmities* wherein he *took Pleaſure*, and choſe to *glory*; as it would have been the greateſt *Impiety*, for him to have gloried

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(n) 2 Cor. xi. 23, &c. (o) *Calmet*'s Commentary on 1 Cor. xv. 32. (p) *Whitby*'s Annotations on 2 Cor. i. 10. (q) 2 Cor. i. 8, 9. (r) Ezek. xxviii. 24. (s) *Calmet*'s Commentary on 2 Cor. xii. 7. (t) James i. 13. (u) 2 Cor. xii. 7. (x) Ibid. ver. 9, 10.

A. M. 4037, *&c.* Ann. Dom. 33, *&c.*

From Acts i. 10. to the End.

gloried in his impure Motions and Deſires, ſo we cannot ſee, how the Apoſtle, by confeſſing ſuch impure Motions, could have defended his Reputation againſt the Attacks of his Adverſaries, which it is his chief Deſign, in the *latter* Part of this Epiſtle more eſpecially to do.

OTHERS therefore obſerving, that this *Infirmity in the Fleſh* happened to St *Paul*, after the Viſions and Revelations, whereof he ſpeaks; that it was ſuch an Infirmity, as obſtructed the Efficacy of his Preaching, and made his Miniſtry leſs graceful and acceptable to others; and that himſelf complains of the *Corinthians*, and *falſe Apoſtles* among them, as repreſented his (*a*) *bodily Preſence weak and mean*, and his (*b*) *Speech*, or Utterance, *contemptible*, have ſuppoſed, that St *Paul* had ſome Kind of Impediment in his Speech, which God, at this Time, was pleaſed to ſend upon him, and which theſe falſe Apoſtles, (whom he calls the *Meſſengers of Satan)* to his great Sorrow and Diſconſolation, made the Subject of their Scorn and Ridicule.

BUT, after all, the moſt general, and indeed the moſt obvious Interpretation is, that it was ſome bodily Diſeaſe, very grievous and painful to him, which he aptly calls a *Thorn*, for its Sharpneſs and Pungency, and a *Thorn in the Fleſh*, for the Seat of it, which was his *Body*; and this (according to Scripture-*Phraſeology)* the Apoſtle calls likewiſe a *Meſſenger of Satan*, becauſe all Diſtempers are in Scripture ſuppoſed to be the Puniſhments of God, which (as it is repreſented in *Job*'s Caſe) he permits Satan, as the common *Executioner* on theſe Occaſions, to inflict.

IT may ſeem a little too nice perhaps to define the particular Kind of this Diſorder; whether it was the Gout, the Stone, a violent Head-ach, or the Falling-ſickneſs, as ſeveral of the *Antients* have variouſly conjectured: But this we know from his own Information, that his Diſtemper was viſible and manifeſt to all, that converſed with him, ſuch as had an Influence over his Speech, and was a great Diſadvantage to him in preaching the Goſpel; and therefore he tells the *Galatians*, (*c*) *Ye know, how, through Infirmity of the Fleſh, I preached the Goſpel to you at firſt, and my Temptation, which was in the Fleſh, ye deſpiſed not, nor rejected*; for (*d*) *I was with you in Weakneſs, and in Fear, and in much Trembling*, as he tells the *Corinthians*. (*e*) From all which it ſeems to be very plain, that St *Paul* had ſome notorious viſible Infirmity in his Body, ſuch as might have expoſed him to Contempt with thoſe, who looked no farther than the outward Appearance, and ſuch, as God deſigned for a Means to keep him humble.

What we are to underſtand by the Man of Sin.

THERE is but one *Obſcurity* more, remarked in the Writings of St *Paul*, *viz.* concerning the MAN OF SIN, *the Son of Perdition*; and that is a great Obſcurity indeed. The whole Paſſage runs thus, (*f*) *Now I beſeech you, Brethren, by the Coming of our Lord Jeſus Chriſt, and by our Gathering-together unto him, that ye be not ſoon ſhaken in Mind, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Chriſt is at Hand: Let no Man deceive you by any Means; for that Day ſhall not come, except there come a* Falling-away *firſt, and that* MAN OF SIN *be revealed, the Son of Perdition, who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he is as God, ſitting in the Temple of God, and ſhewing himſelf that he is God:* For the better Underſtanding of which Words, we muſt remember, that St *Paul*, in his former Epiſtle to the *Theſſalonians*, ſpeaking of the Reſurrection of the Dead, had expreſſed himſelf in this Manner:——(*g*) *This we ſay unto you by the Word of the Lord, that we, who are alive, and remain unto the Coming of the Lord, ſhall not prevent them,*

(*a*) 2 Cor. x. 10.

(*b*) *Whitby*'s Annotations on 2 Cor. xii. 7.

(*c*) Gal. iv. 13, 14.

(*d*) 1 Cor. ii. 3.

(*e*) Biſhop *Bull*'s Sermons, Vol. I.

(*f*) 2 Theſſ. ii. 1, *&c.*

(*g*) 1 Theſſ. iv. 15, *&c.*

them, who are aſleep: For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Arch-angel, and with the Trump of God, and the Dead in Chriſt ſhall riſe firſt. Then we, who are alive, and remain, ſhall be caught up, together with them, in the Clouds, to meet the Lord in the Air, and ſo ſhall ever be with him. ——— *But of the Times and the Seaſons, Brethren, ye have no Need that I write unto you; for yourſelves know perfectly, that the Day of the Lord ſo cometh, as a Thief in the Night.* From theſe Words ſome falſe Teachers, and pretended Prophets among them, took Occaſion to infer, that the Day of Judgment was at Hand; that it would certainly come, while the Apoſtles were yet alive, and before that Generation was paſſed; which was a Doctrine of ſuch dangerous Conſequence to the Peace and Tranquillity of Mens Minds, that the Apoſtle, in this Part of his *ſecond* Epiſtle, ſets himſelf ſolemnly to refute it: *I beſeech you, Brethren, by the Coming of our Lord Jeſus Chriſt, and by our Gathering-together unto him*; where we may obſerve, that this is the ſame *Coming*, which he had deſcribed, in his former Epiſtle, by *Chriſt's Deſcending from Heaven with a Shout*, &c. and the ſame *Gathering-together*, which he had ſpecified, *by our being caught up together*, with Saints newly raiſed, *in the Clouds*; and that, conſequently, all the Pains, which ſome Writers have taken to ſhew, that this *Man of Sin* is to be interpreted of *Simon Magus*, and the *Gnoſticks*, *Mahomet*, and his Followers, or the *Pope*, and his *Clergy*, &c. are to be look'd upon as Indications of their Prejudices, rather than any Diſcoveries of the Truth.

Before the Coming of *Antichriſt*, we are told that there muſt be a great *Falling-away*, which, though ſome interpret it of *national Revolts* from the *Roman* Empire, is more properly to be underſtood of a *general Defection* from the Chriſtian Faith; but, as this Defection has not yet prevailed, we may adventure to ſay, that this *Son of Perdition* is not yet come. The true *Spirit* of Chriſtianity indeed, in a great Meaſure, is departed from us; but we are not come yet to make an open *Renunciation* of our Chriſtian Profeſſion, which is the *Apoſtacy* here ſpoken of. *Mahomet* was a great Oppreſſor of the Chriſtians, and his Succeſſors compelled vaſt Numbers to abjure the Name of *Jeſus*; but neither is he the *Man of Sin* here intended, ſince it is now above *eleven hundred* Years from the Time of his firſt appearing in the World, and yet (*b*) *all Things continue as they were from the Beginning of the Creation*, notwithſtanding the Scripture-ANTICHRIST was to precede (and not at ſo vaſt a Diſtance to be ſure) the Coming of our Lord to *Judgment*.

Without concerning ourſelves then, with the many * fabulous Accounts, which

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(*b*) 2 Pet. iii. 4.

* To this Purpoſe, they tell us, that this *Man of Sin*, or *Antichriſt*, will be born of a *Jewiſh* Family, and come out of the Tribe of *Dan*, which, as they imagine, is ſtill ſubſiſting in *Babylonia*; that, being born in *Babylonia*, he will there lay the Foundations of his Empire, and the *Jews*, miſtaking him for their *Meſſiah*, will be the firſt who will declare for him, acknowledge his Dominion, and enjoy the chief Employments in his Government; that, as ſoon as he appears, he will begin with attacking the *Roman* Empire, which, at that Time, will be divided among ten powerful Kings, and, having ſubdued *Egypt*, *Æthiopia*, and *Lybia*, will then march to *Jeruſalem*, and there fix the Seat of his Kingdom; that, having made himſelf Maſter of the *Eaſtern* and *Weſtern* Empire, he will turn all his Thoughts towards the Deſtruction of Chriſt's *Kingdom*, and the Perſecution of good Men, by which Means, great Numbers will *apoſtatize* from the Chriſtian Faith, and pay their Adoration to him; that the Righteous, under his Perſecution, will retire to the Mount of *Olives*, where they will ſoon be attacked by this Enemy of God; but, upon their earneſt Application to Heaven for Help, God will ſend *Jeſus Chriſt* to aſſiſt them; that Chriſt will deſcend from Heaven attended by his Angels, and preceded by a Flame of Fire, which nothing will be able to extinguiſh; that his Angels will give up the Army of the *Wicked* into the Hands of the *Righteous*, who will make ſo great a Slaughter of them, that their Blood ſhall flow like a Torrent in the Valley; and laſtly, that *Antichriſt* will be put to Death in his own Tent, and upon his own Throne, without receiving the leaſt Aſſiſtance from any; for to him they apply theſe Words of *Daniel*,

A. M. 4037, &c. Ann. Dom. 33, &c.

which ſome of the *Ancients* have given us of the Origin of *Antichriſt*, the Nature of his Kingdom, or the Manner of his Extinction; we may, in ſome Meaſure, gather from Scripture——"That, toward the Concluſion of the World, ſome mighty Prince or other will ariſe, a Man *monſtrous* for his Wickedneſs and Impiety, who, by the Power of his Arms, will conquer a great Part of the World, and, by the Violence of his Perſecutions, cauſe great Defections from the Chriſtian Faith: That, having ſubdued many Kings, and eſtabliſhed his Religion, (which probably will be *Paganiſm*) in ſeveral Countries, in Time he will come to forget that he is *Man*, and, accordingly, have his Statues erected in Places of Divine Worſhip, and the Prayers of the People addreſſed to him, as if he were a *God*: That our Bleſſed Lord, provoked with his Pride and Arrogance, will, at length, bring upon him ſuch a remarkable Judgment, as will put a quick Period to all his Pomp and Glory; reſcue his Servants from his Tyranny and Infatuation; and *then ſhall the End of all Things come.*"

From Acts i. 10. to the End.

Thus we have endeavoured to clear the Character of the Apoſtles in general, and more eſpecially of the great *Apoſtle of the Gentiles*, from the Cavils of the *Impious* and *Profane*; and to anſwer the principal Objections, which, in the *Hiſtory of their Acts*, and in the Courſe of their *Epiſtles*, are commonly advanced by thoſe who delight *(i) in vain Babblings, and Oppoſitions of Science, falſly ſo called*; and, upon a Review of the Whole, we may take up the Words of St *Paul*, and ſay, *(k) If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World has blinded the Minds of them, who believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them.*

DISSERTATION V.

Of the Prophane Hiſtory *during this Period*, viz. *from the* Birth of Christ, *to the* Completion *of the Canon of the* New Teſtament.

A. M. 4003, &c. Ant. Chriſ. 1, &c.

SUCH Parts of the *Jewiſh* Hiſtory, as had any Analogy to the Things contained in the *New Teſtament*, we have already remark'd in the *Notes* annex'd to this Work; and what we have farther to do, is * to recite ſome ſuch principal Paſſages in the *Roman* Hiſtory, (eſpecially in the Lives of the ſeveral *Emperors*, who lived in the *Apoſtolick* Age) as have any *Connection* with theſe *Sacred* Writings.

A. M. 4003, &c. Ant. Chriſ. 1, &c.

The Reign of Auguſtus. *His domeſtick Grievances.*

In our laſt *Diſſertation* of this Kind, we left *Auguſtus Cæſar* in the very *Zenith* of his Power and Glory; after the Defeat of every *Rival*, in full Poſſeſſion of the *Roman* Empire; and, upon the Death of *Lepidus*, created *Pontifex Maximus*, or the *High-Prieſt* of *Rome*. But, toward the Concluſion of his Reign, he met with great Afflictions from his own Family, and eſpecially by his Daughter *Julia*,

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niel, *He ſhall plant the Tabernacles of his Palace between the Seas, and the glorious holy Mountains, yet he ſhall come to his End, and none ſhall help him*, Dan. xi. 45. They, who would know more particularly what is ſaid of *Antichriſt*, may conſult *Malvenda, de Antichriſto*, and *Calmet*'s Diſſertation upon that Subject, placed before the Epiſtle to the *Galatians*.

(i) 1 Tim. vi. 20. (k) 2 Cor. iv. 3, 4.

* In this whole *Narrative* we follow the Account, which Dr *Echard*, in his *Roman* and *Eccleſiaſtical Hiſtories*, has given us.

Julia, who, being married to his Wife's Son, *Tiberius*, by her *nocturnal* Revels and Adulteries, had made herſelf infamous in the whole City. The Emperor, tho' a *Pagan*, had ſo great a Senſe, not only of the *Scandal*, but of the *Immorality* likewiſe of her Actions, that he was once reſolved to have put her to Death; but, upon ſecond Conſideration, he baniſhed her to a deſolate Iſland, called *Pandataria*, where he prohibited her the Uſe of all Sorts of *Delicacies*, and permitted none, without his approved Knowledge of their Lives and *Morals*, to † approach her. Not long after, her Daughter of the ſame Name, who was married to *L. Paulus*, being convicted of the ſame Crimes, was baniſh'd into an Iſland in the *Adriatick* Sea, called *Tremera*: And, in the Space of a few Years, young *Agrippa* (his only ſurviving Grandſon by his Daughter *Livia*, whom he had lately *adopted* for his own) by his extravagant Life, and irreclaimable Vices, became ſo *ſcandalous* to his Family, and ſo odious to the Emperor, that he baniſh'd him likewiſe into the Iſland of *Planaſia*; and afterwards, when ever any Mention was made of him, or the two *Julias*, (whom he uſually called by no other Name, than his *Three Biles*, or *Impoſthumes*) he would often, with a profound Sigh, ſay, *Would to Heaven I had lived without a Wife, or died without Children!*

His good Laws, and wholeſome Severity.

THIS Depravation in his own Family, it may well be preſumed, was one Reaſon for his making ſuch ſtrict Laws againſt all *Lewdneſs* and *Adultery*, and concerning *Marriages* and *Divorces*. Great Numbers, of the *Equites* more eſpecially, had taken a Reſolution againſt Marriage, *not out of any Kind of Virtue, or Abſtinence*, (as he told them) *but from a Looſeneſs and Wantonneſs, which ought never to be encouraged in any Civil Government:* And therefore, having highly commended thoſe, that were married, and increaſed the *Rewards* of ſuch, as had Children, he impoſed ſevere *Fines* upon *ſingle* Perſons, in caſe they did not marry in the Space of a Year; yet, to ſhew that he would diſcourage nothing, that had the Appearance of Virtue, he gave conſiderable Rewards to ſuch Women, as had vowed *perpetual Virginity:* But, that no publick Promoter of Looſeneſs might eſcape his *Cenſure*, he, ſoon after this, baniſhed his Favourite *Ovid*, the celebrated Poet, into *Pontus*, for his amorous *Epiſtles*, and his *Art of Love*, the Softneſs of which was thought capable of enervating, and corrupting a larger Empire, than that of the *Roman*.

His Actions in Honour of Chriſt.

AUGUSTUS, as *Pontifex Maximus*, had examined into the Books of the *Sibylline* Prophecies, *(l)* as we ſaid before. Thoſe, that were *genuine*, he repoſited in the *Capitol*, but the *ſpurious* he condemned to the Flames: And 'tis generally ſuppoſed, that, upon his Peruſal of theſe Prophecies, foretelling the Appearance of a greater Prince, to whom all the World ſhould pay Adoration, he utterly refuſed the Title of LORD, which the People unanimouſly offered him: And this, by the bye, gave ſome Sanction to the Story mentioned by *Suidas*, *viz.* that *Auguſtus*, ſending to the *Pythian* Oracle, to enquire *who ſhould ſucceed him*, was anſwered by the Dæmon, *That an* Hebrew *Child, Lord of the Gods, had commanded him to return to Hell, and that no farther Anſwer was to be expected*

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† Some Time after this, the People of *Rome*, whether out of Love to the Emperor, or Reſpect to his Family, earneſtly petitioned him to recall his Daughter *Julia*; but he anſwered them, That *Fire and Water ſhould ſooner meet, than they two*. Nay his Concern and Reſentment in this Matter were ſo great, that, when he underſtood that *Phœbe*, one of his Daughter's Confidents, had hanged herſelf, he proteſted openly, *That he had rather have been* Phœbe'*s Father, than* Julia'*s:* Yet, after five Years ſtrict Confinement, the People, in a Manner, compelled him to allow of her Removal from the *Iſland* into the *Continent*, where ſhe liv'd, till after the Emperor's Death. But her Huſband *Tiberius* had not long obtained the Empire, before her annual Penſions were ſtopped, and ſhe, depriv'd of all Hopes, or Aſſiſtance, died in extreme Want and Miſery: An End not unſuitable to one, who had ſo vilely debaſed herſelf, and ſo publickly ſcandaliz'd the nobleſt Family in the World. *Echard*'s Roman Hiſtory, in the Life of *Auguſtus*.

(l) Vid. Page 1196.

A. M. 4008, &c. Ann. Dom. 4, &c.

expected; whereupon he erected an Altar, in the Capitol, *Primogenito Dei*, to the *Firſt-born of God*.

Appointing Tiberius *his Succeſſor.*

However this be, 'tis generally agreed, that, in the ſame year, wherein he refuſed the Title of Lord, he appointed *Tiberius* for his Heir, partly thro' the prevailing Solicitations of his Wife *Livia*, and partly from the Hopes, he had conceived, of his Virtues outweighing his Vices; but, at the ſame Time, that he did this, he obliged *Tiberius* to adopt *Germanicus*, the Son of his Brother *Druſus*, a Youth of great Virtues, and ſurprizing Excellencies, which ſoon raiſed the Envy of *Tiberius*, and, not long after his Acceſſion to the Empire, procured the other's Ruin.

His Death.

The laſt Thing, which *Auguſtus* did, as *Pontifex Maximus*, was the Regulation of the *Roman Calender*, which, with us, continues in Uſe to this Day, tho', in ſome Countries, the *Alteration*, which Pope *Gregory* XIII. made in it, is obſerved. At length, being near *Capua*, where he found himſelf dangerouſly ill, he ſent for *Tiberius*, and his moſt intimate Friends and Acquaintance, to whom he recommended many wiſe and uſeful Things; and, being minded to leave the World with the Triumphs of a *Pagan Philoſopher*, he called for a Looking-glaſs, cauſed his Hair to be combed, and his wrinkled Cheeks to be ſmoothed up, and then, as an *Actor* upon the ſtage, aſked his friends, *Whether he had played his Part well?* And, upon their anſwering *Yes*, he cried, *Plaudite!* and ſo expired in the Embraces of his beloved Wife *Livia*, bidding *her remember their Marriage and Farewell*.

Character, and Honours paid him.

Thus died the great *Auguſtus*, in the 75th Year of his Age, and 41ſt of his Reign, to the inexpreſſible Grief of all his Subjects. He was a Perſon of the higheſt Learning and Eloquence, and the moſt amazing Wiſdom and Sagacity; one who had conquered greater Difficulties, met with greater Succeſs, compleated greater Deſigns, and eſtabliſh'd a greater Empire, than any Prince in the *Univerſe*: and therefore we may leſs wonder, that, according to the *Pagan* Superſtition of theſe Times, after his death, we find Temples erected to him, Divine Honours decreed him, and a large Sum of Money given by his Wife *Livia* to *Numerius Atticus*, a Senator, for having ſworn (as *Proculus* had formerly done of *Romulus*) that he ſaw him *aſcendiug into Heaven*.

A. M. 4018, &c. Ann. Dom. 14, &c.

The Reign of Tiberius.

The *Romans*, during the Adminiſtration of *Auguſtus*, had all the Happineſs of a free People, and were reſtrained from nothing but thoſe Miſchiefs, which a corrupted Liberty produces; but, ſhortly after his Death, they met with great Alterations, and a quite different Treatment from his Succeſſor *Tiberius*, whoſe only *Wiſdom* conſiſted in a *myſterious* Slyneſs and Suſpicion, and his *Policy* in continued Artifices and Diſſimulation.

His good *Government at firſt, and* vile *Character afterwards.*

In the Beginning of his Reign however, he made a great Show of Modeſty and Affability, and performed many laudable Actions towards the Reformation of Mens Lives and Manners. He regulated the Licentiouſneſs of the *Theatre*; baniſhed the *Aſtrologers* and *Magicians* from *Rome*; reſtrained the *Delicacies* of Eating-houſes and Taverns; ſeverely puniſhed the Looſeneſs of young People of either Sex; and adminiſtred Juſtice with great Exactneſs and Diligence; but afterwards, giving a looſe to his depraved Temper and Inclinations, he became guilty of all Kinds of Enormities and Oppreſſions, and proved one of the moſt ſubtle and deſigning Tyrants in Nature; ſo that Hiſtorians have obſerved of him, that he never ſpake as he thought, nor ſhewed any Inclination for what he deſired; that he looked ſullen on his Friends, and chearful on his Enemies: was fair to thoſe he deſigned to puniſh, and ſevere to thoſe he propoſed to pardon; for his ſtanding Maxim was, that *a Prince's Mind ſhould be known to no Man*: In ſhort, that he was a moſt exquiſite *State-juggler*, a moſt jealous and barbarous Governor, a Debaſer of the *Roman* Empire,

A. M. 4023, &c. Ann. Dom. 19, &c.

a corrupter of all that was good, and an Introducer of all that was bad and abominable in it.

His murthering young Agrippa, *and* Germanicus.

AT his firſt Acceſſion to the Empire, he ordered young *Agrippa*, whom *Auguſtus* baniſhed, to be *murthered*, and then publiſhed a Report, *That this was done in Obedience to the particular Order of the late Emperor, who had given charge to the Centurion, that guarded him, to diſpatch him, upon the firſt Intelligence of his Death*; and, having by the Aſſiſtance of *Piſo*, and his Wife *Placina*, poiſoned *Germanicus*, whoſe Virtues he dreaded, and whoſe Right to the Succeſſion, as well as his Eſteem with the People, might poſſibly (as he thought) give him ſome Diſturbance, he now began to pull off the *Maſk*, and to appear more *barefaced* in his *vicious* Actions, tho' not ſo open in his *tyrannical* Deſigns.

His Endeavour to have Chriſt canonized.

IT was a common Thing at this Time, for Governors of Provinces, to make Reports to the Emperor of all remarkable Events, that happened in the Places under their Juriſdiction; and therefore *Pontius Pilate*, being now Governor of *Judea*, wrote to *Tiberius* an Account of our Bleſſed *Saviour*'s Paſſion and Reſurrection, (which came to paſs in the third Year of his Government) of the Miracles, which were perform'd by him, and by others in his Name: of the Multitude of his *Followers*, which daily increaſed; and of the Opinion, which generally prevailed, *that he was a God:* Whereupon *Tiberius* made a Report of the whole Matter to the *Senate*, and propoſed to them, that *Chriſt* might be admitted into the Number of their Gods. But the Senate, not liking the Motion, and alledging an ancient Law, which gave them alone the *Superintendance* in Matters of Religion, not only refuſed to *canonize* him, but, by an Edict, commanded, that all *Chriſtians*, ſhould be baniſh'd the City; which, when the Emperor underſtood, he, by another Edict, threatened Death to any, who dared to accuſe the *Chriſtians*, and, in all his Reign, would not *permit*, at leaſt not *promote*, any Perſecutions againſt them, which is ſo much the more wonderful, conſidering his natural Inclination to Cruelty.

A. M. 4040, &c. Ann. Dom. 36, &c.

His Cruelty, and the People's miſerable Condition under him.

FOR, beginning now to act openly, he treated his Subjects as *Enemies*, becauſe the Vileneſs of his Conduct had given them ſufficient Occaſion to be ſo. Many of the principal and nobleſt Perſons in *Rome* he condemned, and confiſcated their Eſtates upon very light, and frivolous Pretences; nor could any Man, however virtuous and cautious, account himſelf ſafe, becauſe, tho' he might poſſibly eſcape the falſe Reports of *Spies* and Informers, yet he had Reaſon nevertheleſs to ſtand in Fear of the very Imagination of the Emperor. To retain an innocent Remembrance of *Liberty* was interpreted a Purpoſe to re-eſtabliſh the *Commonwealth:* To teſtify a Concern for the *Glory* of the Empire, a ſecret Deſire to *gain* it. To praiſe *Brutus* and *Caſſius* was a *capital* Crime. To ſpeak well of *Auguſtus*, a dangerous Offence. *Simplicity* of Diſcourſe was thought an Indication of evil Deſign; a diſcreet *Silence* concealed miſchievous Intention; *Joy* was the Hopes of the Prince's Death; *Melancholy*, an envying his Proſperity; and *Fear*, the juſt Apprehenſions of a guilty Conſcience: So that, to ſpeak, or to be ſilent, to be glad, or grieved, to be fearful, or aſſured, were all Crimes, and very often incurr'd the moſt exquiſite Puniſhments; for he generally executed his Fury with ſuch extreme Severity, that he eſteemed it a Favour, and an Act of Mercy, to put Perſons to Death in an ordinary Way.

His appointing Caligula *his Succeſſor.*

THUS miſerable were the *Romans* under the *arbitrary* Government of a moſt outrageous *Tyrant*, till, by his Gluttony, Drunkenneſs, and Luſts, which raged more violently at an Age, when Nature (one would think) ſhould have cured them, finding his Strength impaired, he removed from Place to Place, and at laſt ſettled in a Promontory of *Miſenum*; where, after ſeveral Conſultations with his Favourite

A. M. 4041, &c. Ann. Dom. 37, &c.

Macro, he named *Caius Caligula*, the only ſurviving Son of *Germanicus*, together with a young Grandſon of his, called *Tiberius*, to be his Succeſſors; and 'tis probably conjectured, that he named the *former*, in Hopes that his Vices would efface the Memory of his own Wickedneſs, and his known Cruelty extinguiſh the whole *Roman* Nobility; for which Reaſon he was frequently heard to ſay, *that in* Caligula *he had brought up a Serpent for the People of* Rome, *and a* Phaeton *for all the reſt of the World.*

His Death.

During his Illneſs, his Spirit ſenſibly declined; but his Diſſimulation was as ſtrong as ever in carrying on the Humour of his former Luxury and Debaucheries, and in deſpiſing all *Phyſick*, 'till his Weakneſs was diſcovered by *Charides*, a famous Phyſician, who, under Pretence of kiſſing his Hand, felt the Defect in his Pulſe. This the crafty Prince immediately perceiving ſhortly after diſſembled ſuch *Faintings*, as made all the Company think him dead, and begin to make their Court to the new Emperor; but, as he recover'd again, to the great Surprize, and almoſt Confuſion of *Caligula* and *Macro*, they ſoon found Means to diſpatch him, in the 78th Year of his Age, and the 23d of his Reign, either by Poiſon, or ſmothering him in the Bed-cloaths, to the no ſmall Joy and Satiſfaction of all the *Senate*, and People of *Rome*.

The Reign of Caligula. *His good Government at firſt.*

CAIUS, who was ſirnamed *Caligula*, from his wearing the military *Buſkin*, called *Caliga*, in his Youth, began his Reign, with all the Clemency and Regularity imaginable. He cauſed the famous Models and Inſtitutions of *Auguſtus*, which had been diſuſed by *Tiberius*, to be revived. He began to reform many Abuſes in the State, and ſeverely puniſh'd corrupt Governors, of whom he baniſh'd *Pontius Pilate* to *Vienne* in *Gaul*, where he afterwards killed himſelf. He took a ſtrict View of the *Equites*, and put all ſuch to publick Shame, as were guilty of any infamous Crime. He puniſhed with Death the *Spintriæ*, thoſe abominable Inventors of unnatural Pollutions, whom his Predeceſſor greatly encouraged. He remitted ſeveral Impoſitions invented by *Tiberius*, and was ſo *popular*, that he endeavoured to reſtore the antient Method of electing Magiſtrates by the *Suffrages* of the People.

A. M. 4042, &c. Ann. Dom. 38, &c.

But manifold Vices, Follies, and Extravagances, afterwards.

But, in a ſhort Time, all theſe promiſing Qualities vaniſhed: His Care for the Publick was laid aſide; and, by giving a full *Looſe* to his furious Paſſions, he ſoon became ſuch a *Monſter*, in all Manner of Wickedneſs, as the World never heard of before. He was ſo *proud*, that he impiouſly aſſumed divine Honours, and had a Temple dedicated to his own *Divinity*; ſo *prodigal*, that he conſumed above fifty Millions of our Money in a few Months Time; ſo *brutiſh*, that he committed Inceſt with all his three ſiſters, and ſuffered no Lady of Diſtinction to eſcape his Luſt; and ſo *tyrannical*, that he *wiſhed the* Roman *People had but one Neck, that he might diſpatch them all at one Blow.* In ſhort, he was ſo ſuperlatively wicked, as to occaſion this Reflection of *Seneca*, viz. *That Nature ſeemed to have brought him forth on Purpoſe to ſhew, what was poſſible to be produced from the greateſt Viciouſneſs, ſupported by the greateſt Authority.*

His aſſuming the Title of *Optimus Maximus*, with other Epithets of Honour, which the *Romans* gave only to their great God *Jupiter*; and, becauſe he would be reputed a real *Jupiter*, his Inventions to imitate Thunder and Lightning; his inſtituting a ſet of Prieſts to officiate in his Temple, who daily ſacrificed Peacocks, Pheaſants, and the moſt rare and delicate Fowls, that could be procured; and, what is more, his becoming a Prieſt himſelf, and admitting his Wife, and his Horſe to be Fellow-prieſts with him; his falling in Love with the Moon, and, as if ſhe had been a fine Lady, inviting her to his Bed, *to taſte of the Pleaſures of his Embraces*; and his deifying his Siſter *Druſilla* after her Death,

A. M. 4044, &c. Ann. Dom. 40, &c.

Death, and making her a *Goddeſs*, whom, all his Life long, he had made his *Harlot*; his barbarous Cruelty, as well as impious Love to thoſe of his own Family; his uſing his Grandmother *Antonia* ſo inhumanly, that ſhe poiſon'd herſelf; murthering his Co-heir *Tiberius*, merely for uſing a ſweet Powder; and almoſt all his own Kindred, except his Uncle *Claudius*, whom he preſerved only for a Laughing-ſtock; his condemning Perſons of the beſt Rank and Quality to dig in the Mines, or to repair the Highways; his caſting great Numbers of old infirm Men, and poor decrepid Houſe-keepers to the wild Beaſts to rid the State of ſuch *unprofitable* Members, and his cauſing all publick Granaries to be ſhut up, that ſuch, as eſcaped the wild Beaſts, might periſh by Famine; his ordering large Pillars and Towers to be built in the Bottom of the Sea; Mountains to be levelled, Plains and Valleys to be elevated, and * a wonderful Bridge of above three Miles and an half in Length, to be carried from the Point of *Baiæ*, to the oppoſite Shore of *Puteoli*; and, above all, his famous Expedition into *Batavia*, or *Holland*, where he enriched his Army with *the Spoils of the conquered Ocean*, as he call'd them; *i. e.* with *Cockle Shells* and *Muſcle-Shells*, which he ordered them to gather in their Helmits, and, after having made a pompous Oration to them, (wherein he extolled their noble Atchievements upon this Occaſion) his cauſing a lofty Town to be erected on the Sea-ſide in Memory of this great Victory; theſe, and a Thouſand more vile Extravagances, and monſtrous Cruelties, recorded at large in the Hiſtories of his Life, made him ſo very odious and contemptible to his Subjects, that many began to conſpire againſt him, but all *ineffectually* until *Caſſius Chæreas*, an Officer of his Guards, reſolved upon it; and, having communicated his Deſign to ſeveral *Senators*, *Equites*, and others, waited only for a fit Opportunity to put it in Execution.

A. M. 4045, &c. Ann. Dom. 41, &c.

The Conſpiracy againſt him, and his Murther.

BELONGING to the Palace there was a private *Gallery*, through which the Emperor uſually paſſed to ſome *Baths*, not far diſtant. Here *Chæreas*, with his Aſſociates, met him, and, after ſome ſhort Salutation, gave him a mortal Stab, crying out, *Tyrant, think upon this*; at which Inſtant the reſt of the Conſpirators ruſhed in, and gave him no leſs than thirty Wounds, before they had diſpatched him.

THUS died *Caius Caligula*, in the 29th Year of his Age, and the fourth of his Reign, by his prodigious Enormities having juſtly pulled down the Vengeance of Heaven

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* To ſhew his Power and Greatneſs, and that he was able to walk upon the *Sea*, as well as the *Land*, he ordered an infinite Number of Ships to be ſecured in all Parts, and many others to be new-built, and all to be brought into the Bays of *Baiæ* and *Puteoli*, in *Campania*, about 90 Miles from *Rome*. Theſe Ships, being placed in two Rows, in the Form of a *Creſcent*, were faſtened, and moored together with Anchors, Chains, and Cables, to make them firm and ſecure; and over theſe were laid vaſt Quantities of large Planks and Boards, covered over with ſo much Earth, as made it look like firm Ground, or one of the Streets of *Rome*. For, upon this Bridge, he built Houſes and Lodgings, for the Reception of himſelf and his Followers, and by Pipes conveyed freſh Water from the Land, to ſerve the Occaſions of his *Revels*. When this was done, he, and all his Court, with prodigious Throngs of all Sorts of People, repaired thither, where, after ſome ſolemn Sacrifices to the Gods, he, proudly adorned with ſtately Robes of Gold and Pearl, ſitting on Horſe-back, with a *Civic* Crown, and *Alexander*'s Breaſt-plate, accompanied with the great Officers of his Army, and all the Nobility and Gentry of *Rome*, entered at one End of the Bridge, and, with an awful Majeſty, rode to the other. After this, lodging all Night upon the Bridge, he cauſed ſuch an infinite Number of Torches, Lanthorns, and other Lights to be placed on all Parts of the Work, as gave him Occaſion to boaſt, *That he had turned the Night into Day, as well as the Sea into Land.* The next Day he rode over the Bridge in his *triumphant* Chariot, with *Darius*, an Hoſtage of *Parthia* attending, and followed by a mighty Train of other Chariots, and all his Soldiers in bright Armour; which when he had done, he aſcended a Roſtrum, and there made a ſolemn Oration in Praiſe of his own great Attempt; and (that he might perform ſomething more memorable before he left the Bridge) he ordered great Numbers of the Multitude to be caſt into the Sea; and, when they laid hold on Rudders, or any Thing that might ſave their Lives, commanded them to be thruſt off, ſo that they all periſhed without Remedy: After which he returned Home in a magnificent Manner, for having ſurmounted (as he thought) the very Order and Laws of Nature. *Echard*'s Roman Hiſtory, in the Life of *Caligula*.

A. M. 4045, *&c.* Ann. Dom. 41, *&c.*

A. M. 4045, *&c.* Ann. Dom. 41, *&c.*

Heaven upon himſelf and his Family; for (that his whole Race might be extinguiſhed) his Wife *Cæſonia* was, at the ſame Time, ſtabbed by a *Centurion*, and his only Daughter, then an Infant in the Cradle, had her Brains daſhed out againſt a Wall; and that, if poſſible, both his Name and Features might be forgot in future Ages, his Money, by a Decree of the Senate, was melted down.

The Reign of Claudius.

Upon the Death of *Caligula*, the City was much divided. The Nobility were for reſtoring the *Roman* Liberty, the Commons for electing a new Emperor, and the Army joined with the Commons; but who to nominate to this Dignity, they were at a Loſs, till ſome of the Soldiers, ſearching about for Plunder in the Palace, chanced to eſpy *Caligula*'s Uncle *Claudius* hid in an Hole, for Fear of his Life, whom they brought into the Camp, and inſtantly proclaimed Emperor. The Senate, hearing of this, ſent a *Tribune of the People* to adviſe him *to ſubmit to their Eſtabliſhment, and not diſturb the publick Peace with his Pretenſions*; but, at the Inſtigation of *Herod Agrippa*, King of *Judea*, who was then at *Rome*, he refuſed to comply, and, in a few Days, by the Clamours of the People, and Menaces of the Soldiers, the Senate was ſo wrought upon, that, conſidering him as nearer allied to the Empire than any other, (being both Uncle to *Caligula*, and Brother to *Germanicus*) they agreed to make him Emperor, and ſhortly after confirmed that Title to him.

His good Government at firſt.

CLAUDIUS was now in the fiftieth Year of his Age; but, either upon Account of his *bodily* Diſtempers, or the *natural* Stupidity of his Mind, he was ever, till this Time, judged incapable of any publick Office in the State; however, by the good Acts, which he did in the Beginning of his Reign, it ſeemed, as if he had cured the Infirmities of his Body, and, in ſome Meaſure, corrected thoſe of his Underſtanding too. He diſannulled the cruel Edicts made by *Caligula*, and commanded all, who were unjuſtly confined, either in Priſon or Baniſhment, to be ſet at Liberty. In his Honours and Titles he ſhewed himſelf modeſt and temperate, and, upon ſevere Penalties, forbad all Perſons to *ſacrifice* to him, as they had done to *Caligula*. To his Enemies, and the Oppoſers of his Election, he ſhewed himſelf merciful, and paſſed a general Act of Indemnity for all paſt Crimes; only, for a publick Example, and to terrify others from the like Attempt, he ordered *Chæreas*, and ſome other Conſpirators (who died all with great Reſolution) to be executed. He took more than ordinary Care, that the City of *Rome* ſhould be continually furniſhed with all ſorts of Corn and Proviſions, by ſecuring the Merchants againſt the *Pirates* at Sea; and, that it might want no Supply of Water, he made a famous *Conduit*, or *Aqueduct*, called after his own Name, which, both for Statelineſs of Workmanſhip, and the Plenty of Water it conveyed, at forty Miles Diſtance, through great Mountains, and over ſtately Arches in Vallies, far ſurpaſſed any Work of that Kind in all *Italy*.

His Indolence, and ſad Stupidity afterwards.

But it was not long, before this Emperor begun to leſſen his Care and Concern for the *Publick*, and to give himſelf up to his gluttonous Diſpoſition, and paſſive Stupidity; ſo that his Freed-men and Favourites, (together with his *libidinous* Wife, *Meſſalina*) impoſing upon him as they thought fit, became the moſt intolerable Oppreſſors and Tyrants; inflicting innumerable Deaths, and other Cruelties; ſelling Governments and Dignities; and iſſuing out Pardons and Penalties, without his Knowledge. The Truth is, he was ſo *cowardly* and *fearful*, that, when a Rebel, named *Camillus*, commanded him by Letter to reſign his Empire, he was in a Diſpoſition to have done it; ſo *blind* and *incogitant*, that his Empreſs *Meſſalina* married herſelf to another Man, in his Life-Time, and almoſt in his Preſence; ſo *ſtupid*, that, when the News of her Execution was brought him, he ſhewed not the leaſt Token of Joy, Sorrow, or

A. M. 4052, &c. Ann. Dom. 48, &c.

any other human Paſſion or Affection; and ſo prodigiouſly *forgetful*, that he frequently aſked, and ſent for ſuch Perſons, as he had executed the Day before.

His Marriage to Agrippina, *and* adopting *her Son.*

AFTER the Death of the infamous *Meſſalina*, the Emperor married his own Niece *Agrippina*, a Woman of a vaſt Spirit, and unbounded Ambition, who ſoon prevailed with her Huſband, even to the Prejudice of his own Son *Britannicus*, to adopt her Son *Domitius*, under the Name of *Claudius Nero*, and to confer on her the Title of *Auguſta*. Upon her Advancement to this Dignity, it was not long before ſhe procured the Deaths of ſeveral Ladies of the higheſt Rank, who had been her *Rivals* in marrying the Emperor, and became ſo very zealous for her Son's ſucceeding in the Empire, that when ſhe was told by ſome *Oracle*, or *Augur*, that *her Son ſhould be Emperor indeed, but would certainly be the Cauſe of her Death*, her Anſwer was, *Let him, ſo he does but reign.*

His Death by Poiſon.

IN a few Years however, the exorbitant Power, which ſhe aſſumed, gained her the Envy and Hatred of the Emperor's *Favourites*, and the Diſeſteem of *Claudius* himſelf, who, notwithſtanding his ſtrange *Inſenſibility*, began now to repent of his Marriage with her, and the Adoption of her Son. This *Agrippina* ſoon diſcovered by his unuſual Favours to his Son *Britannicus*, and by what accidentally dropp'd from him, when heated with Wine, *viz. That he had been very unfortunate in his Wives, but that none of them had eſcaped unpuniſhed.* Whereupon ſhe determined with herſelf to procure his Death by Poiſon; but what Kind of Poiſon to make choice of, was the Queſtion. A *ſtrong* Poiſon ſhe thought might make her Villainy too apparent, and a *ſlow* one might give the Emperor Opportunity of diſcovering ſo much of her Practices, as to prevent her Son's Succeſſion; and therefore ſhe reſolved upon ſuch a *Potion*, as would diſtract his Senſes, and not too ſuddenly end his Life. For this ſhe wanted not her *Aſſiſtants*, who infuſed the Poiſon into ſome *Muſhrooms*, a Diſh which the Emperor loved beyond Meaſure; but, finding that this only made him ſick, ſhe ſent for her own Phyſician, named *Xenophon*, who, under the Pretence of making him vomit, (as his Cuſtom was to do after his *gluttonous* Debauches) thruſt a poiſonous Feather down his Throat, which, in a ſhort Time, ended his Life, in the 64th Year of his Age, and the 14th of his Reign.

A. M. 4057, &c. Ann. Dom. 53, &c.

The Reign of Nero.

AS ſoon as *Claudius* was dead, *Agrippina*, as one overwhelmed with Extremity of Grief, embraced *Britannicus* in her Arms, calling him *the dear Image of his Father's Face*, and, by many Artifices, detained him, and his two Siſters, *Antonia* and *Octavia*, in the Chamber, placing a ſtrong Guard at every Door and Paſſage, till all Things were made ready for her Son's Advancement; and then, the Palace Gates being ſuddenly ſet open, *Nero*, accompanied with *Burrhus*, Prefect of the *Prætorian* Guards, went out to the *Cohort* then in waiting, who, at the Command of *Burrhus*, received him with loud Acclamations, (though not without ſome Enquiries after *Britannicus*) and carried him in a Chariot to the reſt of the Troops, and they, upon his Promiſe of a *Donative*, (according to the Example of his Predeceſſors) ſaluted him *Emperor*, which was ſhortly confirmed by the *Senate*, and acknowledged by the *Provinces*.

His good Government at firſt:

NERO, though but 17 Years of Age, began his Reign with the general Joy and Satisfaction of the City; for, promiſing to govern according to the wiſe Rules and Inſtitutions of the great *Auguſtus*, he, at firſt, both in Words and Actions, ſhewed himſelf juſt, liberal, and merciful. He conferred Favours, and diſtributed large Sums of Money among the People, and *Prætorian* Soldiers. He moderated the Impoſitions and *Tributes* of the Provinces; aſſigned *Penſions* to decayed Senators; uſed all Men with ſuch Humanity and Courteſy, and, in the Execution of Juſtice, ſhewed ſuch Clemency and

Pity, that it ſeemed as if Heaven had ſent the *Romans* ſuch a Prince, as they deſired; as indeed, for the firſt five Years of his Government, it was ſo good, in all Reſpects, that the famous Emperor *Trajan* was afterwards wont to ſay, that, *for that Space of Time, all Governments came ſhort of this:* But this, in a great Meaſure, is to be imputed to the wiſe Conduct of *Burrhus* and *Seneca*, who were the young Emperor's Guides and Governors, in equal Authority, and bearing equal Share in their different Faculties; *Burrhus*, in military Diſcipline, and Gravity of Manners; and *Seneca*, in Precepts of Eloquence, and courteous Demeanour.

His Vices, and mad Extravagances afterwards.

As *Nero* increaſed in Years, ſo his Vices and Extravagances became more conſpicuous: For, having poiſoned his [*] Predeceſſor's Son *Britannicus*, taken *Pappæa Sabina* from the Bed of her Huſband *Otho*, firſt divorced his Wife *Octavia*, and afterwards put her to Death, murthered his [†] Mother *Agrippina*, and (as ſome imagine) poiſoned his Governor *Burrhus*, he thought himſelf now free from all Reſtraint. He therefore gave the Reins to his brutal Appetites, and abandoned himſelf to all Kinds of Extravagances and Vices, ſuch as were never practiſed by a Prince, and ſcarce conceived by any Man. His running about the City by Night, diſguiſed in the Habit of a *Slave*, with his lewd Companions, entering *Taverns* and infamous Houſes, and there committing what Outrages he thought fit; his debaſing himſelf ſo far, as to become a common *Singer*, *Muſician*, and *Stage-Player*, frequently acting a Part before the whole City, and procuring great Numbers of Noblemen and Ladies to be preſent when he acted; his profeſſing the Art of a *Charioteer*, taking a Journey as far as *Peloponneſus*, on purpoſe to run in the *Olympick* Games, and, at his Return to *Rome*, entering the City in *Triumph*, ſurrounded with *Muſicians* and *Players*, brought from all Parts of the World: Theſe were excuſable Follies, in Compariſon to the monſtrous Extravagances, which he afterwards fell into, when, having attired himſelf in the Habit of a *Woman*, and a *Bride*, he was firſt wedded to one of his abominable Companions, named *Pythagoras*, and, after that, became an Huſband to a Boy, called *Sporus*, whom he firſt *emaſculated*, and then, cloathing him withall the Ornaments of an *Empreſs*, accompanied him in all the moſt publick Places.

His Cruelties, Murthers, and Burning of Rome.

Nor was his Cruelty leſs exorbitant, than his Luſt: For, upon the Diſcovery of a Conſpiracy, which *Caius Piſo*, and ſome other great Men, had formed againſt him, he put vaſt Numbers to Death, Noble and Ignoble, Guilty and Innocent, among whom (beſides *Piſo*, the Head of the Conſpiracy) died *Lucan*, the famous Poet,

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[*] The Occaſion of *Nero*'s doing this is ſaid to be ſome furious Menaces, his Mother *Agrippina* made him, which put him in great Fear of a *Competitor* at leaſt, if not of the Loſs of his Empire; and therefore, to free himſelf from all Jealouſies, he ordered a Poiſon for *Britannicus*; but, this proving *ineffectual*, he had Recourſe to a ſtronger, which was cunningly adminiſtered to the young Prince in a publick Banquet, and ſo ſuddenly ſpread through his Veins, that, at once, his Speech and his Spirits forſook him. While the Spectators were all amazed, *Nero*, leaning unconcernedly on the Table, aſſured the Company, *That it was uſual for him to be ſeized with ſuch Epileptick Fits, ſo that they need not doubt his Recovery*; whereupon the reſt, for different Ends and Purpoſes, diſſembled their Griefs, and, after ſome Silence, the Mirth of the Banquet began again: But *Britannicus* in the mean time died, and was privately buried that ſame Night. *Echard*'s Roman Hiſtory, in the Life of *Nero*.

[†] After that *Nero* was reſolved upon his Mother's Death, he attempted firſt to poiſon her; but, by reaſon of the *Antidotes* and Preſervatives, which ſhe took, *Poiſon* proved ineffectual. Then he endeavoured to drown her; but ſhe having the good Luck to eſcape, even when ſeveral of her Company periſhed, he at laſt cauſed a Report to be ſpread, that ſhe had conſpired *to take away his Life*, and ſo ſent certain *Tribunes*, to murder her; and Authors generally ſay, that, upon their approaching, and unſheathing their Swords, ſhe ſhewed them her Belly, crying, *Strike me here; ſince this Part hath deſerved it, for having conceived, , and brought forth ſuch a Monſter as* Nero, and immediately expired with the Wounds ſhe received. *Echard*, ibid.

A. M.
4064, &c.
Ann. Dom.
60, &c.

A. M.
4068, &c.
Ann Dom.
64, &c.

Poet, who hated *Nero*, for his forbidding him to publiſh his Verſes; * *Seneca*, the Philoſopher, and Tutor to the Tyrant, who, though not convicted of any Treaſon, was commanded to die; and the *polite*, but † impure *Petronius*, who had been a great Aſſiſtant to *Nero* in his extravagant Pleaſures. Nay, ſo *ſanguinary* was he in his Temper, that, without any Manner of Provocation, he put many eminent Perſons to Death, as *Rubellius Plautus*, only for being of the *Julian* Family, and another, named *Pallus*, merely for being rich; a Crime, for which many ſuffered in thoſe Days! And, to compleat all his Wickedneſs, having ſet the City of *Rome* on Fire, which, with infinite Satisfaction he beheld, and ſung all the while *the Deſtruction of Troy* in Deriſion, he nevertheleſs, out of Hatred to the *Chriſtians*, accuſed them of the Fact, and thereupon proceeded againſt them as *Incendiaries*, raiſed the *firſt* general *Perſecution*, and put great Numbers of them to the moſt exquiſitely cruel and ignominious Deaths.

THESE and many more bloody and tyrannical Proceedings had, by this Time, worn out the Patience of the *Romans*, and made all Men preſs for a *Revolution*. *Vindex*, Commander of the Legions in *Gaul*, was the firſt, who began the Revolt. He publickly proteſted againſt the Government of *Nero*, and proclaimed *Sergius Galba*, who, at that Time, was Governor of Part of *Spain*, Emperor. * *Galba*, joining in the Enterprize, and taking the Empire upon him, procured the Revolt, not only of the Armies in *Spain*, but of the *Legions* of *Germany* and ſeveral other Places who unanimouſly declared againſt the preſent Emperor.

His black and bloody Deſigns and Death.

THESE Proceedings drove *Nero* to the utmoſt Rage and Deſpair, and put him upon a Deſign, the blackeſt and moſt barbarous, that ever Man imagined. He reſolved to maſſacre all the Governors of Provinces, and Commanders of Armies, under the Pretence of Conſpiracies; to deſtroy all exiled Perſons, leſt they ſhould join with the Revolters; to murther all the *Gauls* in *Rome*, as Favourers of their Countrymen; to poiſon the whole Senate at an Entertainment; to burn the City again, and to turn out wild Beaſts among the People, to prevent their extinguiſhing the Flames: But he found himſelf unable to effect theſe Deſigns. All Mankind fell from him, and forſook him; which made him become as *ſervile*, as before he was *tyrannical*. Nay, the Senate, having met together, pronounced him a *mortal* Enemy to the State, and ſolemnly condemned him to die *More Majorum*, which was to have his Body ſtripped naked, his Head made faſt in a Pillory, and ſo to be ſcourged to Death. When *Nero* underſtood this, he ſnatched up two Daggers, and, after many inglorious Sighs and Tears, and ſome whining Complaints, *what a rare Artiſt the World in him would loſe*, by the Aſſiſtance of *Epaphroditus*, his Secretary, he wounded himſelf ſo, that he died ſhortly after, in the thirty-ſecond Year of his Age, and fourteenth of his Reign.

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* He, being commanded to die, chearfully undertook it, but was obliged to ſeek Death ſeveral Ways; for he had ſo *macerated* himſelf with Abſtinence, that he could not bleed, and Poiſon would have no Operation upon him: But at length, entering a Bath, he was ſtifled with the Fumes, (diſcourſing even to the laſt, according to his uſual Eloquence) of the moſt excellent Things, which, being taken from his Mouth, were afterwards publiſhed. Such was the Death of the great Philoſopher *Seneca*, which ſome have thought a juſt judgment upon him, for living ſo contrary to his Writings, and for educating his Pupil no better. *Echard*'s Roman Hiſtory, in the Life of *Nero*.

† His Death was the moſt remarkable in the World, and moſt reſembling the whole Courſe of his Life. In it he proceeded with all imaginable Unconcern, opening his Veins, and cloſing them as he thought fit, diſcourſing with his Friends, not of ſerious Matters, or the Immortality of the Soul, but of light and pleaſant Things, and, all the Time, attending to ſoft Verſes and delicate Love-Songs. *Echard*, ibid.

* There is ſomething ſo lively in ſome Part of the Speech, which *Galba* made to his Army upon this Occaſion, that is well worthy our Obſervation: ——— "It grieves me to ſay, but it hinders not every Man "from ſeeing, that no Slave, under the ſevereſt Maſter, ever endured a Year of harder Service, than we have "*ſo many* under *Nero*. What Kind of Exaction has he not uſed to ſupply, with Extortion, what he hath ſpent "with Shame? What Kind of Cruelty has he not practiſed? How has he wallowed in the Blood of his Father, his Brother, his Mother, his Wife, his Maſter, and all who are valiant and virtuous in the Senate, "City, or Provinces, without any Diſtinction of Age or Sex? All which cry for Vengeance upon ſuch a "Prince: A Prince! No, an Incendiary, a Singer, a Fiddler, a Player, a Carter, a Cryer; no Prince, nay, no "Man, having a Man to his Huſband, and a Man to his Wife; but a Monſter of Mankind!" *Echard*, ibid.

The Reign of Galba.

The Death of *Nero* occaſioned an univerſal Joy and Satisfaction in *Rome*; and, as *Galba* was eſteemed a Perſon of great Wiſdom and Valour, and had been elected by the two Armies in *Gaul* and *Spain*, the People unanimouſly agreed, and the Senate, in a ſhort Time, conſented to create him *Emperor*, though he had no Affinity or Alliance with the Family of the *Cæſars*, either by Blood, or Adoption.

The Report of his Cruelty.

GALBA was ſeventy-two Years old, when he firſt undertook the Government, under the Name of the *Lieutenant of the Senate and People of* Rome; but, when he received Advice, that *Nero* was dead, and the People had ſworn Allegiance to him, he laid aſide the Name of *Lieutenant*, and aſſuming the Title of *Cæſar*, put himſelf upon his Way to *Rome*. In the mean Time, ſeveral Rumours were ſpread abroad both of his *Avarice*, and *Cruelty*; of his ſevere treating the Cities of *Spain* and *Gaul*, which ſcrupled, at firſt, to declare for him; of his oppreſſing them with exceſſive Tributes, demoliſhing their Fortifications, executing their Governors, and even not ſparing their Wives and Children, which made the People begin to ſhew leſs Satisfaction for his *Arrival*, than they did for his *Election*.

His arbitrary Proceedings at Rome.

At his firſt coming to *Rome*, his Severity to thoſe Sea-men and Mariners, whom *Nero* had liſted among his *Legionary* Soldiers; his diſcharging the *Roman Cohorts*, which had been eſtabliſhed by former Emperors; his refuſing to pay the *Donative*, that, in his Abſence, was promiſed to the *Prætorian* Bands; and ſhortly after, caſhiering ſeveral of them upon a bare Suſpicion of Correſpondence and Confederacy with *Nymphidius*, Captain of the Guards; theſe, and ſeveral other *arbitrary* Proceedings procured him many Enemies, eſpecially among the *military* People: Though his reſcinding the odious Acts of *Nero*, recalling thoſe, whom he had unjuſtly baniſhed, and executing ſeveral of the wicked Inſtruments of his Cruelty, were very grateful Actions to the *Romans* in general, had he not ſpared ſome of the moſt *notorious* Offenders for the ſake of Money.

His Covetouſneſs and being ruled by Favourites.

The Love of Money indeed was his governing Paſſion, and had got ſo abſolute a Poſſeſſion of him, that he was often obſerved to ſigh and weep, when he ſaw his Table a little better furniſhed than ordinary: But that which made this Emperor moſt generally deteſted, was his ſuffering himſelf to be entirely managed by three Favourites, who, having their Lodgings with him in the Palace, and being perpetually in his Preſence, were commonly ſtiled his three *Pædagogues*. They were Perſons of as different Humours and Vices as poſſible; and accordingly, by the Abuſe of his Authority, made him appear, in the Inequality of his Conduct, both odious and deſpicable; ſo that ſometimes he ſhewed himſelf *ſevere* and rigorous, at other times *remiſs* and negligent, condemning ſome illuſtrious Perſons unheard, pardoning others without Reaſon, and permitting every Thing, either to be purchaſed by Money, or granted for Favour, juſt as he was guided by theſe Men.

His Adoption of Piſo.

During this Miſconduct at *Rome*, Affairs in the Provinces were in a worſe Condition. For, ſince the Army in *Spain* had preſumed to chuſe an Emperor without any other Authority, many *Mutinies* were raiſed, and *Factions* ſprang up in moſt Parts of the Empire, through Envy, Diſcontent, or a Deſire of Alteration; ſo that the Emperor perceiving that, beſides his unwieldly Old-age, which made him contemptible, he was leſs reſpected by many for want of an *Heir*, was reſolved to *adopt* ſome Perſon, of ſuch an Age and Authority, as, in his Life-time, might be able to protect him, and, after his Deceaſe, ſucceed him in the Empire. Upon his declaring this his Intent, his three Favourites were very buſy in recommending Perſons to him; but *Otho*, having gained the chief Favourite *Vanius*, together with the *Urban* and *Prætorian* Cohorts, aſſured himſelf of Succeſs. *Galba* however, reſolving to conſider the publick Good, and diſliking *Otho*'s irregular Life, as too much reſembling that of his Maſter *Nero*, rejected him, and made choice of a Young Man, called *Piſo*, in whom was an happy Concurrence of all the good Qualities, that were neceſſary in a Prince and Emperor.

His Murther by Otho's *Command.*

OTHO, finding the Hopes of his Adoption thus blaſted, immediately applied himſelf to the Soldiers, with whom he had a powerful Intereſt, and, by his plauſible Speeches, and large Promiſes, engaged them to proclaim him Emperor, in Oppoſition to *Galba*'s Choice; which when *Galba* underſtood, he was both diſheartened and confounded. Some were of Opinion, that he ought to put himſelf in Arms, and appear in Publick, that his Preſence might ſtem the Torrent of this dangerous Faction; others, that his greateſt Security would be to fortify himſelf in the *Capitol*, and there to attend the Reſult of the Diſorder. But while he continued thus wavering and irreſolute, a falſe Report was brought him, that *Otho* was ſlain; whereupon he rode arm'd out of his Palace, with his Guards, and many Followers into the grand *Forum*; and, at the ſame Time, there entered, at the other Side, a ſtrong Body of Horſe from the Camp, ſent by *Otho* to diſpatch him. Upon their nearer Approach, for a conſiderable while they ſtood amazed, and in a dubious Poſture, as apprehending the conſequence of their fatal *Commiſſion*; ſo that *Galba* had Time enough to make his Eſcape, but by his Irreſolution loſt his Opportunity. For, while he was conſidering with himſelf, whether to return to the *Palace*, or retire to the *Capitol*, he was ſuddenly abandoned by the chief of his Followers, inſomuch that, when the Soldiers ſent by *Otho*, came up to him, he ſtretched out his Neck, and bad them *ſtrike it off, if it were for the Good of the Commonwealth, and the* Roman *People*; which accordingly was done, in the ſeventy-third Year of his Age, after a ſhort Reign of ſeven Months; and, after him, were executed his three *Favourites*, and his *adopted* Son, *Piſo*.

The Reign of Otho, *and good Government at firſt.*

On the ſame Day, that *Galba* was murther'd in the *Forum*, the Senate, and the People of *Rome*, all acknowledged *Otho* for his Succeſſor; a Perſon valiant, and witty, of an ancient and honourable Family, and a great Favourite to *Nero*; but more for the *Conformity* of his Humours and Vices, and the Beauty of his Wife *Poppæa*, than any worthy Execution of the many conſiderable Offices wherewith he was intruſted. However, when he came to the Government, he ordered all Things agreeably to the Honour of the Empire, which, together with his pardoning *Marius Celſus*, who had been advanced by *Galba*, and ſtrenuouſly oppoſed his Succeſſion; his puniſhing of *Tigellinus*, who had been *Nero*'s chief Inſtrument in Impurity; and his generous reſtoring the Goods and Eſtates of ſuch, as had been exiled by that *Tyrant*, gained him the Love and Affection of the People of *Rome*.

Vitellius's *Character, and being choſe Emperor by his Army.*

VITELLIUS, at this Time, commanded the Legions in the *Lower Germany*. He was a Perſon of great Reputation and Authority, by reaſon of the ſeveral Offices and Magiſtracies which he had held in *Rome*, and elſewhere, under the three Emperors, *Caligula*, *Claudius*, and *Nero*, with each of whom he had been very *intimate*, but more for his exceſſive Vices, and ſome *perſonal* Abilities, than any Virtues or Excellencies in him.

A. M. 4072, &c. Ann. Dom. 68, &c.

He was in Favour with *Claudius*, for his *Gaming* at Dice; with *Caligula*, for his Dexterity in managing a Chariot; and with *Nero*, for the ſame Skill, and ſome other ſuch-like Qualities; but notwithſtanding this, being a Man of *Subtlety* and *Intrigue*, he had, by large Gifts, and ſpecious Promiſes, procured the Army to create him *Emperor*, without attending the Will and Pleaſure of the Senate, about 13 Days before *Galba*'s Death.

The Situation of Affairs at Rome.

When the News of this came to *Rome*, it put *Otho* into a great Conſternation, and the City into no ſmall Concern, as well knowing, that nothing but the Sword, and the Blood of many Thouſand *Romans* could determine the Conteſt. The Fears and Cares of the City were farther augmented by the great Preparations, they ſaw *Otho* making, and the known Diſabilities of the Nobility and Gentry in *martial* Affairs. The chief of the *Senate* were grown old and impotent, wanting both the Power and Vigour of Soldiers. The Nobility were ſlothful, covered with the Ruſt of a long Peace, and unaccuſtomed to the Fatigues of a Camp. The *Equites* were diſſolved in Eaſe and Luxury, and ignorant in *military* Service, which the more they endeavoured to conceal, the more they betrayed their Fears. The *wiſer* Sort began to ſhew great Concern at the Miſeries, and Perturbations of the *Commonwealth*; but the *Inconſiderate* were ſwelled with vain Hopes, and extravagant Opinions, and many Perſons *Bankrupts* in Peace, in theſe troubleſome Times, began to make the greateſt Appearance, as being themſelves moſt in *Safety*, when the State was in greateſt Danger.

The two Armies meet and engage.

While Things were in this Situation at *Rome*, *Otho* received Advice, that *Vitellius*'s Forces were upon their March towards *Italy*, under the Conduct of two Commanders, *Valens*, and *Cæcinna*; whereupon he departed from *Rome*, with a fair Army, conſiſting of the *Roman* Nobility, the *Prætorian* Cohorts, the *Legions* out of the Fleets upon the *Italian* Coaſts, and ſuch others, as he could levy in that Time. Upon the Approach of the two Armies, both Parties proceeded with ſuch Haſte and Precipitation, that, beſides Skirmiſhes, and other Encounters, three conſiderable Battles were fought, one at *Placentia*, another at *Cremona*, and a third at a Place called *Caſtor*, in all which *Otho* and the Senate had the Advantage, tho' the Word on both Sides was, *Rome and the Empire!*

That of Vitellius *conquers, and* Otho *ſtabs himſelf.*

VALENS and *Cæcinna* had hitherto acted ſeparately, but, joining now all their Forces together, they came to a general Battle near *Bebriacum*, a Village between *Cremona* and *Verona*, and, after a ſharp Engagement, the *Prætorian* Cohorts giving Way, the *Vitellians* obtained a Victory, which at once decided the Conteſt. For *Otho*, tho' he had ſufficient Encouragement to continue the War, being reduced to a Sort of *Deſperation*, reſolved upon an Attempt, contrary to his ſoft and effeminate Temper, which was * *to die himſelf, in order to ſpare the Blood of his Country-men.* No Arguments

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* His Speech to his Soldiers, upon this Occaſion, is very remarkable, ——— "I eſteem this Day as far more happy and glorious than that, whereon you made me Emperor, ſince it has manifeſted ſuch ſenſible Tokens of your Love and Affection, and ſo inconteſtible Proofs of your Duty and Loyalty; therefore I beſeech you, not to deny me this Favour, which is to ſuffer me to die juſtly and honourably, for the Safety of ſo many brave Soldiers, and worthy Citizens, as you are. There can be no Occaſion for any Legions, and Forces coming to my Aſſiſtance, ſince the Enemy is neither *Hannibal* nor *Pyrrhus*; therefore to hazard your Virtue and Valour in Dangers wholly needleſs, is too dear a Purchaſe of Life, and the greater Hopes you have of Succeſs, the more honourable will be my Death, as being voluntary, and not by any Conſtraint. Aſſure yourſelves I had rather die, than reign Emperor, ſince I can never ſo far advance the *Roman* State by Wars and Bloodſhed, as by ſacrificing myſelf for the Peace of it; and whereas others have purchaſed Fame and Glory by their well-governing and ſupporting the Empire, I may reaſonably expect a Name for leaving it, rather than permit my Ambition to weaken and deſtroy it. I therefore deſire that you would take this as an undoubted Proof of my Courage and Reſolution, that I make no Complaints of hard Fortune, or ill Succeſs; for to blame either Gods or Men, implies a mean and indirect Deſire of Living." *Echard*'s Roman Hiſtory, in the Life of *Otho*.

A. M.
4073, *&c.*
Ann. Dom.
69, *&c.*

Arguments or Entreaties could move, or divert him from this Reſolution, which he carried on, and effected with all imaginable Calmneſs, and Serenity of Mind.

For the Night before he died, having choſen out a ſharp Dagger, and laid it under his Pillow, he took a Draught of cold Water, and ſo went to Bed, and fell into a profound Sleep; but, awaking about Break of Day, and ſeeing one of his Servants in the Chamber, he commanded him to retire, and then taking the Dagger, gave himſelf a mortal Stab on the Left Side, and, with a ſingle Groan, ended his Life, in the 38th Year of his Age, and after a very ſhort and troubleſome Reign of only twelve Weeks and ſix Days.

The Reign of Vitellius.

His Brutality.

Luxury.

And Cruelty.

Soon after the Death of *Otho*, *Vitellius*, being ſtill in *Gaul*, was both by the Army and Senate acknowledged for *Emperor*. In his Journey towards *Rome* arriving at *Bebriacum*, where the laſt Battle was fought, he was extremely delighted with the Sight of the putrified Bodies, and the Limbs of Men and Horſes, mangled, and ſcattered abroad; and, when ſeveral of his Train complained of the noiſom Smells, he impiouſly replied, That *a dead Enemy ſmelt well, but a dead Citizen better*. Nor did he give greater Satisfaction at his Arrival in *Rome*; for, like a Conqueror, he entered the City, mounted upon a noble Steed, and adorned with all his military Habiliments; encouraged his Soldiers to all Kinds of Inſolence and Outrage; and abandoned himſelf to the moſt extravagant Degrees of *Luxury*, *Gluttony*, and *Cruelty*, inſomuch that, in four Months Time, he waſted above *ſeven Millions* of our Money; nor would the Revenues of the whole Empire, had he reigned long, have been ſufficient to maintain his Expences. His uſing all Manner of Fraud and Hypocriſy to deſtroy ſuch Perſons of Quality, as had formerly been his Aſſociates, and School-fellows; his going to viſit one of them in a Fever, and, upon his deſiring to drink, mingling Poiſon with the Water, and delivering it to him with his own Hand; his cauſing all Perſons to be put to Death, that came to demand the Payment of his former Debts, and one of them to be ſlain in his very Preſence, that he *might feed his Eyes with the Spectacle*, as he called it; his ordering two Sons to be executed, with their Father, for no other Crime, than merely preſuming to intercede for his Life; and his having ſeveral of the meaner Sort ſlaughtered, only for deriding the *Colours* of ſome *Charioteers*, whom he pretended to favour; theſe, and many more *ſanguinary* Acts, mentioned by the *Hiſtorians*, who have recorded his Life, are a ſufficient Indication, that in his Government he deſigned to follow the Example of *Nero*, to whoſe *Manes* he publickly *ſacrificed* in a general Aſſembly of the Prieſts in the *Campus Martius*. All this while he gave himſelf up to ſuch a ſtrange Careleſſneſs and Stupidity, that nothing but his horrid Cruelties could put him in Mind of his exalted State; and fortifying himſelf with confuſed Mirth and Sottiſhneſs againſt all Dangers and Exigences, he almoſt loſt the Remembrance of Things *paſt*, and the Thoughts of Things to *come*.

Veſpaſion *declared Emperor by his Army.*

Having thus, by this abominable Life, made himſelf odious to the *City*, and, by the daily Inſolencies and Cruelties of his Soldiers, inſupportable to the *Country*, the *Legions* in the *Eaſt* (tho' in the Beginning of his Reign, they ſubmitted to his Authority) began now to revolt, and, fixing their Eyes upon *Veſpaſian*, as a Perſon moſt worthy of the higheſt Authority, and moſt able to put an End to the Miſeries of his Country, reſolved to create him Emperor againſt *Vitellius*. *Veſpaſian*, at this Time, was engaged in a War againſt the *Jews*, and, with great Bravery and Renown, had reduced moſt of their Country, except *Jeruſalem*; but, when his Army proclaimed him Emperor, and he abſolutely refuſed that Dignity, the Soldiers, with their

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4073, *&c.*
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69, *&c.*

their drawn Swords, and many Menaces againſt his Life, compelled him to take the Honour upon him; whereupon, all the Armies of the *Eaſt* came to his Service and Obedience, and, in a general Council, it was determined, that *Titus* ſhould continue the War againſt the *Jews*, *Mutianus* enter *Italy* with the greateſt Part of the *Legions*, and *Veſpaſian* himſelf go to *Alexandria*, to make Proviſion from all Parts, and thence paſs over into *Italy*, to join *Mutianus*, as Occaſion ſhould require it.

The Defeat of Vitellius's *Army.*

IN the mean Time, *Antonius Primus*, an excellent Soldier, who had been baniſhed by *Nero*, but reſtored by *Galba*, a Friend to *Veſpaſian*, and privy to his Deſign, immediately marched at the Head of the *Mœſian* Legions into *Italy*; and, before *Mutianus* could arrive, having entirely defeated *Vitellius*'s Army, was proceeding directly towards *Rome*. This ſo ſtartled and confounded *Vitellius*, that he became perfectly *ridiculous* and *deſpicable*, ſometimes propoſing Terms of Accommodation, and offering to lay down his Authority, and then re-aſſuming it again, till he occaſioned a Faction, and *Civil* War even in *Rome*, in which the *Capitol* was beſieged, taken, and laid in Aſhes, and *Sabinus*, the Governor of the City, was ſlain. After this, *Antonius* would hearken to no more Treaties or Accommodations, but continued his March even to the Walls of *Rome*, where a furious Battle of almoſt a Day's Continuance enſued, until *Vitellius*'s Army were driven into the City, and, through the *Martius Campus*, and all the Streets, purſued with a moſt terrible Slaughter.

Taking the City.

IN the Midſt of theſe Devaſtations, the People, who were then celebrating their *Saturnalia*, rather than not enjoy the Pleaſures of the *Feſtival*, converted the common Calamity into Mirth and Jollity; ſo that, through the whole City, there was both a barbarous and a ſhameful Spectacle, and a ſcandalous Mixture of Cruelty and Lewdneſs; in one Place, Wounding and Slaying; in another, Tippling and Bathing; here, Streams of Blood and Heaps of mangled Bodies; and, hard by, lewd Debauches, and ſhameleſs Proſtitutes: In ſhort, all the abominable *Licentiouſneſs* of a moſt diſſolute and riotous *Peace*, and all the deplorable *Miſeries* of a moſt dreadful and cruel *War*.

And deſtroying him, and his Party.

THUS was this mighty City, the Head and *Empreſs* of the World, taken and ravaged by her own natural Subjects; and, as it was fatal to many Thouſands, ſo it was no leſs to *Vitellius* himſelf, whom the Soldiers dragged out of his Palace, and, without hearkening to any Intreaties, binding his Hands behind him, threw an Halter about his Neck, and, tearing his very Cloaths from his Back, drew him half-naked into the publick *Forum*, through the main Street, called *Via Sacra*; all the while, as he went along, treating him with the utmoſt Indignities, and moſt opprobrious Language; tying his Hair backwards, as it was wont to be done to the moſt execrable *Malefactors*; pelting him with Dung and Filth, and holding the Point of a Sword under his Chin, to prevent his concealing his Face; till, at length, they brought him to the common Place of Execution for the moſt notorious *Criminals*, and, having there, with many Blows and Wounds, diſpatched him in the 56th Year of his Age, and after a ſhort Reign of eight Months, they thence dragged him with an Hook, and, having thrown him into the *Tiber*, made afterwards, not only his Brother, and only Son, but all, whom they met with of his Party, *Victims* to their Fury.

The Reign of Veſpaſian.

AFTER theſe Murthers and Ravages were abated, the *Roman* Senate aſſembled, and, with an unanimous Conſent, not only declared *Veſpaſian* Emperor, but conferred the Title of *Cæſar* upon his two Sons, *Titus* and *Domitian*; nominated the *former* to be Conſul, with his Father, for the Year enſuing, and the *latter* to be *Prætor* with *Conſular* Power; rewarded *Mutianus*, *Antonius*, and ſeveral others, with great Revenues and Dignities, for contributing to this happy *Revolution*; and diſpatched Couriers to *Veſpaſian* at *Alexandria* to tender him their Homage and Obedience, and to deſire his ſpeedy Return to *Rome*: But, as the Winter was not ſo commodious for Sailing, he deferred his going to a more convenient Seaſon.

The Siege of Jeruſalem.

VESPASIAN, (as we ſaid) before he left *Judea*, committed the Management of the War againſt the *Jews* to his Son *Titus*, as well knowing his extraordinary Valour and Skill for ſuch an Undertaking. Himſelf had reduced moſt of the Country, except *Jeruſalem*; but *Jeruſalem* was the *capital* City, fortified with three Walls on every Side, except where it was fenced with deep Vallies, having the Caſtle of *Antonia*, the Temple, the Palace of *Acra*, the Towers on Mount *Sion*, and ſeveral other Places almoſt impregnable; ſo that great Conſultation, and a Preparation of many Materials, were required to carry on ſuch a Siege. But what facilitated its Reduction, were the ſeveral Parties and Factions, which had Poſſeſſion of different Parts of the City, and were not only murthering and maſſacring one another, but, in their Rage and Madneſs, had deſtroyed the Proviſions likewiſe, which might have ſerved the City for many Years. *Jeruſalem* was involved in theſe ſad Circumſtances, when *Titus*, with a powerful Army, and all Kinds of warlike Engines, approached, and ſat down within ſix or ſeven Furlongs of the City, a little before the *Feaſt of the Paſſover*, by which Means he ſhut up an infinite Number of People, come from all Parts to that *Solemnity*, which, in a ſhort Time, occaſioned a great Conſumption of their Proviſions.

UPON the Sight of ſo numerous an Army, the ſeveral Factions unanimouſly agreed to oppoſe it, and, ſallying out with great Reſolution and Fury, put the *Romans* to Diſorder, and obliged them to abandon their Camp, and fly to the Mountains; but the *Jews* were at laſt repulſed, and driven into the City by the extraordinary Skill and Valour of *Titus*, who, in this, and all other Actions, during this Siege, greatly ſignalized himſelf.

WHEN *Titus* had placed his Engines, (which was not done without great Oppoſition) he battered the *outward* Wall, and, on the third Day of *May*, making a Breach, entered, and took Poſſeſſion of the *North* Quarter of the City, as far as the Caſtle of *Antonia*, and the Valley of *Kedron*; which when he had done, he gave the Beſieged all poſſible Aſſurances of Pardon and civil Treatment, if they would but ſubmit; but they, judging his *Humanity* to be the Effect of *Cowardice*, refuſed all Terms and Conditions. Five Days after this, *Titus* broke through the *ſecond* Wall, and tho' the Beſieged made ſeveral Sallies, and drove him out again; yet, on the fourth Day, he recovered the Place, and poſſeſſed himſelf of the *new Lower* City; which when he had done, being ſtill deſirous to ſhew them Mercy, he ſent * *Joſephus* to his Countrymen, to exhort them

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* How *Joſephus* came to be at *Jeruſalem*, and in the Camp of *Titus*, while he beſieged it, himſelf tells us in his Hiſtory of the *Jewiſh* Wars, *viz.* that, after the Reduction of *Jotapata*, which he gallantly defended, he became a Priſoner to *Veſpaſian*; but, having foretold his Advancement to the Empire, (which accordingly came to paſs) he was not only ſet at Liberty, but received into great *Confidence*, and attended his Son at the Siege of *Jeruſalem*, where he made a long Speech to his Countrymen, by all the Arguments that he could invent, perſuading them to *ſurrender*, but all in vain; for, though his Diſcourſe drew Tears from his own Eyes, (as himſelf tells us, l. vi. c. 9.) the Factions were not in the leaſt ſoftened by it. After the Deſtruction of *Jeruſalem*, he went with his Conqueror to *Rome*, where *Veſpaſian* ſhewed him great Reſpect, and (as himſelf tells in his Life) lodged him in his own Houſe, made him a free Citizen of *Rome*, aſſigned him a Penſion, gave him Lands in *Judea*, and, above all, ordered him a publick Statue. Theſe Favours *Titus*, when he came to the Empire, increaſed, and, in Honour of him, had his *Hiſtory of the Wars of the* Jews, which was now finiſhed, depoſited in the publick Library. This Hiſtory is a continued Account of the *Jewiſh* Affairs, from the

A. M. 4074, &c. Ann. Dom. 70, &c.

them to yield, but, tho' he uſed all the powerful and pathetick Perſuaſions imaginable, he was entertained with nothing but Scoffs and Reproaches; ſo that *Titus* was now reſolved to proceed with more Severity againſt a People, who had been perfidious to the higheſt Degree, and ſtubborn beyond all Example: And, accordingly, whenever any eſcaped out of the City, (as the Famine compelled many to make their Eſcape) they were no ſooner taken by *Titus*, than he cauſed them to be ſcourged and crucified, and that in ſuch Numbers, that Room was wanting for *Croſſes*, and Croſſes for *Perſons*, tho', by the Cruelty of this *Spectacle*, he only deſigned to terrify the City, and haſten its Surrender.

ON the 12th of *May*, *Titus* began four Mounts for his *Battering-Rams*, two near the Caſtle of *Antonia*, where he was in Hopes of taking the Temple, and two near the Monument of *John*, the High-Prieſt, where he ſuppoſed he might break into the upper City with the greateſt Facility; but, in two bold Sallies, the *Beſieged* ruined and deſtroyed the Mounts, and, having burnt ſeveral *Battering-Rams*, and other Engines, preſſed forward, and broke into the very Camp of the *Romans*, though, at length, they were valiantly repulſed by *Titus*, who (in a Council of War) now reſolved to ſurround the whole City with a Wall, or Intrenchment, to hinder the Flight of the Beſieged, and to prevent all Relief from coming into the City, thereby verifying our bleſſed Lord's Predictions to a Tittle: (a) *The Days ſhall come upon thee, that thy Enemies ſhall caſt a Trench about thee, and compaſs thee around, and keep thee in on every Side.*

A. M. 4074, &c. Ann. Dom. 70, &c.

THIS Work, tho' near five Miles in Compaſs, was, with incredible Celerity, finiſhed in three Days; but it made no Impreſſion upon the *Beſieged*, though the *Famine* began to rage violently, and ſuch a Mortality enſued, that, from the 14th of *April*, to the 1ſt of *July*, 115,080 Carcaſſes of the poorer Sort were carried out to be buried at the publick Charge, 600,000 were caſt out of the Gates, and when the Number of the dead Bodies increaſed ſo, that they had no Place to diſpoſe of them, they gathered them together into the largeſt Houſes adjoining, and there ſhut them up. All this while, the Famine increaſed to ſuch a Degree, that a Buſhel of Corn was ſold for 600 Crowns; that Wives took the Meat out of their Huſbands Mouths, Children from their Parents, and Mothers from their Infants; that old Men were driven from their Meat, as Perſons of no Uſe, and young Men tortured to confeſs where their Proviſions lay; that Sinks and Holes were continually raked to find the old Dung of Oxen for Food, that the very Soldiers (who were the laſt that would want) began to eat Girdles, Shoes, Sticks, and Hay; and that a Woman of Quality even boiled her own Child, with an Intent to eat it; an Act ſo deteſtable, that *Titus*, after he had inſiſted upon his frequent Offers of Peace and Pardon to the *Jews*, declared publickly, *that he would bury the abominable Crime in the Ruins of their Country, and not ſuffer the Sun to ſhine upon that City, where Mothers eat their own Children, and where Fathers, no leſs*

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the Taking of *Jeruſalem* by *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, conſiſting in all of 242 Years; but the moſt conſiderable and valuable Part of it is, that of the *ſix laſt* Years, where he deſcribes the laſt *Jewiſh* Wars, the Deſtruction of *Jeruſalem*, and the Miſeries of his Countrymen, in the moſt lively and affecting Manner. Beſides this, *Joſephus* wrote another Hiſtory, intitled, *The Antiquities of the Jews*, which was finiſhed in the 13th Year of *Domitian*. One half of this Hiſtory is taken from the Books of the *Old Teſtament*; but he has ventured to add ſeveral Facts, that are not to be found in theſe Writings, and to thoſe, which he has wholly taken from them, he has given ſuch an *artificial Turn*, as ſhews, that his Intention was to accommodate the moſt ſurpriſing Paſſages in the Holy Scriptures to the Humour and Opinions of the Perſons to whom he wrote. Beſides theſe two Hiſtories, he wrote an Account of his own Life, two Treatiſes againſt *Apion*, and one concerning the Martyrdom of the *Maccabees*, which *Eraſmus* juſtly ſtiles *a Maſter-piece of Eloquence*. *Echard*'s Eccleſiaſtical Hiſtory.

(a) Luke xix. 43, &c.

leſs culpable, reduced them to that Extremity by their Obſtinacy.

WITH this Reſolution he cut down all the Groves within a conſiderable Diſtance of the City, and, cauſing more Mounts to be raiſed, on the *firſt* of *July* he began to batter the Wall of *Antonia*, and, on the *fifth*, entered the Caſtle by Force, and purſued the flying *Jews* even to the Temple; which when he had done, both he and *Joſephus* again exhorted them to ſurrender, but all to no Purpoſe: They obſtinately refuſed all Accommodation, and made it their Boaſt, *that they had rather endure the worſt of Miſeries*. *Titus*, hearing this, in order to make an eaſy Aſcent to the Temple, overturned the Foundation of *Antonia*; and, having ſeized the *North* and *Weſt Portico's*, or *Cloyſters* of the *outward* Range of the Temple, he ſet them on Fire, as the *Jews* did other Porticos, to hinder the *Romans* from making their Approaches. On the *eighth* Day of *Auguſt*, *Titus*, perceiving that the Walls of the *Inner* Temple were too ſtrong for the *Battering-Rams*, and that the Foundation of the Gates could not be undermined, was obliged to ſet Fire to them, yet ſtill with an Intent, if poſſible, to ſave the Temple itſelf; but it ſo fell out, that, on the *tenth*, a certain Soldier, contrary to the Command of the *General*, excited by a Kind of *divine* Impulſe, caſt a flaming Firebrand through the Golden Window into the Chambers and Buildings on the *North* Side, which immediately ſet them on Fire, and, notwithſtanding the utmoſt Endeavours to the contrary, ſpread throughout the whole Fabrick, and conſumed the moſt glorious and beautiful Structure that the World ever ſaw; whilſt the *Roman* Soldiers, purſuing their Victory with all imaginable Fury and Revenge, cut in Pieces all that they found about the Temple, and ſet Fire to the reſt of the Buildings.

IN all theſe Confuſions, thoſe, who were the *Chiefs* in this Sedition, found Means to retire to the upper and ſtrongeſt Part of the City, called *Sion*, ſituated upon a ſteep Rock, where they threatened to defend themſelves to the laſt, and there tyrannized with more Cruelty than ever; till, *Titus* having raiſed his Batteries, and made a Breach in the Wall, they loſt all their Courage, and, in great Conſternation, abandoned the Towers, which were their only Strength, and in vain ſought to eſcape by hiding themſelves in *Vaults* and *Privies*, from whence both *John* * and *Simon*, two principal *Ringleaders* of their different Factions, were dragged out, and the former condemned to perpetual Impriſonment, whilſt the latter was appointed to grace the *General*'s Triumph.

THE *Romans*, having now gained the Walls, and, with Shouts of Joy, placed their Colours upon the Towers, broke looſe all over the City, and ranged up and down in the Streets, killing all that fell in their Way without Diſtinction, till the Paſſages and Alleys were choaked up with Carcaſſes, and the Kennels of the City ran with Blood, as if it had been to quench the Fire, which was now become one general *Conflagration*.

TO this fatal End was the famous City of *Jeruſalem*, after a Siege of above five Months, reduced, in the *ſecond* Year of *Veſpaſian*'s Reign, and 38 Years after our Lord's Crucifixion; in which Siege there periſhed no leſs than 1,100,000, and no fewer

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* This *John* was the Son of one *Levi*, born at *Giſchala*, and one of the principal Men of the Place. When *Titus* came before it, under a Pretence of ſurrendering it, he made his Eſcape, and came, with a Party of Men, to *Jeruſalem*, where, joining with the *Zealots*, and being naturally a crafty Man, eloquent in his Speech, and ambitious beyond Meaſure, he ſoon began to affect a ſovereign Power over the reſt, and became the Commander of one Faction, as *Simon*, the Son of *Gioras*, did of another. For he, gathering together great Multitudes of Robbers and Murtherers, who got into the *mountainous* Parts, reduced all *Idumæa*, waſted *Judea*, encamped himſelf before *Jeruſalem*, and was at length let in by the Citizens to defend them againſt *John*, who, at the Head of the *Zealots*, did many cruel and tyrannical Actions. So that *Simon* and his Army were in the City, while *John* and his Adherents were in the Temple, fighting and deſtroying one another, even while the Enemy was at the Walls. *Echard*'s Eccleſiaſtical Hiſtory.

A. M. 4075, &c. Ann. Dom. 71, &c.

fewer than 97,000 were taken Captives, beſides the 237,490 more, (according to *Joſephus)* who fell in the Wars which preceded it. At laſt, when the Soldiers had neither Rapine nor Bloodſhed left for their Rage and Indignation to work upon, *Titus* order'd them to lay the City and the Temple level with the Ground, or, in the Words of our Saviour's Prediction, *not to leave one Stone upon another*; which Order was ſo punctually executed, that (except three Towers, which, for their Strength and Beauty, were left as Monuments of the City's Statelineſs to Poſterity) the whole was laid ſo flat, that the Place look'd as if it had never been inhabited.

The Goodneſs of Veſpaſian's *Government.*

While theſe Things were tranſacting at *Jeruſalem*, *Veſpaſian*, who entered upon the Government in the *fifty-ninth* Year of his Age, having been received at *Rome* with all imaginable Teſtimonies of Joy and Triumph, as the only Perſon, whoſe Virtues and Excellencies could recover the languiſhing State of the Empire, began immediately to act conformably to the Hopes which all Men had conceived of him, in adminiſtring Juſtice, and in reforming the Laws and Cuſtoms of *Rome*; honourably rewarding thoſe, who had ſerved him, and pardoning his Adverſaries with ſingular Clemency.

Titus's *Return and Triumph.*

Mean Time the Concluſion of the *Jewiſh* War occaſioned great Rejoicings at *Rome*, where all Mens Mouths were filled with the Praiſes of *Titus*, who had ſhewn himſelf ſo expert a Soldier and Commander; and, accordingly, a Triumph was *decreed* by the Senate both for him, and his Father, who had ſo bravely managed the Beginning of the War. When *Titus* returned to *Rome*, he was received with the univerſal Applauſes of the whole City, and, within a few Days after, both the Father and Son enter'd upon their Triumph, which was as ſolemn and magnificent, as *Rome* ever ſaw; wherein, among other rich and glorious Spoils, vaſt Quantities of Gold taken out of the Temple, and the Body of the *Jewiſh* Law, (the laſt, and not the leaſt remarkable of all theſe Spoils) were exhibited to the View of the People. This was the firſt Time that *Rome* ever ſaw the Father and Son triumph together: And, as *Veſpaſian* built a new Temple to *Peace*, wherein he depoſited moſt of the *Jewiſh* Spoils, ſo *Titus* had a *Triumphal Arch* of great Beauty and Magnificence erected to his Honour, whereon are inſcrib'd all his noble Exploits againſt the *Jews*, and which (as a laſting Monument againſt that impious and perverſe Nation) remains almoſt entire to this very Day.

A. M. 4075, &c. Ann. Dom. 71, &c.

Veſpaſian's *Reformation of ſeveral Abuſes.*

After this happy Peace, *Veſpaſian* proceeded to the Regulation of the ſeveral Abuſes and Corruptions, which, in the late Reigns, and the Civil Confuſions, had crept into the State. He reſtrained the Luxury and Licentiouſneſs of his Officers and Soldiers, not ſparing thoſe, who had been Aſſiſtants to him, and Partners with him in his Victories. He reformed the two principal Orders among the *Romans*, the *Senators*, and the *Equites*, degrading all thoſe, he found unworthy of their *Dignities*, and ſupplying their Places with the moſt deſerving Perſons he could procure, either in *Italy*, or other Provinces. He examin'd into all Courts of *Judicature*, and where he found *Law-ſuits* multiplied to a prodigious Number, or extended to an unreaſonable Length, he appointed proper Perſons to determine them, and made many excellent Laws to digeſt, and reduce ſuch Matters into a far leſs Compaſs; and to reform the Corruption of *Uſurers*, as well as the Looſeneſs of *Youth*, he ordain'd, that no Perſon ſhould recover any Money of young *Heirs*, if it was lent to be repaid with *Intereſt* upon the Deceaſe of their Fathers.

His Liberality *to Men of Learning and Clemency.*

And as he was ſevere in puniſhing *Vice*, ſo he was no leſs remarkable for rewarding all Kinds of *Merit*, tho' his more particular Bounty was extended to

A. M.
4081, &c.
Ann. Dom.
77, &c.

the *learned* Profeſſors of Arts and Sciences. He ſettled a conſtant Salary of an hundred Thouſand *Seſterces* upon the Teachers of *Rhetorick*, to be paid yearly out of the Exchequer. He entertained *Joſephus*, the famous Writer of the *Jewiſh Wars* and *Antiquities*, with great Civility, and honoured him with a Statue. *Pliny the Elder*, an eminent natural Hiſtorian, *Quintilian*, the renowned Orator, and many other Perſons of great Learning, flouriſhed in his Reign, and were highly eſteemed by him; as the greateſt Maſters of all other Arts and Sciences were invited to *Rome*, from all Parts of the World, by his generous *Allowances*. To all which we may add, that his Courteſy and Clemency appeared conſtantly, both in publick and private, ſo that ſcarce one innocent Perſon was puniſhed through his whole Reign; and ſo contrary was his Temper to that of moſt of his Predeceſſors, that he could not ſo much as look upon the Sufferings of a *Criminal*, without ſignifying his Compaſſion by his Sighs and Tears.

The Charge of Covetouſneſs *againſt him, in ſome Meaſure, excuſed.*

BUT, tho' he was thus mild and merciful, brave and generous, yet he did not preſerve himſelf from the Scandal of *Avarice* and *Rapaciouſneſs*; which was grounded upon his ſelling all the Lands in *Judea*, and appropriating the Money to himſelf; upon his obliging all the *Jews* in the *Roman* Empire to pay yearly two *Drachmas* to the *Capitol*, as they formerly had done to the Temple at *Jeruſalem*; and upon his laying heavy *Tributes* upon ſeveral Provinces, and particularly a ſcandalous Exciſe upon *Urine*. But for this, and all other his ſevere *Impoſitions*, Authors do much excuſe him, upon the Account of the great *Neceſſities* of the State, and the *Emptineſs* of the *Exchequer*, when he came firſt to the Government; reminding us withal, that his publick Works and Edifices were highly chargeable and expenſive; his Preſents and Penſions were numerous and large; his Feaſts and Entertainments frequent and magnificent; and that, tho' his Revenue, by theſe Exactions, was augmented, yet he always employed it to noble Purpoſes, and laid it out with great Wiſdom and Liberality.

A. M.
4083, &c.
Ann. Dom.
79, &c.

His Death and Character.

BY this wiſe Adminiſtration of publick Affairs, he increaſed the Love and Reſpect of the whole Senate and People, the nearer he approached to the End of his Days; and, when he had finiſhed his Courſe, which was in the 69th Year of his Age; and, 10th of his Reign, his Death was greatly lamented, and his Memory gratefully preſerved, as being a Prince of great Wiſdom, Moderation, and Modeſty, next to *Julius Cæſar* in War, and *Auguſtus* in Peace; and *in whom* (as *Pliny* expreſſes it) *Greatneſs and Majeſty had changed nothing, but only to make his Power of doing Good anſwerable to his Will.*

The Reign of Titus.

UPON the Death of the great *Veſpaſian*, his eldeſt Son *Titus*, both by the general Conſent, and his Father's laſt Will and Teſtament, ſucceeded to the Empire, tho' not without ſome Obſtructions from his ambitious Brother *Domitian*. *Titus* had ſerved in many Wars with great Honour, and diſcharged many Civil Offices with no leſs Wiſdom; yet, during his Father's Reign, he had given too many Occaſions of Prejudice and Aſperſion, upon Account of his Severity, and voluptuous Life, his extravagant Paſſion for *Berenice*, King *Agrippa*'s Siſter, and his promoting his Father's Impoſitions and Extortions; inſomuch, that he was generally looked upon as a ſecond *Nero*, and ſcarce any Man ever arrived at the Empire with a more ſullied Reputation, and a greater Repugnancy of the People. But, in a ſhort Time, theſe Accuſations and Averſions turned all to his Advantage, and his Virtue gained him a Reputation, under the *Burthen* of an Empire, which he could not attain under the *Freedom* of a private Perſon: For, from his firſt Acceſſion, ſuch was his Skill and Addreſs,

Some Prejudices againſt him at his Acceſſion.

His gaining the Affections of the People.

Addreſs, as well as good Fortune, in gaining upon the Hearts and Affections of all People, that he was generally ſtiled, *the Love and Delight of Mankind*. His Notion was, that *no Man ought to depart ſorrowful from the Preſence of a Prince*; and therefore he never ſent any away with an unpleaſing Anſwer: And ſo ſtrong a Propenſity had he to do Good, that, being told one Night by thoſe about him, that he had done nothing for any Perſon that Day, with a ſorrowful Countenance he replied, *O my Friends, I have loſt a Day!* A Sentence, worthy of an Emperor, and fit to be retained in the Memory of all Princes.

Overcoming his own Paſſions.

HIS firſt Step towards gaining the Hearts of his Subjects, and his happy Government of the Empire, was his moderating his Paſſions, and bridling his ſtrong Inclinations, particularly by withdrawing himſelf from the beautiful *Berenice*, and ſending her away, notwithſtanding their *mutual* Loves; and by diſmiſſing ſeveral Perſons, who had formerly been the chief Inſtruments of his Pleaſures, rightly judging them unbecoming the Dignity and Majeſty of his preſent *Office*.

Reforming Abuſes in the State.

AFTER this he proceeded, with a better Grace and Authority, in the great Affairs of the State, and, particularly, in regulating and reforming ſeveral Miſchiefs, which had not been perfectly remov'd in his Father's Reign. All *Informers*, *Promoters*, and *Petty-foggers*, the Bane of Society, and the Peſts of the City, he took care to exterminate, by cauſing ſome to be ſold for Slaves, and others to be tranſported to uninhabited Iſlands; and to put a farther Stop to the *Corruptions* and Tediousneſs of *Law-ſuits*, he prohibited, among other Things, that the ſame Caſe ſhould be tried by ſeveral Laws, or that the Eſtate of any dead Perſon ſhould be claimed, after ſuch a *preciſe* Number of Years.

His Imitation of his Father's Virtues.

THE ſame Activity in repairing *antient* Buildings, and erecting new ones; the ſame Freedom of Converſation, Magnificence of Living, Generoſity to Friends, Clemency to Enemies, * Encouragement to Men of Learning, and Courteſy to all, that his Father had ſhewn, *Titus* was not forgetful to imitate; ſo that, if ever a People may be ſaid to be happy under any Prince, the *Romans* were certainly *ſo* under him: And yet, in his ſhort Reign, there happened ſome Miſfortunes and Calamities, no leſs aſtoniſhing than deplorable, *viz.* *A moſt dreadful Eruption* of Mount *Veſuvius*, which, being accompanied with violent Earthquakes, ruined many Cities, and even threw its Aſhes into diſtant Countries, and to *Rome* in ſuch Quantities, that the Sun was darken'd for many Days together; in the Year following, a *prodigious Fire* in *Rome*, which laſted three Days and Nights inceſſantly, conſumed the *Capitol*, the *Pantheon*, and ſeveral other Temples, the *Library of Auguſtus*, and many more noble Buildings; and this followed by a dangerous *Peſtilence*, ſuppos'd to be occaſion'd by the Aſhes of Mount *Veſuvius*, in which there commonly died ten Thouſand every Day. In all which Miſeries, *Titus* behaved himſelf, not only with the Care and Regard of a *Prince*, but alſo with the Tenderneſs and Compaſſion of a *Father*.

The publick Calamities in his Reign.

BUT

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* Of his great Clemency we have theſe remarkable Inſtances,——Two of the *Patrician* Degree, being convicted of Treaſon for aſpiring to the Empire, he inflicted no Puniſhment upon them, but only privately admoniſhed them to deſiſt, mildly telling them, *that the Empire was given by Providence, and that it was in vain for them to commit a Villainy in hopes of obtaining it.* The ſame Night he entertained them at Supper, and, the next Day at a Spectacle of the *Gladiators*, placed them by himſelf, and when the Combatants Weapons, according to Cuſtom, were preſented to him, he publickly deſired their Judgment and Approbation.——In the like Manner, tho' his Brother *Domitian* was continually conſpiring, and exciting the Legions againſt him, yet ſo far was he from puniſhing him for it, that he comported himſelf towards him, as he had always done, giving him the Title of *Aſſociate, and Succeſſor*, and, with Tears, privately intreating him *not to attempt that by Treaſon and Fratricide, which, in a ſhort Time, he would obtain freely, and in Courſe.* *Echard*'s Roman Hiſtory, in the Life of *Titus*.

His Death, and the general Sorrow for it.

But Heaven had determined that ſo good an Emperor ſhould not long bleſs ſo corrupt an Age, and a People ſo flagitious, as the *Romans* were then become; for, after a lingering Illneſs, he died, in the 41ſt Year of his Age, and the 3d of his Reign, not without Suſpicion of *Poiſon* from his Brother *Domitian*; and, as ſoon as his Death was known, a general Grief and Sadneſs appear'd in all the City, which, in a ſhort Time, ſpread itſelf over every Province, to the utmoſt Bounds of the Empire, and made him in all Parts be lamented, as tho' the World had been deprived of a perpetual *Protector*.

The Reign of Domitian.

The great Reſpect which all had for *Titus* and his Father, cauſed his Brother *Domitian* to ſucceed him in the Empire without any Oppoſition, notwithſtanding the ill Opinion which many had juſtly conceiv'd of him. In the Beginning of his Reign however, he behav'd with great Moderation, conceal'd his vicious Inclinations, and did ſeveral commendable Things, to gain the Good-will and Affections of the People. So far was he from ſhewing any Tendency to Cruelty and Bloodſhed, that he was determin'd, by a publick Edict, to forbid the ſacrificing of Oxen; and ſo far from any Signs of Avarice or Parſimony, that he acted very generouſly upon all Occaſions, and made it the chief *Topick* of his Advice to thoſe, that were about him, to avoid *Rapine* and *Sordidneſs*.

His Methods of gaining the Vulgar.

In rebuilding ſeveral ſtately and noble *Fabricks*, which had been deſtroy'd by the Fire in his Brother's Reign; in exhibiting a *Sea-fight* on a vaſt Lake, dug for that Purpoſe, and by great Numbers of Ships, almoſt amounting to compleat *Fleets*; in celebrating the great Games and Feaſts, called *Secular*, of all others the moſt magnificent, as happening but once in a hundred Years; in repreſenting all thoſe Shows and Spectacles, that had ever been known in *Rome*, beſides many more, that were newly invented; in the many ſumptuous Banquets and Entertainments, that he made, the large Donatives which he diſtributed, and the valuable Things which he threw among the common People by way of *Miſſilia*; in theſe, and ſuch like Things, as he knew would captivate the Eſteem of the Vulgar, he was as expenſive and ambitious, as any of his Predeceſſors: Nor was he defective in ſome other Things, which juſtly deſerve the Commendations of all Men.

His Reformation of ſeveral Abuſes.

He was diligent, for a while, in the Adminiſtration of Juſtice, and would many Times ſit himſelf, in an extraordinary Manner, in the *Courts* of Judicature. He ſeverely puniſhed all ſuch Judges and Counſellors, as were corrupt, and acted for Bribes; and, in this Regard, kept ſo watchful an Eye upon the *City*-Magiſtrates, and Governors of *Provinces*, that there was never known more Equity and Modeſty among the great Officers, than in his Reign. He ſuppreſs'd ſuch *Libels*, and defamatory Writings, as any ways reflected upon Perſons of Quality of either Sex; but then, he expected, that Perſons of Quality ſhould comport according to their Character, and, for this Reaſon, turned a Senator out of the Houſe, purely for his immoderate Delight in *Buffoonery* and *Dancing*, judging, that thoſe Things were below the Dignity of that *venerable* Order. From ſuch Women of Diſtinction, as were ſcandalous in their Lives, he took away the Privilege of *Litters*, and their Capacities of Legacies and Inheritance; and ſtruck a *Roman* Knight out of the Liſt of the Judges, for receiving his Wife, after ſhe had been repudiated for *Adultery*. The *Caſtration* of Children he utterly prohibited, and moderated the Prices of Eunuchs; but the Whoredoms of the *Veſtal Virgins* he puniſhed without Mercy. Such as were convicted but once, ſuffered Death, as ordinary Malefactors; but others were buried alive, according to the antient Cuſtom, and their aſſociate *Male-criminals* ſcourged to

A. M.
4089, *&c.*
Ann. Dom.
85, *&c.*

to Death. Theſe, and the like memorable Acts of Juſtice, have been highly applauded by many, but in moſt of them he uſed ſuch Pride and Elation, and ſhewed himſelf ſo exceſſively vain-glorious, as gave almoſt evident Tokens of his future Enormities.

His Pride.

After the many Conqueſts, which his great * General *Agricola* obtained for him over the *Britons*, and the Reduction of the *Sarmatians*, *Dacians*, and the *Catti*, a People in *Germany*, for which he vainly aſſumed the Sirname of *Germanicus*, his Pride and Impiety, as well as Cruelty and Brutiſhneſs, became inſufferable. He not only cauſed his Statues in the *Capitol* to be made of pure Gold and Silver, to which the People in great Crowds, came to ſacrifice continually; but his Ambition carried him ſo far, as to aſſume Divine Honours: For, as he ſtiled himſelf the Son of *Pallas* or *Minerva*, ſo he decreed, that no Man ſhould preſume to call him, either in Writing or Diſcourſe, by any other Title, than that of OUR LORD, or OUR GOD.

His Cruelty.

This monſtrous Arrogancy brought him into all Kinds of Enormities, and was the fatal Fore-runner of many exceſſive Cruelties, whereby he deſtroyed great Numbers of all Sorts, without Mercy or Conſideration. Many illuſtrious *Senators*, who had ſome of them been *Conſuls*, under Pretence of practiſing againſt the State, he put to Death; *ſome* of them in their Baniſhments, and *all* without the Privilege of making their Defence. Multitudes of others he ordered to be executed upon very ſlight and trifling Occaſions; *Ælius Lamia*, for his making uſe of Jeſts, tho' they were old and innocent; *Salveus Coceanus*, for celebrating the Nativity of *Otho* the Emperor; *Saluſtius Lucullus*, for ſuffering a new Sort of Lances to be called *Lucullas*, after his own Name; and *Junius Ruſticus*, for publiſhing a Writing in Commendation of *Pætus Thraſea*, and *Helvidius Priſcus*, two Philoſophers; upon which Occaſion he baniſhed all the *Philoſophers* and *Mathematicians* out of *Rome* and *Italy*; and, among theſe, the celebrated Stoick, *Epictetus*.

A. M.
4099, *&c.*
Ann. Dom.
95, *&c.*

An Inſurrection ſuppreſs'd, and his farther Cruelties.

The Cruelty of theſe Proceedings, and ſome perſonal Affronts received from *Domitian*, made *Lucius Antonius*, Governor of the *Upper Germany*, raiſe a dangerous Rebellion in thoſe Parts, and, being Commander of a numerous Army, uſurp the Title of Emperor. The Succeſs of this Inſurrection remained a long while doubtful, and became daily more formidable to *Domitian*, who had ſo much loſt the Love of his People; till, at length, his General *Normandus* dextrouſly ſurpriz'd *Antonius*, juſt when a ſudden Overflowing of the *Rhine* had ſtopped the Arrival of his *German* Auxiliaries, and deſtroyed both him and his Army. After this Victory and Succeſs, *Domitian*'s Cruelty increaſed, ſhewing no Kind of Mercy to thoſe, who had been of the adverſe Party. Nay, that he might thoroughly revenge himſelf, and diſcover all their Accomplices, he invented new Kinds of Tortures, and, in this Particular, exceeded *Nero* himſelf, that, whereas *Nero* was ſatisfied in command-

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* This *Agricola*, having firſt conquered *Galgacus*, the great Commander of the *Britons*, went as far as the *Orcades*, and ſubdued them. He was the firſt who diſcovered *Britain* to be an Iſland, and, in the fourth Year of *Domitian*, reduced it into an entire and civilized Province: Of all which, he wrote a plain Account to the Emperor, without any amplifying Terms: But, as the Emperor was uneaſy to ſee his own Glory eclipſed by a private Perſon, his Letters were received with a Shew of great Joy, but, in Reality, with no ſmall Concern. In a ſhort Time after this, *Domitian* recalled him from *Britain*, under Pretence of giving him the Lieutenancy of *Syria*; but, when *Agricola* perceived with what Coldneſs he was received, to prevent farther Inconveniencies, he retired from Court, and, for ever after, gave himſelf up to an *unactive* Courſe of Life, tho' his Death (which happened in a few Years) was not without Suſpicion of Poiſon by *Domitian*'s Procurement. *Echard*'s Roman Hiſtory, in the Life of *Domitian*.

A. M. 4099, *&c.* Ann. Dom. 95, *&c.*

A. M. 4100, *&c.* Ann. Dom. 96, *&c.*

commanding Executions to be done at a Diſtance, he took pleaſure in beholding his Cruelties exerciſed before his Eyes, which at length indeed became his only *Diverſion*.

His Perſecution *of Chriſtians.*

IT can ſcarce be thought, that a Prince, who, in ſome Reſpects, ſurpaſs'd even *Nero* himſelf in his Vices and Cruelties, ſhould in the leaſt come behind him in his Hatred of the Church of God; and therefore we need leſs wonder, that, in the 14th Year of his Reign, we find him raiſing the *ſecond general Perſecution* of the Chriſtians, in which, by his Letters and bloody Edicts, he cauſed the Death and Baniſhment of infinite Numbers, both in *Rome* and other Places; in which (among other eminent Chriſtians) St *John*, after his miraculous Eſcape out of the Cauldron of flaming Oil, was baniſhed to the Iſland *Patmos*; *Antipas* was put to Death at *Pergamus*; *Timothy* at *Epheſus*; and *Dionyſius*, *the Areopagite* at *Athens*; in which he not only deſtroyed the Heads of the Church, but proceeded to the Execution of his own Relations, inſomuch that he put to Death his Couſin-German *Flavius Clemens*, in the very Year that he was Conſul; baniſhed the Conſul's Wife, *Domitilla*, to *Pandataria*, and a Niece of the ſame Name to *Pontia*, for no other Crime, but their embracing *Chriſtianity*.

A Conſpiracy of his Domeſticks, *who murther him.*

BY theſe cruel and bloody Practices, *Domitian* became odious to the greateſt Part of his Subjects, and exceeding terrible to the * Senate and Nobility, inſomuch, that ſome of the Chief of them, merely for the Preſervation of their own Lives, were forced into Deſigns againſt his. For, when his Wife *Domitia*, in ſearching into his *black Table-Book*, which he kept purpoſely for cruel and bloody Deſigns, found her own Name there, with many of the chief Officers of his *Houſhold*; to them ſhe ſhewed the Book, thereby to excite them to concert Meaſures for his Diſpatch. A Conſpiracy was accordingly formed, in which the Principals were *Parthenius*, his Chamberlain, and *Stephanus*, his Steward, who, for ſeveral Days, wore a Dagger, wrapt up in Wool in his left Arm, pretending an accidental Hurt in that Place. As therefore the Emperor was going to his Bath, *Parthenius*, pretending that there was in his Chamber a Perſon, who had a Matter to impart to him of too great Importance to be ſafely deferred, drew him aſide thither, where *Stephanus*, under Pretence of diſcovering a Conſpiracy to him, preſented him with a Liſt of ſeveral Names; which while the Emperor was reading with Horror and Aſtoniſhment, he ſtruck the Dagger into his Groin; but before he could give him a ſecond Wound, the Emperor cloſed with him, and, with great Violence, threw him to the Ground, where, while they were ſtruggling together, *Parthenius*, *Maximus*, *Clodianus*, and other Conſpirators, who were of his own *Houſhold*, came furiouſly upon him, and, in the 45th Year of his Age, and

15th

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* One Evening, having made a kind and ſolemn Invitation of the greateſt Part of the *Senate* to a publick Entertainment, at the Entrance of his Palace, he ordered them to be ſolemnly received, and ceremoniouſly conducted, and lock'd up in a ſpacious Hall, hung round with *Black*, and illuminated by a few melancholy *Lamps*, which were only ſufficient to ſhew the Horror of the Place, and to diſcover ſeveral *Coffins*, upon which were fairly written the Names of the Senators, that were invited. The Senators were filled with ſtrange Fears and Apprehenſions, at the Appearance of this diſmal Scene, and the Proſpect of Death ſo ſolemnly carved out for them; when, in the Height of their frightful Imaginations, after ſome Time waiting, their Fears were increaſed by an Entertainment of many naked Perſons, with their Bodies all over blacken'd, who entered the Hall, with drawn *Swords* in one Hand, and flaming *Torches* in the other. The Gueſts, at this dreadful Appearance, expected nothing but immediate Death; when ſuddenly the naked Perſons, after they had danced ſome Time about them, ſet open the Doors, and told them, that *the Emperor gave all the Company Leave to withdraw*. *Echard*'s Roman Hiſtory, in the Life of *Domitian*.

A. M. 4100, *&c.* Ann. Dom. 96, *&c.*

15th of his Reign, with ſeveral Wounds diſpatched him.

The Reign of Nerva.

UPON the Death of *Domitian*, the *Roman* Senate, after ſome ſmall Conſultation, made choice of *Cocceius Nerva*, to ſucceed him. He was born in *Crete*, and was the firſt Emperor, who was neither of a *Roman*, nor *Italian* Family; but was, at this Time, for his many Virtues, Experience, and Age, a Perſon of the greateſt Reputation and Eſteem in *Rome*. At his Acceſſion to the Empire, he took care to reſcind the odious Acts and Decrees of his Predeceſſor. He recalled the *Chriſtians*, who, from *Rome*, and other Cities, were baniſhed in the late Reign, and permitted them a free Exerciſe of their Religion. He ſhewed the ſame Kindneſs and Humanity to all others, who had been unjuſtly treated by his Predeceſſor, and reſtored whatever of their Goods could be found about the Imperial Palaces. He releaſed and diſcharged all the Cities of the Empire from the ſevere Taxes, and Impoſitions, which *Veſpaſian* and *Domitian* had laid upon them. He made a Diſtribution among all the People of *Rome*, much larger, than any of his Predeceſſors had done. He purchaſed Eſtates to be divided among decayed Citizens, and had the Sons of the poorer Sort brought up at his own Charges: And, above all, he conferred great Favours, and beſtowed large Gifts upon his Friends and Relations, upon Men of Learning, and liberal Sciences, whereof he was a great Encourager.

His many good Acts.

His Liberality.

And Clemency.

NOR was the *Clemency* of this Prince any ways inferior to his Kindneſs and Liberality. For, at his firſt Acceſſion to the Government, he ſolemnly ſwore, that *no Senator of* Rome *ſhould, by his Command, be put to Death*, which Oath he ſo religiouſly obſerved, that, when two of that Order had conſpired againſt his Life, he uſed no Kind of Severity againſt them; but, firſt ſending for them, *to let them ſee, that he was not ignorant of their traiterous Deſigns*, he carried them with him to the publick *Theatre*, placed them on each Side of him, and preſenting each with a Sword, told them before all the People, *that they might experience the Goodneſs of the Weapons upon his Body*; for ſo confident was he of his own Innocence, that he often ſaid, *That, tho' he ſhould quit the Empire, and return to a private Life, he had done nothing, that could cauſe him to fear any Man.*

A. M. 4101, *&c.* Ann. Dom. 97, *&c.*

His Adoption of Trajan.

BUT, notwithſtanding all this, he had not ſat long upon the Throne, before the *Soldiers*, who, in the late Reign, had been indulged in all Manner of *Licentiouſneſs*, began to be mutinous upon the Account of *Domitian*'s Murther, reſolving to fall upon, and deſtroy all thoſe, who had any Concern in his *Aſſaſſination*: So that the Emperor, finding himſelf inſufficient to withſtand their Fury, and perceiving that his Age and Infirmities had impaired his Authority over them, was reſolved to adopt ſome worthy Perſon for his *Succeſſor*, who ſhould be able both to *ſupport* him, while he lived, and *govern* the Empire, after his Deceaſe. Tho' he had many conſiderable Friends and Relations of his own, who hoped for this high Promotion, yet, like a juſt and generous Prince, he ſought only the *publick* Good, and wiſely made choice of *Ulpius Trajanus*, an utter Stranger to his Family, but the greateſt and moſt deſerving Perſon of his Age.

And Death.

THIS Determination he accordingly put in Execution; and, having, with the uſual Solemnities, *adopted* him in the *Capitol*, and made him *Cæſar* in the *Senate*, he immediately ſent Ambaſſadors to him at *Cologn* (for at that

Time he was Governor of the *Lower Germany)* with the Enſigns and Arms of the Empire. This proved ſo great a Curb to the Licentiouſneſs, and Mutinies of the Soldiers, that, from thence forward, they continued in a perfect Quietneſs and Obedience. But *Nerva* lived not long to enjoy the Benefit of this happy Choice; for, about three Months after, falling into a violent Paſſion againſt a Senator, named *Regulus*, he put himſelf into ſuch *Diſorder*, that, by Reaſon of the *Feebleneſs* of his Body, and Lowneſs of his Spirits, he fell into a Fever, which, in the 66th Year of his Age, and the 2d of his Reign, carried him off.

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the Hiſtory of all the *Religions*, which have obtained among Men, from the Beginning of the World, to this Day. And therefore, as this ſhews that the *Original* of it was from Heaven, and that the Hand of *Omnipotence* has all along guided and preſerved it; ſo it gives us a *full Aſſurance* of Hope, that the ſame *Divine Providence* will continue to protect and defend it, (c) *until we come unto Mount* Sion, *and unto the City of the Living God, the heavenly* Jeruſalem, *and to an innumerable Company of Angels; to the general Aſſembly, and Church of the Firſt-born, which are written in Heaven; to God, the Judge of all; to Jeſus, the Mediator of the New Covenant; and to the Spirits of juſt Men made perfect.* Amen, Amen.

(c) Heb. xii. 22, *&c.*

FINIS.

A
CHRONOLOGICAL TABLE
OF THE
HISTORY
OF THE
HOLY BIBLE.

PERIOD I.

From the CREATION, *to the* DELUGE, 1656 Years.

Anno Mun.		Ante Chr.
1	THE Creation of the World, and our first Parents.	4000
2	The Birth of *Cain*, *Adam*'s eldeſt Son.	3999
3	The Birth of *Abel*.	3998
129	*Cain* kills his Brother *Abel*.	3871
130	The Birth of *Seth*, Son to *Adam* and *Eve*.	3870
235	The Birth of *Enos*, Son of *Seth*.	3765
325	The Birth of *Cainan*, Son of *Enos*.	3675
395	The Birth of *Mahalaleel*, Son of *Cainan*.	3605
460	The Birth of *Jared*, Son of *Mahalaleel*.	3540
622	The Birth of *Enoch*, the Son of *Jared*.	3378
687	The Birth of *Methuſelah*, Son of *Enoch*.	3313
874	The Birth of *Lamech*, Son of *Methuſelah*.	3126
930	The Death of *Adam*, aged 930 Years.	3070
987	The Tranſlation of *Enoch*, aged 365 Years.	3013
1042	The Death of *Seth*, aged 9.2 Years.	2958
1056	The Birth of *Noah*, Son of *Lamech*.	2944
1140	The Death of *Enos*, aged 905 Years.	2860
1235	The Death of *Cainan*, aged 910 Years.	2765
1290	The Death of *Mahalaleel*, aged 895 Years.	2710
1422	The Death of *Jared*, aged 962 Years.	2578
1536	*Noah* warn'd by God of the future *Deluge*.	2464
1651	The Death of *Lamech*, aged 775 Years.	2349
1656	The Death of *Methuſelah*, the longeſt Liver of all Men.	2344
	The ſame Year *Noah*, being 600 Years old, by God's Command, enters the Ark.	

PERIOD II.

From the DELUGE, *to the Calling of* ABRAHAM, 426 *Years.*

Anno Mun.		Ante Chr.
1657	NOAH, with his Family and three Sons, *Shem*, *Ham*, and *Japhet*, leave the Ark.	2343
	The *Rainbow* made a Pledge of no future *Deluge*.	
1658	The Birth of *Arphaxad*, the Son of *Shem*.	2342
1663	*Noah* plants a Vineyard, and drinks to Exceſs.	2337
1693	The Birth of *Salah*, Son of *Arphaxad*.	2307
1723	The Birth of *Heber*, the Son of *Salah*.	2277
1757	The Birth of *Phaleg*, Son of *Heber*.	2243
1770	The Building of the Tower of *Babel*, the *Confuſion* of Languages, and *Diſperſion* of Nations.	2230
1771	The Beginning of the *Babylonian*, or *Aſſyrian* Monarchy, founded by *Nimrod*; and of the Kingdom of *Egypt* by *Miſraim*, the Son of *Ham*.	2229
1787	The Birth of *Reu*, the Son of *Phaleg*.	2213
1819	The Birth of *Serug*, the Son of *Reu*.	2181
1849	The Birth of *Nahor*, the Son of *Serug*.	2151
1878	The Birth of *Terah*, the Son of *Nahor*.	2122
1943	The Death of *Nimrod*, ſucceeded by *Belus*.	2057
1948	The Birth of *Harah*, Son of *Terah*	2052
1669	The Death of *Belus*, ſucceeded by *Ninus*.	2031
2006	The Death of *Noah*, aged 950 Years, and the Beginning of the *poſt-diluvian* Idolatry.	1994
2008	The Birth of *Abram*, Son of *Terah*.	1992
2017	The Death of *Ninus*, ſucceeded by his Wife *Semiramis*.	1984
2018	The Birth of *Sarai*, *Abram*'s Wife.	1982
2059	The Death of *Semiramis*, ſucceeded by her Son *Ninias*.	1941
2083	The Call of *Abram* from *Ur*, to *Haran* in *Meſopotamia*, where his Father died, aged 205 Years.	1917

PERIOD III.

From the Calling of ABRAHAM, *to the* ISRAELITES *Departure out of* Egypt, 430 *Years.*

2083	ABRAHAM's Second Call out of *Haran* into the Land of Promiſe, where he lived at *Sichem*.	1917
2084	His Going down into *Egypt* upon account of the Famine, and returning thence, when *Tegar Amachus* was King of *Egypt*.	1916
2092	His defeating *Chedorlaomer*'s victorious Army, and retaking his Nephew *Lot* with much Booty.	1908
2094	The Birth of *Iſhmael*, Son of *Abraham*, by *Hagar*, *Sarah*'s Handmaid.	1906
2107	God's Covenant with *Abraham*. The Inſtitution of *Circumciſion*. *Abraham*'s entertaining Angels. The Deſtruction of *Sodom* and *Gomorrah*. *Lot*'s Preſervation, and committing Inceſt with his Daughters.	1893
2115	The Birth of *Iſaac*, Son of *Abraham* and *Sarah*.	1885
2118	The Diſmiſſion of *Hagar* and *Iſhmael*.	1882
2133	*Abraham*'s offering up his Son *Iſaac*.	1867
2148	The Death of *Sarah*, *Abraham*'s Wife, aged 127 Years.	1855
2141	*Abraham*'s ſending his Servant into *Meſopotamia*, to procure *Rebekah* for his Son's Wife; and much about this Time the Kingdom of the *Argives* in *Peloponneſus* began.	1852

Anno Mun.		*Ante Chr.*
2150	The Marriage of *Abraham* with *Keturah*.	1854
2167	*Rebekah*, being barren for 19 Years, at laſt conceives.	1833
2168	The Birth of *Jacob* and *Eſau*.	1832
2184	The Death of *Abraham*, aged 175 Years.	1817
2200	*Iſaac*'s Covenant with *Abimelech*, King of *Gerar*.	1800
2208	*Eſau*'s Marriage with *Canaanitiſh* Women.	1792
	The Deluge of *Ogyges* in *Attica* this Year.	
2231	The Death of *Iſhmael*, *Abraham*'s eldeſt Son.	1769
2245	*Iſaac*'s Miſtake, in giving his Bleſſing to *Jacob*, and *Jacob*'s withdrawing into *Meſopotamia*, and there marrying firſt *Leah*, and then *Rachel*.	1755
2246	The Birth of *Reuben*, Son of *Jacob* and *Leah*.	1754
2247	The Birth of *Simeon*, the Son of *Leah*.	1753
2248	The Birth of *Levi*, the Son of *Leah*.	1752
2249	The Birth of *Judah*, Son of *Leah*.	1751
2259	The Birth of *Joſeph*, Son of *Jacob* and *Rachel*. *Biyris* was then King of *Egypt*.	1741
2265	*Jacob*, taking his Wives and Children with him, leaves *Meſopotamia*, and returning into his own Country, contrary to his Fears, is graciouſly received by his Brother *Eſau*.	1735
2273	The Rape of *Dinah*, and the ſevere Revenge which her Brothers take. The Birth of *Benjamin*, and the Death of *Rachel*.	1727
2276	*Joſeph* ſold by his Brothers into *Egypt*.	1724
2286	Is tempted by *Potiphar*'s Wife, and, upon his Refuſal, put into Priſon.	1714
2287	He explains the Dreams of two Officers at Court.	1713
	The Death of *Iſaac*, aged 180 Years.	
2289	*Joſeph* explains the King's Dreams, and is thereupon made Governor of all *Egypt*.	1711
	Saomis was then King of *Egypt*.	
2296	The Beginning of the ſeven Years Famine.	1704
2297	*Joſeph*'s ten Brethren come into *Egypt* to buy Corn.	1703
2298	*Jacob*, and his whole Family go down into *Egypt*.	1702
	Senſaopis was then King of *Egypt*.	
2302	The *Egyptians* ſell their Lands and Liberties for Food.	1698
2302	The End of the ſeven Years *Famine*, and *Joſeph*'s returning to the *Egyptians* their Lands and Cattle.	1698
2315	The Death of *Jacob*, aged 147 Years.	1695
2369	The Death of *Joſeph*, aged 110 Years, deſiring to have his Bones carried into the Land of *Canaan*.	1631
2427	The new King of *Egypt* perſecuting the *Jews*.	1573
	Ramaſſes Miamon was then King of *Egypt*.	
2427	About this Time lived *Job*, famous for his Virtue, and Wiſdom, as well as Patience.	1573
2430	The Birth of *Aaron*, Son of *Amram* and *Jacobed*.	1570
2433	The Birth of *Moſes*, Brother of *Aaron*, together with many wonderful Incidents attending it.	1567
2448	*Cecrops* firſt founded the Kingdom of *Athens*.	1552
2473	*Moſes*, killing an *Egyptian*, flies into *Midian*, and marries *Jethro*'s Daughter.	1527
2513	The miraculous Appearance to *Moſes* in the Burning-Buſh, and his being ſent to deliver the *Iſraelites* out of *Egypt*.	1487
2513	After ten *Plagues*, inflicted on the *Egyptians*, the *Iſraelites* are allowed to depart from *Egypt*.	1487
	Amenophis was then King of *Egypt*, and he it is, who was drowned in the *Red-Sea*.	

PERIOD IV.

From the ISRAELITES *Departure out of* Egypt *into the Land of* Canaan, 40 *Years.*

Anno Mun.		*Ante Chr.*
2513	AFTER the *Iſraelites* Paſſage of the *Red-Sea*, the Deſtruction of the *Egyptians*, and other remarkable Incidents, *the Law* is given on Mount *Sinai*.	1487
2514	After the Delivering of the Law with ſeveral Circumſtances of Terror, the People's Covenant with God, their groſs Idolatry, and many other Incidents, the *Tabernacle* is erected.	1486
2512	The *Iſraelites* continue a good while at *Kadeſh-barnea*.	1485
2552	After their Wandering, for the Space of thirty-ſeven Years, in the Wilderneſs, they come again to the ſame Place.	1448
2553	After their Murmuring for Want of Water, the Death of *Aaron*, in the 123d Year of his Age, and the Erection of the *Brazen Serpent*, to cure them of the biting of *fiery* Serpents; upon *Sihon* King of the *Amorites* refuſing them a Paſſage through his Dominions, the *Iſraelites* make War againſt him, and take his Country.	1447
2553	At this Time the Great *Seſoſtris* is ſuppoſed, by *Uſher*, and others, to have reigned in *Egypt*.	1447
2553	After the Defeat of *Og*, King of *Baſhan*, the Practices of *Balack*, King of *Moab*, the Defection of the People into Idolatry, and their War with the *Midianites*, *Moſes*, the Servant of the Lord, died, in the 120th Year of his Age, and is ſucceeded in the Government of the Children of *Iſrael* by *Joſhua*.	1447

PERIOD V.

From their Entrance into the Land of Canaan, *to the Building of* Solomon's *Temple*, 447 *Years.*

Anno Mun.		*Ante Chr.*
2554	AFTER the Succeſſion of *Joſhua*, the Paſſage of *Jordan*, the Taking of *Jericho*, the League with the *Gibeonites*, the Defeat of the five *Confederate* Princes, and the Arreſt of the *Sun* and *Moon*, during the Action, *Joſhua* begins the War againſt the Kings of *Canaan*.	1446
2561	After the *Conqueſt* and *Diviſion* of the Country, fixing the *Tabernacle* in *Shiloh*, and appointing Cities of *Refuge*, &c. *Joſhua* exhorts the People, and dies, in the 110th Year of his Age.	1439
2562	During the ſucceeding *Anarchy*, the Idolatry of the *Danites*, and the War with the *Benjamites*, *Deucalion*'s Flood, and the Burning of *Phaeton*, (as the *Poets* fable) ſeem to have happened.	1438
2599	The Government of the principal Judges, as, That of *Othniel*.	1401
2679	That of *Ehud*.	1321
2619	That of *Deborah* and *Barack*.	1281
2759	That of *Gideon*.	1241
2768	That of *Abimelech*.	1232
2786	The Rape of *Ganymede*.	1214
2801	The Adventures of *Perſeus*.	1199
2817	That of *Jephthah*.	1183
2821	The Taking of the City of *Troy*.	1180
2831	The Reign of *Ninius*.	1169
2848	That of *Eli*, the High-Prieſt.	1152
2849	*Danaus*'s fifty Daughters murther their Huſbands.	1151
2887	That of *Sampſon*.	1113
2888	The Ark taken by the *Philiſtines*.	1112
2908	That of *Samuel*.	1092
2909	*Saul* is appointed King of *Iſrael*.	1091
2911	His War with the *Philiſtines*.	1089
2930	His War with the *Amalekites*.	1070
2941	*Samuel* anoints *David* King.	1059
2942	*David* fights againſt *Goliah*, and kills him.	1058
2944	Is forced to flee from Court into different Places, by Reaſon of *Saul*'s Jealouſy.	1056
2947	The Death of *Samuel*, at the Age of 98 Years.	1053
	The Hiſtory of *Nabal* and his Wife *Abigail* about this Time.	
2949	*Saul*, in his War with the *Philiſtines*, conſults the Witch of *Endor*, cauſes *Samuel*'s Ghoſt to be raiſed, loſes the Battle, and kills himſelf, whereupon *David* is acknowledged King by the Tribe of *Judah*.	1051
2956	After his Reconciliation with *Abner*, (who is treacherouſly ſlain by *Joab*) and the Death of his *Rival*, *Iſhboſheth*, he is declared King over all *Iſrael*.	1049
2958	His Wars with the *Philiſtines*.	1042
2959	His bringing home the Ark.	1041
2960	His Deſign to build a Temple.	1040
2967	His Wars againſt the *Ammonites*, and *Syrians*.	1033
2969	His Adultery with *Bathſheba*, and Murther of *Uriah*.	1031
2971	The Birth of *Solomon*.	1029
2972	*Amnon*'s raviſhing his Siſter *Tamar*.	1028
2974	*Abſalom*'s killing his Brother *Amnon*.	1026
2981	His Rebellion againſt his Father *David*, and Death by the Hand of *Joab*.	1019
2983	The Famine, ſent to revenge the Death of the *Gibeonites*.	1017
2987	The Plague for *David*'s numbering the People.	1013
2988	*David* prepares Materials for the Building of the Temple.	1012
2989	Cauſes his Son *Solomon* to be proclaimed King.	1011
2990	Upon *David*'s Death, *Solomon* aſcends the Throne; puts *Adonijah* and *Joab* to Death; depoſes *Abiathar* from the High-Prieſthood, and marries the Daughter of the King of *Egypt*.	1010
2992	Obtains of *Hiram*, King of *Tyre*, Timber, and Workmen to aſſiſt him in building the Temple.	1008
3000	Finiſhes the whole Structure of the Temple.	1000

PERIOD VI.

From the Building of the Temple, to the Babyloniſh *Captivity,* 400 *Years.*

Anno Mun.		*Ante Chr.*
3001	THE *Dedication* of the Temple.	999
2026	The Rebellion of *Jeroboam* againſt *Solomon.*	974
3029	The Death of *Solomon*, Succeſſion of *Rehoboam*, and Revolt of the ten Tribes.	971

Anno Mun.	*Ante Chr.*	Kings of JUDAH for 388 Years.	Kings of ISRAEL for 264 Years.	*Anno Mun.*	*Ante Chr.*
3029	971	*Rehoboam*, intending to make War with the Tribes, is diverted from it by a Prophet.	*Jeroboam*, the Son of *Nebat*, aboliſhes the Worſhip of the Lord, and ſets up the Worſhip of *Golden Calves.*	3030	970
3032	970	He gives himſelf up to Impiety.			
3033	967	Is plundered by *Shiſhack*, K. of *Egypt*.			
3046	954	Dies; and is ſucceeded by his Son *Abijah.*			
3047	953	*Abijah*'s Victory over *Jeroboam.*	*Jeroboam* is overcome by *Abijah*, with the Loſs of 500,000 of his Men.	3047	953
3049	951	He dies; and is ſucceeded by his Son *Aſa*, who ſuppreſſes the Idolatry, that had been introduc'd into the Kingdom of *Judah.*	The Death of *Jeroboam*, and Succeſſion of his Son *Nadab.*	3050	950
			The Death of *Nadab*, and Succeſſion of *Baaſha*, who builds *Ramah*, to hinder the *Iſraelites* from going to *Jeruſalem.*	3054	946
3064	936	He engages *Ben hadad*, King of *Syria*, to invade the Territories of *Baaſha*, K. of *Iſrael*, in order to make him quit his Undertaking at *Ramah.*	The Death of *Baaſha*, and Succeſſion of his Son *Elah.*	3074	926
			Zimri kills *Elah*, and uſurps the Kingdom of *Iſrael*; but *Omri* ſoon beſieges him, and forces him to burn himſelf in his own Palace.	3075	925
			Omri, when ſeated in the Throne, builds *Samaria*, and makes it the Seat of his Empire.	3079	921
			His Death; and the Succeſſion of his Son *Ahab.*	3086	914
3090	910	The Death of *Aſa*, and Succeſſion of his Son *Jehoſhaphat*, who expels all Sorts of ſuperſtitious Worſhip out of his Dominions.	*Elijah*, the Prophet of the Lord, cauſes the falſe Prophets of *Baal* to be ſlain, and appoints *Eliſha* to be his Succeſſor in the *prophetick* Office.	3096	904
			Ahab defeats *Ben-hadad*, K. of *Syria*, who laid ſiege to *Samaria*, and afterwards in a pitch'd Battle.	3103	897
4107	893	*Jehoſhaphat* accompanies *Ahab* in his Expedition againſt *Ramoth Gilead*, and is in Danger of being ſlain.	He makes War againſt *Ramoth-Gilead*, and there being ſlain in Diſguiſe, is ſucceeded by his Son *Ahaziah.*	3107	893
3108	892	He equips a Fleet for *Ophir*, but miſcarries in the Voyage. *Elijah* is this Year tranſlated in a *fiery* Chariot.	*Ahaziah*, by a Fall, is dangerouſly wounded. He dies, and is ſucceeded by his Brother *Jehoram.*	3108	892
3115	885	The Death of *Jehoſhaphat*; and his Son *Jehoram*'s Succeſſion to the Crown.	*Eliſha* foretels the Victory of the Army of the *Iſraelites*, and procures Plenty of Water for them.	3109	891

Anno Mun.	*Ante Chr.*	Kings of JUDAH.	Kings of ISRAEL.	*Anno Mun.*	*Ante Chr.*
3116	884	*Jehoram* introduces Idolatry into *Judah*; is ſmitten with an incurable Diſeaſe; dies: And is ſucceeded by his Son *Ahaziah.*			
3119	881	HOMER about this Time flouriſhed.	The Siege of *Samaria* by *Ben-hadad*, wherein he and his Army were ſeized with a *Panick* Fear, and break up in Confuſion at Night.	3119	881
3120	880	*Ahaziah* accompanies *Jehoram*, K. of *Iſrael*, to the Siege of *Ramoth-Gilead*, and being afterwards put to Death, by the Order of *Jehu*, his Kingdom is uſurped by his Mother *Athaliah*, who deſtroys all the Royal Family, except young *Joaſh.*	*Jehoram* is wounded at *Ramoth-Gilead*, and, after that, ſlain by *Jehu*, who uſurps the Crown.	3120	880
3147	853	*Athaliah* is put to Death, and *Joaſh*, being ſeated on the Throne, repairs the Ruins of the Temple.	The Death of *Jehu*, and Succeſſion of his Son *Jehoahaz.*	3148	852
3164	836	*Joaſh* orders the High Prieſt *Zechariah* to be ſlain in the Temple; wages War with *Hazael*, K. of *Syria*; is forced to give him large Sums of Money; is murthered by his Servants, and is ſucceeded by his Son *Amaziah.*	The Death of *Jehoahaz*, and Succeſſion of his Son *Joaſh*. *Eliſha* dies about this Time.	3165	853
			The Death of *Hazael*, K. of *Syria*, and Succeſſion of his Son *Ben-hadad*, who wars againſt *Joaſh.*	3168	822
3178	822	*Amaziah* declares War againſt *Joaſh*, K. of *Iſrael*, and is defeated; he dies; and is ſucceeded by his Son *Uzziah*, otherwiſe called *Azariah*, in whoſe Reign the Prophets *Iſaiah* and *Amos* ariſe in the Kingdom of *Judah.*	*Joaſh* obtains a great Victory over *Amaziah*, K. of *Judah*. He dies; and is ſucceeded by his Son *Jeroboam* II. in whoſe Reign the Prophets *Jonah*, *Hoſea*, and *Amos* propheſied in *Iſrael*. The *Olympick* Games were inſtituted this Year.	3178	812
			The Death of *Jeroboam* II. and a long *Interregnum.*	3225	775
			Zechariah, the Son of *Jeroboam*, at length obtains the Kingdom, but, after a Reign of ſix Months, is killed by *Shallum*, who, after a Reign of one Month, is killed by *Menahem*, who dies; and is ſucceeded by his Son *Pekahiah.*	3232	768
3246	754	The Death of *Uzziah*, and Succeſſion of his Son *Jotham*, in whoſe Reign *Iſaiah* and *Hoſea* propheſied.	*Pekahiah* is aſſaſſinated by *Pekah*, who ſucceeds him.	3245	755
			The City of *Rome* began to be built.	3249	751
			Arbaces, Governor of *Media*, (who in Scripture is called *Tiglath-Pileſer*) and *Beleſes* (otherwiſe called *Nabonaſſor*) conſpire againſt *Sar-*	3254	746

Anno Mun.	*Ante Chr.*	Kings of JUDAH.	Kings of ISRAEL.	*Anno Mun.*	*Ante Chr.*
			danapalus, K. of *Aſſyria*, and having beſieged him in *Nineveh* for three Years, compels him, at laſt, to burn himſelf, and all his Riches, in his own Palace; whereupon *Tiglath-Pileſer* is acknowledged K. of *Aſſyria*, and *Nabonaſſar* lays the Foundation of the *Babyloniſh* Empire.	3254	746
3262	738	The Death of *Jotham*, and Succeſſion of his Son *Ahaz*, who is invaded by *Rezin*, K. of *Syria*, and *Pekah*, K. of *Iſrael*, and, at length, invites to his Aſſiſtance *Tiglath-Pileſer*, King of *Aſſyria*, ſubmitting to pay him Tribute.			
			Tiglath-Pileſer overcomes *Rezin*, K. of *Syria*, and puts him to Death; then enters the Land of *Iſrael*; takes many Cities, and carries away a great Number of Captives.	3264	736
			Hoſhea, the Son of *Elah*, puts *Pekah*, King of *Iſrael*, to Death, and uſurps the Throne.	3265	735
			Tiglath-Pileſer dies; and is ſucceeded by *Salmaneſer*, who invades the Kingdom of *Iſrael*, and makes *Hoſhea* tributary to him.	3276	724
3278	722	*Ahaz* dies; and is ſucceeded by his Son *Hezekiah*, who reſtores the true Worſhip of God (which *Ahaz* had almoſt quite ſubverted) in *Judah* and *Jeruſalem*.			
			Hoſhea, K. of *Iſrael*, thinking to ſhake off the Yoke of *Salmaneſer*, makes an Alliance with *So*, or *Sabacon*, King of *Egypt*; whereupon *Salmaneſer* beſieges *Samaria*, and, after three Years, takes it, and carries away the People captive, and ſo extinguiſhes the Kingdom of *Iſrael*, after it had ſubſiſted from the *Separation*, 264 Years.	3279	721

3285	*Salmaneſer* dies; and is ſucceeded by *Sennacherib*, who invades the Kingdom of *Judah*, and takes ſeveral of its Cities.	715
3291	*Hezekiah*'s Sickneſs and Recovery. He gives Money to *Sennacherib*, who ſtill continues the War againſt him, but, at length, loſes all his Army by the Stroke of an Angel; whereupon the *Medes* revolt from his Dominion, and, at his Return to *Nineveh*, he is put to Death by two of his Sons, and ſucceeded by a third, named *Eſarhaddon*.	709
3306	*Hezekiah* dies; and is ſucceeded by his Son *Manaſſeh*.	694
3323	*Eſarhaddon* makes himſelf Maſter of *Babylon*, and reunites the *Aſſyrian* and *Babyloniſh* Empire.	666
3329	He takes *Manaſſeh* Priſoner, and carries him in Chains to *Babylon*.	677
3347	*Holofernes* invades *Judea*, and is ſlain by *Judith*.	653
3361	*Manaſſeh*, after his Return from *Babylon*, dies; and is ſucceeded by his Son *Ammon*.	639
3363	*Ammon* is murthered by his Servants; and ſucceeded by his Son *Joſiah*, in whoſe Reign *Zephaniah* propheſied.	637
3370	*Joſiah* endeavours to reform ſeveral Abuſes, that had been introduced, and reſtores the true Worſhip of God.	630
3376	At this Time *Jeremiah* begins to propheſy.	624
3394	*Joſiah* is ſlain in Battle againſt *Necho*, King of *Egypt*; (whereupon *Jeremiah* compoſes his Book of *Lamentations*) and is ſucceeded firſt by *Jehoahaz*, and after him, by *Jehoiakim*, in whoſe Reign *Habakkuk* propheſied.	606
3398	*Nebuchadnezzar* takes *Jeruſalem*, and carries *Daniel* and his Companions Captives into *Babylon*.	620

Anno Mun.		*Ante Chr.*
3402	*Daniel* interprets *Nebuchadnezzar*'s Dream of the great Statue.	598
3404	The Hiſtory of *Suſanna* at *Babylon*, and *Jehoiakim*'s Revolt againſt *Nebuchadnezzar*.	596
3405	The Birth of *Cyrus*, and the Death of *Jehoiakim*, whoſe Body is thrown into the Highway, without any Burial; and the Succeſſion of *Jeconiah*, who (after a ſhort Reign) is taken, and carried to *Babylon*, while his Uncle *Zedekiah* is left at *Jeruſalem* in his Place.	595
3410	*Ezekiel* begins to propheſy in *Chaldea*, and foretels the Deſtruction of *Jeruſalem*.	590
3412	*Zedekiah* confederates with the King of *Egypt*, and revolts againſt *Nebuchadnezzar*.	588
3414	*Nebuchadnezzar* beſieges *Jeruſalem*; defeats the *Egyptian* Army; takes the City, and utterly deſtroys it, with the Temple; puts out *Zedekiah*'s Eyes; carries him to *Babylon*; and ſends the *Jews*, that were left in the Country, captive beyond the *Euphrates*. And thus ended the Kingdom of *Judea*, after it had ſubſiſted, from the Time of the *Separation*, 388 Years.	586

PERIOD VII.

From the Babyloniſh *Captivity, to the Birth of* CHRIST, 588 *Years.*

3416	GEDALIAH is made Governor of the People, that are left in *Judea*, and is murthered by *Iſhmael*.	584
3417	*Nebuchadnezzar* returns to *Babylon*, and erects the Golden Image in the Plains of *Dura*.	583
3439	He runs *diſtracted*, and thinks himſelf changed into an *Ox*.	565
3443	Is reſtored to his Senſes; dies; and is ſucceeded by his Son *Evilmerodach*, who is ſlain by a Conſpiracy.	557
3446	*Cyrus*, being made General of the *Medes* and *Perſians* againſt the *Babylonians*, kills *Nerigliſſar* the King in Battle, and routs *Crœſus*, their Confederate.	552
3455	*Cyrus* vanquiſhes *Crœſus* a ſecond Time at the River *Halys*; purſues him to *Sardis*; takes the City, and *Crœſus* in it; whom he firſt orders to be burnt, but afterwards pardons, and takes him into his Confidence.	545
3463	Returning into *Aſſyria*, he lays Siege to *Babylon*; takes it; and, having ſlain *Belſhazzar* in it, places his Uncle *Darius* on the Throne.	537
3468	*Darius* dies; and *Cyrus*, ſucceeding him, deſtroys the *Aſſyrian*, and begins the *Perſian* Monarchy; and, the Year following, reſtores the *Jews* to their Liberty, and ſo puts an End to the 70 Years Captivity.	532
3469	The *Jews*, returning to *Jeruſalem*, begin to rebuild their City and Temple, but are obſtructed by the *Samaritans*.	531
3475	The Wars of *Cyrus* with the *Scythians*, wherein he dies, being 70 Years old; and is ſucceeded by his Son *Cambyſes*.	525
3480	*Cambyſes* puts his Brother *Smerdis* to Death; makes War in *Egypt*; and, returning in *Syria*, there dies.	520
3483	*Smerdis*, the *Magian*, (whom the Scripture calls *Artaxerxes*) ſucceeds *Cambyſes*, ſtops the Building of the Temple; but he and all other *Magians* are deſtroyed by certain of the *Perſian* Nobility; and *Darius*, the Son of *Hyſtaſpes*, ſucceeds in the Throne.	517
3484	*Darius*, by an expreſs Decree, allows the *Jews* to rebuild their Temple, and takes *Babylon*, which had revolted, by an hardy Stratagem of *Zopyrus*.	516
3489	The Temple rebuilt, and dedicated; and the Revenues of *Samaria* granted for the Support of its Worſhip.	511
3518	*Zoroaſtres*, the famous *Perſian* Prophet, appears; and, *Darius* dying, is ſucceeded by his Son *Xerxes*'s, who confirms the *Jews* in their Privileges.	482
3524	*Xerxes*'s Expedition againſt the *Greeks*, and inglorious Return. He is ſlain by the Treaſon of *Artabanus*, and ſucceeded by his Son *Artaxerxes*, in Scripture called *Ahaſuerus*.	476
3542	He divorces *Vaſhti*, and makes the *Jewiſh Eſther* his Queen.	458
3546	*Ezra* is ſent to be Governor of *Judea*, and ſeparates the *Jews* from their ſtrange Wives.	454
3552	*Haman*'s Plot againſt all the *Jews* ends in his own Deſtruction.	448

Anno Mun.		*Ante Chr.*
3559	*Nehemiah* ſent Governor to *Judea*. He rebuilds the Walls, re-peoples *Jeruſalem*, and proceeds to reform the Church and State, whilſt *Ezra* publiſhes his Edition of the *Hebrew* Scriptures.	441
3571	*Nehemiah* goes from *Jeruſalem* to the *Perſian* Court, and comes again with a new Commiſſion. In the Time of his Adminiſtration *Zachariah* and *Malachi* both propheſy.	429
3580	*Artaxerxes* dies; and is ſucceeded by *Xerxes* II. his Son, who is ſlain by *Sogdianus*, as *Sogdianus* is by *Ochus*, who, with the Crown, aſſumes the Name of *Darius*, and is commonly called *Darius Nothus*.	420
3580	The Death of *Nehemiah*, and the Reduction of *Judea*, to the Prefecture of *Syria*, under which it was governed by the High-Prieſt.	420
3596	The Temple on Mount *Gerizzim* began to be built by *Manaſſeh*.	404
3599	*Darius* dies; and is ſucceeded by his Son *Artaxerxes Mnemon*.	401
3638	*Jonathan* kills his Brother *Joſhua* contending for the High-Prieſthood, for which the *Jews* are put under a Mulct for ſeven Years.	362
3646	*Artaxerxes Mnemon* dies; and is ſucceeded by *Artaxerxes Ochus*.	354
3648	*Alexander the Great*, born at *Pella* in *Macedonia*.	352
3666	*Bagoas*, the Eunuch, poiſons *Ochus*, and makes his Brother *Arſes* King in his Stead; he afterwards deſtroys *Arſes*, and ſets up *Darius Codomannus*, who puts *Bagoas* to Death.	334
3667	*Philip*, King of *Macedon*, being made General of *Greece* againſt the *Perſians*, is ſlain by *Pauſanias*, and ſucceeded by his Son *Alexander*, both in his Kingdom and Command.	333
3670	*Alexander* paſſes into *Aſia*, and defeats *Darius* in two pitched Battles.	330
3672	Deſtroys *Tyre*, and marches to *Jeruſalem*, where the High-Prieſt diverts his Anger, and engages his Favour to the *Jews*.	328
3673	He chaſtiſes the *Samaritans* for killing their Governor *Andromachus*.	327
3674	The Death of *Darius Codomannus*, who is ſlain by *Beſſus*, and with whom ends the *Perſian* Monarchy.	326
3681	The Beginning of the *Grecian* Empire, and the Death of *Alexander*, who was the firſt Founder of it.	319
3681	After the Death of *Alexander*, *Aridæus*, his Baſtard Brother, is made *nominal* King, while the great Officers in the Army divide the Provinces of the Empire among themſelves.	319
3684	*Ptolemy*, the Son of *Lagus*, whom the *Greeks* call *Soter*, ſeizes on *Egypt*, and conquers *Judea*.	316
3708	*Simon the Juſt*, High-Prieſt of the *Jews*, having compleated the *Canon* of the *Old Teſtament*, dies; and is ſucceeded by *Eleazer* his Brother.	292
3716	*Ptolemy Soter* dies; and is ſucceeded in the Kingdom of *Egypt* by *Ptolemy Philadelphus*, who cauſes the *Hebrew* Scriptures to be tranſlated into *Greek*.	284
3730	The *Romans*, at this Time, begin to make a Figure.	270
3741	The firſt *Carthaginian* War began.	259
3757	Upon the Death of *Ptolemy Philadelphus*, his Son *Ptolemy Euergetes* ſucceeds to the Throne of *Egypt*, and makes himſelf Maſter of *Syria* and *Judea*.	243
3778	*Onias*, the High-Prieſt, having offended *Ptolemy* by neglecting to pay the annual Tribute due to the Crown of *Egypt*, ſends his Nephew *Joſeph* to accommodate the Matter, and make his Peace.	222
3783	*Ptolemy Euergetes* dies; and is ſucceeded by his Son *Philopater*, who enters into War with *Antiochus*, ſirnamed *the Great*, King of *Syria*.	217
3787	*Ptolemy Philopater* gains a great Victory over *Antiochus*; attempts to enter into the Temple of *Jeruſalem*; but, being hindered by the Prieſts, at his Return into *Egypt*, he orders all the *Jews*, either to renounce their Religion, or to be trod to Death by *Elephants*; but God wonderfully delivers them.	213
3800	Upon the Death of *Ptolemy Philopater*, *Ptolemy Epiphanes*, an Infant five Years old, ſucceeds him; but has *Phœnicia* and *Judea* ſoon raviſhed from him by *Antiochus the Great*.	200
3802	*Scipio* vanquiſhes *Hannibal* in *Africa*, and the *Romans* begin now to make a conſiderable Figure in the World.	198
3815	*Hannibal*, coming to *Antiochus*, prevails with him to enter into War with the *Romans*, but the *Romans* ſoon defeat him, and compel him to make an *inglorious Peace*.	185
3817	*Hyrcanus* is ſent by *Joſeph* his Father to make his Compliment to King *Ptolemy*, upon the Birth of his eldeſt Son.	183
3818	*Antiochus the Great* dies; and is ſucceeded in the Kingdom of *Syria* by his Son *Seleucus Philopater*, who ſends *Heliodorus* to fetch the Treaſure, that was in the Temple of *Jeruſalem*, but is hinder'd by an Apparition of *Angels*.	182
3829	Upon the Death of *Seleucus*, *Antiochus Epiphanes*, his Brother, ſucceeds to the Kingdom of *Syria*, and proves a violent Perſecutor of the *Jews*. He takes the City of *Jeruſalem* by Storm; ſlays its Inhabitants, and groſsly prophanes the Temple.	171
3836	He ſends *Apollonius* to compleat the Ruin of *Jeruſalem*, and begins a publick Perſecution of the *Jewiſh* Religion; whereupon *Mattathias* and his Sons take up Arms againſt him.	164
3837	*Old Eleazar*, and the ſeven *Maccabees*, Brothers, together with their Mother, are martyr'd, and the Perſecution violently carried on.	163
3838	Upon the Death of *Mattathias*, his Son *Judas Maccabeus* is made Captain of the *Jews*, and vanquiſhes ſeveral of *Antiochus*'s Commanders, recovers *Jeruſalem*, and the Sanctuary, and inſtitutes the Feaſt of the *Dedication*.	162
3840	*Antiochus Epiphanes* dies a miſerable Death in the *Eaſt*; and is ſucceeded by his Son, *Antiochus Eupator*, who, under the Tuition of *Lyſias*, ſtill oppreſſes the *Jews*, but is ſtill vanquiſhed by *Judas*; as are likewiſe the *Edomites* and *Ammonites*.	160
3842	*Demetrius*, ſirnamed *Soter*, Son of *Seleucus*, who had been ſent to *Rome* as an *Hoſtage*, returns from thence, while *Eupator* is beſieging *Jeruſalem*; and, having put both him and his Governor *Lyſias* to Death, ſeizes upon the Kingdom of *Syria*.	158
3843	Upon the Death of *Judas*, who is ſlain manfully fighting, *Jonathan Maccabeus* is made Captain of the *Jewiſh* Forces, who defeats *Bacchides*, the General of *Demetrius*, and makes Peace with him.	157
3852	*Demetrius*, upon *Alexander Balus*, an Impoſtor, pretending to the Kingdom of *Syria*, makes his Court to *Jonathan*; but *Jonathan* takes Part with *Balus*, who defeats and ſlays *Demetrius*, and ſo becomes King of *Syria*.	148
3854	*Demetrius Nicanor*, eldeſt Son to the late *Demetrius Soter*, by the Help of *Ptolemy Philometer*, King of *Egypt*, regains the Kingdom of *Syria* from *Alexander Balus*, who is beheaded by the King of *Arabia*.	146
3860	*Tryphon* brings young *Antiochus*, ſirnamed *Theos*, Son of *Alexander Balus*, into *Syria*, and claims for him his Father's Crown; but, as he deſigned it for himſelf, he, to prepare his Way, treacherouſly murthers *Jonathan*.	140
3861	*Simon Maccabeus* ſucceeds *Jonathan*, as Captain of the *Jewiſh* Army, and, as ſoon as *Tryphon* had put *Antiochus* to Death, and uſurp'd the Kingdom of *Syria*, he declares againſt him, and takes Part with *Demetrius Nicanor*, from whom he obtains a Grant of the Sovereignty of *Judea*.	139
3863	*Demetrius Nicanor* being taken Priſoner by the *Parthians*, his Brother *Antiochus Sidetes* marries his Wife *Cleopatra*, and, having vanquiſhed *Tryphon*, takes, and puts him to Death.	137
3866	*Antiochus Sidetes*, far from abſolving his Promiſe to *Simon*, impoſes hard Conditions on him, which *Simon* refuſing to comply with, he, with his two Sons, *Judas* and *Mattathias*, are treacherouſly murther'd, at the Procurement of *Sidetes*, by one *Ptolemy*, *Simon*'s Son-in-Law.	134
3870	*John*, commonly called *Hyrcanus*, ſucceeds his Father *Simon* in the Command of the Army of the *Jews*; diſappoints the Murtherer of his Deſign of uſurping the Government, and makes Peace with *Antiochus Sidetes*, who is ſlain in the *Parthian* War.	130
3874	*Hyrcanus* ſhakes off the *Syrian* Yoke, and makes himſelf independent: Takes ſeveral Cities from *Syria*; deſtroys the Temple of *Gerizzim*; and, having conquer'd the *Idumæans*, makes them embrace the *Jewiſh* Religion.	126
3864	He beſieges *Samaria*, and takes it. He dies; and is ſucceeded by *Ariſtobulus*, his eldeſt Son, who, firſt of his Family, wore a *Diadem*, and took the Title of King. Under his Father's Government the three principal Sects of the *Jews*, the *Phariſees*, *Sadducees*, and *Eſſenes* began to make a Figure.	106
3898	*Ariſtobulus* ſtarves his Mother to Death; conquers the *Itureans*, and makes them embrace the *Jewiſh* Religion; orders his Brother *Antigonus* to be ſlain; dies himſelf; and is ſucceeded by his Brother *Alexander Jannæus*.	102

Anno Mun.		*Ante Chr.*
3899	*Alexander Jannæus* beſieges *Ptolomais*, but is defeated by *Lathyrus* King of *Cyprus*; is relieved by *Cleopatra*, Queen of *Egypt*, with whom he enters into an Alliance.	101
3906	He takes and demoliſhes *Gaza*; maintains a War with his Subjects for ſix Years; and, after many *military Exploits*, dies at laſt at the Siege of *Ragaba*; and is ſucceeded by his Wife *Alexandra*.	94
3921	The War between the *Romans* and *Mithridates* at this Time began.	89
3926	*Alexandra* gains the *Phariſees*, a leading Sect at that Time, to her Party, and diverts *Tigranes*, King of *Armenia*, from invading *Judea*.	74
3935	Upon the Death of *Alexandra*, *Ariſtobulus*, the ſecond Son of *Alexander Jannæus*, having defeated his elder Brother *Hyrcanus*, ſeizes upon the Kingdom, and compels him to live a private Life.	65
3939	*Hyrcanus*, at the Inſtigation of *Antipater*, the Father of *Herod the Great*, by the Aſſiſtance of *Aretas*, King of *Arabia*, defeats *Ariſtobulus*, and claims the Kingdom.	61
3940	*Mithridates* is reduced to the Neceſſity of ſlaying himſelf.	60
3940	*Pompey* coming to *Damaſcus*, hears the Cauſe of *Hyrcanus* and *Ariſtobulus*; but *Ariſtobulus*, perceiving him to incline to his Brother, withdraws to *Jeruſalem*, and maintains the City againſt *Pompey*, who takes it; and, carrying him Priſoner to *Rome*, makes *Hyrcanus* High-Prieſt, and Prince of the *Jews*.	60
3954	*Ariſtobulus* is poiſoned at *Rome*; and the Difference between *Cæſar* and *Pompey* breaks out.	46
3957	*Antipater* obtains for his Son *Phaſael* the Government of *Judea*, and that of *Galilee* for his Son *Herod*, who, being ſummoned before the *Sanhedrim*, and in Danger of being condemned, retires in great Rage to his Government.	43
3960	*Julius Cæſar* is murthered in the *Senate-Houſe*; and *Herod* cauſes *Malichus*, who had poiſoned his Father *Antipater*, to be ſlain.	40
3962	*Brutus* and *Caſſius*, being vanquiſhed by *Octavianus* and *Anthony*, are forced to ſlay themſelves.	38
3963	The *Jews* accuſe *Phaſael* and *Herod* to *Mark Anthony* ſeveral Times, but all to no Purpoſe.	37
3964	*Antigonus*, the Son of *Ariſtobulus*, prevails with the *Parthians* to ſet him upon the Throne of *Judea*; whereupon the War between him and *Herod* commences, and ends in the Death of *Antigonus*.	36
3970	*Herod*, at the Requeſt of his Wife *Mariamne*, makes her Brother *Ariſtobulus* High-Prieſt, and afterwards cauſes him to be drowned, for which he is called to an Account by *Mark Anthony*, but makes his Peace by *Bribery*.	30
3972	A War breaks out between *Octavianus* and *Mark Anthony*, wherein *Herod* ſides with *Anthony*.	28
3973	The Battle at *Actium*, wherein *Octavianus* obtains a compleat Victory over *Anthony*.	27
3974	*Herod* addreſſes himſelf to *Octavianus*, and makes his Peace with him, who purſues *Anthony* and *Cleopatra* to *Alexandria*, and there compels them to kill themſelves.	26
3975	*Octavianus*, returning to *Rome*, enters it in *Triumph*, and has the Monarchy of the whole *Roman* Empire conferred on him, with the Name of *Auguſtus*, which he, and his Succeſſors, ever after bore.	25
3976	*Herod*, in a Fit of Rage and Jealouſy, puts *Mariamne*, his beloved Wife, to Death, and, the next Year, her Mother *Alexandra*.	24
3982	He undertakes ſeveral Buildings in Compliment to *Auguſtus*, contrary to the Religion of the *Jews*; but, to make an Amends for that, builds them a glorious Temple.	18
3989	*Auguſtus*, upon the Death of *Lepidus*, takes upon him the Office of High-Prieſt of *Rome*, and, by Virtue thereof, examines the *Sibylline* Prophecies, burning ſuch as were reputed *ſpurious*, and depoſiting the reſt in *Apollo*'s Temple.	11
3998	*Herod* cauſes *Alexander* and *Ariſtobulus*, his two Sons by *Mariamne*, to be ſtrangled.	2
3999	The *Annunciation* of the Son of God to the *Virgin Mary* The Birth of *John the Baptiſt* ſix Months before the Birth of *Jeſus*. The Temple of *Janus* ſhut.	1
4000	The Birth of our Bleſſed *Lord* and *Saviour* JESUS CHRIST.	

N. B. That the *Vulgar Chriſtian Æra* (which was the Invention of *Dionyſius Exiguus*) begins four Years after the Time of *Chriſt's Nativity*.

PERIOD VIII.

From the BIRTH *of* CHRIST, *to the Completion of the Canon of the New Teſtament*, 97 *Years.*

Anno Mun.		*Anno Dom.*	*Before the Vulgar Æra*
4001	OUR Lord is circumciſed; preſented in the Temple; is adored by the *Magi*; and flies into *Egypt*. *Herod* puts his Son *Antipater* to Death; maſſacres the Infants of *Bethlehem*; dies a little before the *Paſſover*, and is ſucceeded in Part of his Dominions, by his Son *Archelaus*.	1	4
4002	Our Lord returns from *Egypt*, (whither he was directed to fly) and ſettles at *Nazareth* in *Galilee*.	2	3
4003	*Auguſtus* baniſhes his Daughter *Julia*.	3	2
			Vulg. Ær.
4004	The *Vulgar Æra*, or the fourth Year of *Chriſt* (the firſt of which was but eight Days) here begins.	4	1
4007	*Auguſtus* adopts *Tiberius*; refuſes the Title of LORD, and compleats the *Kalendar*. St *John the Evangeliſt*, and St *Luke*, ſuppoſed both to be born this Year.	7	4
4009	*Archelaus* is baniſhed to *Vienna* in *Gaul*, and his Dominions are reduced to a *Roman* Province.	9	6
1012	Our Lord, at twelve Years of Age, goes into the Temple at *Jeruſalem*, and diſputes with the *Jewiſh* Doctors.	12	9
4013	*Auguſtus* makes a Law againſt *Celibacy*, and baniſhes the Poet *Ovid*.	13	10
4017	He makes his Will; dies at *Nola*; and is ſucceeded by *Tiberius*.	17	14
4023	*Tiberius* makes *Valerius Gratus* Governor of *Judea*, reſtrains the Licentiouſneſs of the Players; baniſhes the *Aſtrologers* out of *Italy*, and cauſes *Germanicus* to be poiſon'd.	23	20
4031	*Pilate* is made Governor of *Judea*, and creates great Diſturbances: *Tiberius* retires from *Rome*, and never more returns; and *Joſeph*, the Huſband of the Virgin *Mary*, is ſuppoſed to die this Year.	31	28
4032	*John the Baptiſt* begins his Preaching, and has many Followers.	32	29
4033	Our Lord is baptiz'd by *John*, who gives ample Teſtimony of him; is tempted in the Wilderneſs; turns Water into Wine at *Cana*; celebrates HIS FIRST PASSOVER at *Jeruſalem*; converſes with *Nicodemus*; converſes with the *Samaritan* Woman; cures the Nobleman's Son in *Galilee*, and, being badly uſed at *Nazareth*, leaves that Place, and ſettles at *Capernaum*. In this Year *Herod Antipas* marries *Herodias*, his Brother *Philip*'s Wife, which, when *John the Baptiſt* loudly declared againſt, *Herod* clapp'd him in Priſon, and ſo put an End to his Miniſtry.	33	30
4034	Our Lord calls *Peter*, *Andrew*, *James*, *John*, and *Matthew*; works ſeveral Miracles; preaches his Sermon on the Mount; celebrates his SECOND PASSOVER at *Jeruſalem*; pardons *Mary Magdalene*, and receives the Diſciples, ſent from *John the Baptiſt*, then in Priſon, to enquire, if he was the *Meſſiah*.	34	31
4035	The Miſſion of the twelve *Apoſtles*, and the Death of *John the Baptiſt* by *Herod*'s Order. The THIRD PASSOVER after our Lord's Baptiſm; his *Tranſfiguration*; Miſſion of the 70 Diſciples, and their Return; his going to the *Feaſt of Tabernacles* in *October*, and the *Feaſt of Dedication* in *December*.	35	32
4036	Our Lord's laſt Journey to *Jeruſalem*; his Converſion of *Zaccheus*; Raiſing *Lazarus* from the Grave, and triumphant Entry into *Jeruſalem*. His FOURTH and LAST PASSOVER, and Inſtitution of the *Euchariſt*. His Condemnation and Crucifixion. His Reſurrection and Appearance to ſeveral. The Admiſſion of *Matthias* into the Number of the Apoſtles, the Effuſion of the *Holy Ghoſt*, and the firſt Eſtabliſhment of the Chriſtian Church.	36	33
4037	The ſeven *Deacons* elected. *James the Leſs* made Biſhop of *Jeruſalem*. *Tiberius* propoſes to deify *Jeſus*. St *Stephen* ſtoned. The Believers diſperſed. *Philip* converts the *Samaritans*, whom *Peter* and *John* confirm. He converts the *Eunuch*	37	34

Anno Mun.		Anno Dom.	Vulg. Ær.
	of Queen *Candace*, and *Simon Magus* introduces *Hereſy*.		
4038	*Paul* is converted near *Damaſcus*, and retires into *Arabia*, where he continues for two Years. *Vitellius* made Governor of *Syria*, and young *Agrippa*, being much in Debt, reſolves to go to *Rome*.	38	35
4039	*Pilate* is deprived of his Government. *Herod* defeated by *Aretas*; and *Paul* returns from *Arabia* to *Damaſcus*.	39	36
4040	*Tiberius* dies, and is ſucceeded by *Caligula*, who baniſhes *Herod* into *Gaul*, and advances young *Agrippa* to be King of Part of *Judea*.	40	37
4041	*Paul* makes his Eſcape from *Damaſcus*. Goes to *Jeruſalem*; and thence to *Tarſus*. *Caligula* impiouſly aſſumes Divine Honours, and builds a Temple to himſelf. *Herod* and *Herodias* are baniſhed, and *Pilate* kills himſelf.	41	38
4042	*Peter* ſuppoſed to have founded the Biſhoprick of *Antioch*; goes to *Lidda* and *Joppa*, where he cures *Æneas*, and raiſes *Tabitha* from the Dead. *Caligula* commits many Cruelties. After a *ridiculous* Expedition, he returns to *Rome* in Triumph, and, being ſlain by *Chareas*, is ſucceeded in the Empire by *Claudius*. The Converſion of *Cornelius*. The Call of the *Gentiles*, many of whom are converted at *Antioch*, and *Barnabas* is ſent from *Jeruſalem* to confirm them. St *Matthew*, at this Time, is ſuppoſed to have written his Goſpel.	42	39
4045	*Paul* after three Years Labour in *Cilicia*, &c. goes with *Barnabas* to *Antioch*, where Believers are firſt called *Chriſtians*. *Camillus*'s Revolt againſt *Claudius*, and St *Mark*'s Goſpel ſuppoſed to be written.	45	42
4047	*Herod Agrippa* perſecutes the Church. Cauſes *James the Great* to be beheaded: Puts St *Peter* (who is delivered by an Angel) into Priſon; and himſelf dies miſerably. *Paul* and *Barnabas* are made Apoſtles of the *Gentiles*; and, after a three Years Circuit, where they make many Converts in divers Places, they return to *Antioch* in *Syria*. The Defeat of *Theudas*, the Impoſtor: The Diſperſion of the Twelve Apoſtles, and the Celebration of the *Grand Secular Games*.	47	44
4051	*Meſſalina*, the Empreſs, publickly marries her Gallant, and is executed for it. After her Death *Claudius* marries her Niece *Agrippina*; adopts her Son *Nero*, who marries his Daughter *Octavia*, and confers the Title of *Auguſta* upon his Wife, who, to gain her Son the Empire, poiſons her Huſband. *Paul* and *Barnabas* go to *Jeruſalem*, where is held THE FIRST COUNCIL in the *Chriſtian* Church; and thence return to *Antioch*, where *Paul* rebukes *Peter*. He then, parting from *Barnabas*, takes *Timothy* with him, whom he cauſes to be circumciſed. He travels into *Europe*; is ſcourged at *Philippi*; impriſoned with *Silas*; goes to *Athens*, and diſputes before the *Areopagus*: Goes to *Corinth*, and ſtays twelve Months: Writes his firſt Epiſtle to the *Theſſalonians*. Is brought before *Gallio*, and writes his ſecond Epiſtle to the *Theſſalonians*.	51	48
4057	*Nero* ſucceeds *Claudius*, and, being young, has *Seneca* and *Burrhus* for his Governors. When grown up, he poiſons *Britannicus*, and begins to hate his Mother. *Peter* goes to *Babylon*, from whence he writes his firſt Epiſtle. *Paul* continues at *Epheſus*, where he works many Miracles; writes his firſt Epiſtle to the *Corinthians*, and that to the *Galatians*; is there endanger'd by a Tumult, and therefore, leaving the Place, (where he makes *Timothy* the Biſhop) he goes to *Macedonia*, where he writes his ſecond Epiſtle to the *Corinthians*, and thence to *Corinth*, where he writes his Epiſtle to the *Romans*. *Cerinthus* is ſuppoſed to begin his Hereſy much about this Time.	57	54
4061	St *Paul* leaves *Corinth*, and, at *Troas*, raiſes *Eutychus* from the Dead. He comes to *Jeruſalem*; is taken up by the *Jews*, and made Priſoner to the *Roman* Governor *Felix* for two Years. When *Feſtus* is made Governor, he is accuſed before him; appeals to *Nero*; is ſent toward *Italy*; is ſhipwreck'd at *Melita*, or *Malta*; arrives at *Rome*, where he continues two Years a Priſoner; and there writes his Epiſtles to the *Philippians*, *Epheſians*, *Philemon*, and the *Coloſſians*. St *Luke* is likewiſe ſuppoſed to write his Goſpel. St *Mark*, *Matthias*, and *James*, Biſhop of *Jeruſalem*, are thought to have ſuffered about this Time. *Nero* orders his Mother to be put to Death, and afterwards his Wife *Octavia*; when *Burrhus* dies, and *Seneca* retires.	61	58
4066	*Paul*, being ſet at Liberty, writes his Epiſtle to the *Hebrews*, goes into *Spain*, and thence into *Crete*, where having made *Titus* Biſhop, he thence goes into *Judea*, and, coming into *Macedonia*, from *Philippi*, he writes his firſt Epiſtle to *Timothy*, and that to *Titus*. *Nero* ſets *Rome* on Fire: Begins *the Firſt general Perſecution* againſt the *Chriſtians*; and, after the Diſcovery of *Piſo*'s Conſpiracy, cauſes *Seneca*, *Lucan*, his Wife *Poppæa*, and ſeveral others, to be put to Death; while St *Peter* ſettles at *Rome*, and there defeats *Simon Magus*.	66	63
4069	The Beginning of the *Jews* Rebellion, many of whom are maſſacred at *Cæſarea* and *Alexandria*. *Jeruſalem* inveſted by *Ceſtus Gallus*, upon whoſe Retreat, the *Chriſtians* fly to *Pella*. *Nero* goes into *Achaia*, and appoints *Helius* Governor of *Rome*. *Veſpaſian* is made Governor of *Judea*, and carries on the War againſt the *Jews*. St *Paul*'s ſecond Arrival at *Rome*, and his writing his ſecond Epiſtle to *Timothy*. He and St *Peter* are impriſoned. St *Peter* writes his ſecond Epiſtle to the *Jewiſh* Converts, and, under the Government of *Helius*, they both ſuffered *Martyrdom* at *Rome*. *Nero* contends, as a *Charioteer*, in the *Olympick* Games, and, returning ſoon after to *Rome*, is abandon'd by all, and, in an abject Manner, ſlays himſelf.	69	66
4071	*Galba* ſucceeds *Nero*, and governs imprudently: He adopts *Piſo*, and is ſlain by the Order of *Otho*. *Otho* ſucceeds him, and marches againſt *Vitellius*, who had been proclaimed Emperor by the Army in *Germany*; but, being defeated, kills himſelf. *Vitellius* ſucceeds *Otho*; but by his Mal-Adminiſtrations becomes odious to all; whereupon *Veſpaſian* is made Emperor by the Army in the *Eaſt*. *Rome* is taken and plunder'd, and *Vitellius* ſlain; while the *Jews* languiſh under all the Miſeries of War, Factions, Devaſtations, and Murthers.	71	68
4073	*Veſpaſian* ſucceeds *Vitellius*. His Son *Titus* begins the Siege of *Jeruſalem*, and, in leſs than ſix Months, takes and domoliſhes the City, at which Time the Temple is conſumed, and the *Jewiſh* OEconomy totally ceaſes. *Veſpaſian* returns to *Rome*, where he and *Titus* both triumph over the *Jews*. *Titus* has a triumphal Arch erected for him, and *Veſpaſian* makes many wiſe Regulations in the State.	73	70
4075	St *Jude*, about this Time, writes his Epiſtle, and, not long after, ſuffers Martyrdom; as do St *Bartholomew*, *Thomas*, *Luke* and *Simon*. The Hereſies of the *Menandrians*, *Ebionites*, and *Cerinthians*, began now to appear. *Joſephus* (who had been taken Priſoner, and releaſed by *Veſpaſian*) finiſhes his *Hiſtory of the* JEWISH *Wars*, and *Pliny* the *Elder*, his *Natural Hiſtory*, which he dedicates to *Titus*; and not long after *Veſpaſian* dies.	75	72
4082	*Titus* ſucceeds, and in his Reign there happens a vaſt Irruption of *Veſuvius*, Fires, Plagues, and other Calamities at *Rome*. He dies, and is ſucceeded by his Brother *Domitian*.	82	79
4085	*Domitian*, making many Regulations, baniſhes the Philoſophers, ſeverely puniſhes the Incontinence of the *Veſtal Virgins*, aſſumes divine Honours and Titles, and has many Sacrifices offered to him. St *John* founds the Churches of *Aſia*; and *Agricola*, having gained great Victories in *Britain*, reduces it entirely under the *Roman* Power.	85	82
4090	The Revolt and Defeat of *Antonius*. The grand ſecular Games celebrated by *Domitian*, who baniſhes the Philoſophers a ſecond Time, and begins to ſhew his Hatred againſt the *Chriſtians*. About this Time *Joſephus* finiſhes his *Antiquities of the* Jews; *Quintilian* publiſhes his *Rhetorick*, and *Apollonius Tyanæus* performs his *Magick* at *Rome*.	90	87

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Anno Mun.		Anno Dom.	Vulg. Ær.
4098	The *Second general Perſecution*, wherein St *John* is thrown into a Cauldron of flaming Oil, and is then baniſhed to the Iſle of *Patmos*, where he writes his *Revelation*. *Clemens* the Conſul, and ſeveral others, are martyr'd; and, at length, *Domitian*, being become odious to his Subjects for his many Cruelties, is ſlain in his Palace, and his Memory aboliſhed.	98	95
4099	*Nerva* ſucceeds, and is favourable to the Chriſtians. He reſcinds the Acts of *Domitian*: Upon the Mutiny of the *Prætorian* Bands, adopts *Trajan*, and, having inveſted him with full Power, not long after dies. *Timothy*, being martyr'd at *Epheſus*, St *John* returns to that City, and there takes care of the *Aſian* Churches; there writes his *three* Epiſtles, and, at the Requeſt of the Biſhops of *Aſia*, his *Goſpel*.	99	96
4101	*Trajan* ſucceeds *Nerva*; is made *Pontifex Maximus*; obtains the Title of OPTIMUS; exterminates Delators; and makes many Regulations: But then he raiſes *the Third Perſecution* againſt the Church of *Chriſt*, wherein *Clement*, Biſhop of *Rome*, and many other eminent Chriſtians, were put to Death. St *John* dies at *Epheſus*, and, with him, the *Apoſtolick Age* ends.	101	98

G R III
BRITISH MUSEUM

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AN

AN INDEX OF THE PRINCIPAL MATTERS IN THIS HISTORY.

N. B. That the Letters Ap. 1. ſtands for *Apparatus* to the *Old Teſtament*, Ap. 2. for *Apparatus* to the *New Teſtament*, Pr. for Preface, and N. for what is contained in the Notes.

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